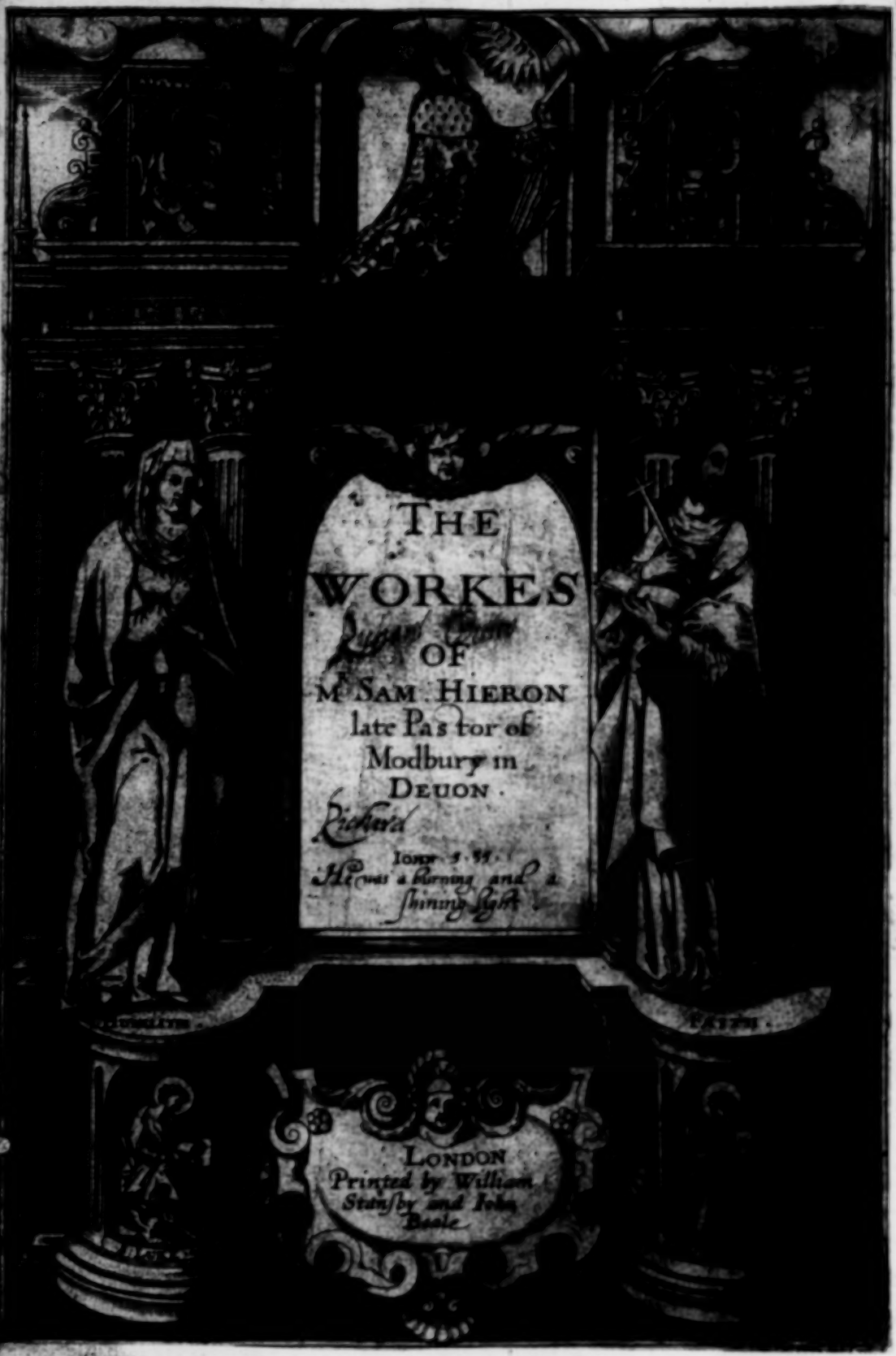
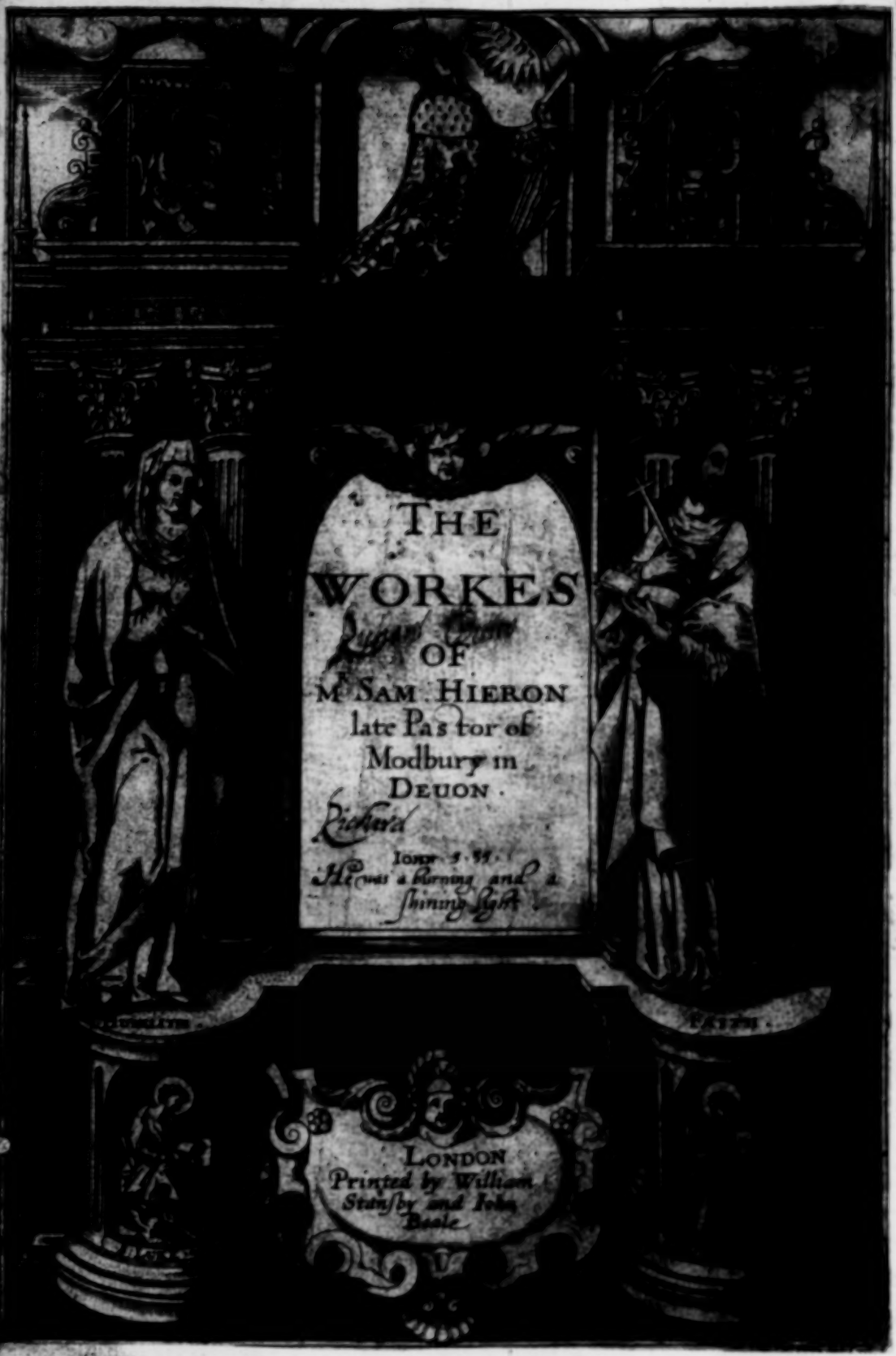

THE
WORKES
OF
M. SAM. HIERON
late Pastor of
Modbury in
DEVON.
Ioan. 5. 35.
He was a burning and a
shining light.
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THE SERMONS OF MASTER SAMVEL HIERON,

FORMERLY COLLECTED TOGETHER BY HIMSELFE, AND PVBLISHED IN ONE VOLVME IN HIS LIFE TIME.

HEREVNTO ARE ANNEXED OF THE SAME AVTHORS.

1. The Preachers Plea.
2. An Answer to a Popish Rime.
3. Meditations touching death.
4. The Doctrine of the Beginning of Christ, *in forme of a Catechisme.*
5. An Helpe vnto Deuotion.

With fiue Sermons not heretofore published.

Psalme 40. vers. 10.

I haue not concealed thy Mercy and Truth from the great Congregation.

Greg. in Ezek. Hom. 3.

The Preacher should be as the Smithes burning yron, which not only heateth those that are neere, but casteth sparkes afarre off.



LONDON,
Printed by IOHN LEGATT.
1624. — 35

TO THE RIGHT WORSHIPFVLL AND TRVLY NOBLE, Sr. Henry Yelverton KNIGHT, ATTVRNEY GENERAL TO His Maieſtie: And to the vertuous and Religious Ladie, the Ladie *Margarett Yelverton* his Wife.

Right Worshipfvll,

IT hath beene a laudible and ancient cuſtome among thoſe which publiſh bookes, to dedicate them to ſome Perſonages either eminent in place or qualitie: partly to honour them with the Patronage of thoſe Arts and vertues which they finde them to be louers or profeſſors of; partly to procure reſpect to their labours; and ſome time alſo in teſtimony of thankefulneſſe for receiued fauours. Now the Author of this preſent volume (whoſe worth ſufficiently commends it ſelfe) being a painefull Labourer in the vineyard of Chriſt, deceaſed before all the ſeuerall Treatiſes were thus knit together into one entire body, and ſo left not only ſome members of it vnpatroniz'd, but the whole frame without a generall Suſtainer. I therefore pitying that it ſhould be both Fatherleſſe and Patronleſſe (and being ſomewhat intereſſed therein by vndergoing ſome part of charge in publiſhing it) thought my ſelfe engaged to prouide ſome worthy Patron to vndertake the protection thereof: And knowing none whom I ought rather to honour herewith, both in regard of your loues to Labours of this kinde, and the particulas ſeruices, which for diuers reſpects I owe vnto you both, with your Noble Family, I haue beene bold here to prefixe your names as Patrones to this profitable and Religious Worke; which if you pleaſe well to accept of, as you ſhall honour theſe pious Labours of the deceaſed Author, and make them more welcome to others; ſo they ſhall memorize you for fauourers of Gods Truth; and I will for your reſpect to me, euer acknowledge my ſelfe at your ſeruice, and remaine.

Your Worſhips in all reſpectiue

ſeruices to be commanded,

I. B.

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23 *The*

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The

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2 *Betwixt*

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2. *Marriage bringeth with it a neceſsitie of cohabitation,* p. 406.
3 *The faithfulneſſe of the Wife is to be reckoned as a bleſſing, and craued of God as a fauour,* p. 408.
4 *The deſire of hauing children muſt ayme at the increaſing of Gods Church,* p. 409.
5 *The wife muſt be ready to yeeld to the husband in all lawfull things,* p. 410.
6 *It is the bleſſing of the married to haue ſome certaine courſe of life, whereinto bee doing,* p. 412.
7 *No man doth worthily, but onely he that doth religiouſly,* p. 412.
8 *The foundation of true famouſneſſe is well-doing,* p. 413.
9 *A Chriſtian muſt make conſcience there eſpecially to be profitable, and to doe good where the Lord hath ſeated him,* p. 414.

The Old-man and New-man. *Serm.* 1. *vpon Ioh.* 3 6.

DOCTRINES.

1 *Man by nature of himſelfe hath nothing in him but corruption,* p. 417.
2 *The Spirit of God is the Author and Worker of that New-birth, without which none can be ſaued,* p. 425.
3 *Euery Regenerate man by vertue of the New-birth is a ſpirituall man,* p. 425.

The remedie of Securitie *Serm.* 1. *vpon Iam.* 4. 9.

DOCTRINES.

1 *The common ioyes of the World, which is either in wicked things, or elſe in things (in there owne nature tollerable) after a wicked maner, ought by all meanes to bee reſtrained,* p. 430.
2 *The diſhonour of God by ſinne muſt vnfainedly be lamented for,* p. 434.

The ruine of Gods enemies. *Serm.* 1. *vpon Iudg.* 5. 13.

DOCTRINES.

1 *The enemies of God, and of his Church, of what ſort ſoeuer they be, euen in their greateſt iollitie ſhall receiue a wound and a ruine paſt recouerie: in the whole Sermon at large,* p. 441.

The worldlings downe-fall. *Serm.* 1. *vpon Pſal.* 49. 12.

DOCTRINES.

1 *It is poſſible for a man that hath in him no goodneſſe, yet for a time to thriue and proſper on the earth,* p. 450.
2 *The proſperitie of the wicked, albeit for the preſent it be many times great, yet is neuer is perpetuall,* p. 451.
3 *He that hath lined like a wretch, in the end ſhall die like a beaſt,* p. 453.

The

The Wiſemans Verdit, 1. *Sermon vpon Prou.* 14. 32.

DOCTRINES.

1 *A man hating to be reformed, and going on obſtinately in euill, ſhall be caſt off and forſaken of God in this life, in death, and in the day of iudgement*, p. 457.
2 *A man iuſtified before God through Chriſt, and giuen vp to the ſeruice of God in holineſſe and righteouſneſſe, his laſt end and concluſion ſhall be comfortable.* p. 464.

The Bridegroome. 1. *Serm. vpon Matth.* 9. 15.

DOCTRINES.

1 *In chuſing of a ſpouſe there ought to be more reſpect to inward goodneſſe then to outward goods*, p. 468.
2 *The Bridegroomes Loue to his beloued, ought to extend and reach as farre as any neceſſitie in her ſhall require a ſupply*, p. 470.
3 *The Husbands loue to his Wife muſt bee continued in with ſtedfaſtneſſe to the End*, p. 471.
4 *There is a lawfulneſſe of mutuall Reioycing at marriage ſolemnities*, p. 472.
5 *The true ground of the ioy of Gods people is and ought to be the preſence of Chriſt Ieſus*, p. 473.
6 *It is the Wiſedome of Gods children, in the daies of their reioycing and when they haue moſt comfort by the preſence of the Bridegroome, to thinke vpon, and to make prouiſion for a change*, p. 474.

The Dignitie of Preaching, 1. *Serm. vpon* 1. *Theſſ.* 5. 20.

DOCTRINES.

1 *The exerciſe of preaching ought to receiue from vs all eſteeme*, p. 578.

The ſpirituall mans Taske. 1. *Serm. vpon* 1. *Theſſ.* 5. 19.

DOCTRINES.

1 *That it is poſſible for a man hauing the Spirit of God to know that he hath receiued it.* p. 596.
2 *That it is neceſſarie for him, that thinkes he hath the Spirit of God, to take heede of quenching it.* p. 605.

A caueat and a comfort for beleeuers. 2. *Sermons vpon Luk.* 22. 31, 32.

DOCTRINES.

1 *That it is the earneſt deſire and practiſe of the diuell, to bee as preiudiciall and as hurtfull as he poſſibly can vnto thoſe which haue beleeued through grace.* p. 613.
2 *That all the practiſes and endeauours of Sathan are not able to ouerthrow the faith of Gods choſen*, p. 623.

The Spirituall Fiſhing. 1. *Serm. vpon Luke* 5. 10.

DOCTRINES.

1 *The ſtate of the world is as the Sea*, p. 639.
2 *The ſtate of the Church in the world, is like the ſtate of a ſhip vpon the Sea*, p. 641.
3 *We are all by nature in the ſtate of condemnation.* p. 643.
4 *The Miniſters calling is not needleſſe, but of great neceſſitie to win ſoules*, p. 644.
5 *The Miniſters calling, is no needleſſe calling, but a calling of labour and great employment*, p. 645.
6 *The net in which men muſt be taken, is the preaching of the Goſpel*, p. 645.

THE

THE CHRISTIANS IOVRNALL.

AND,

THE MINORITIE OF THE SAINTS.

Isa. 30. 21.

This is the way, walke in it.

Psal. 131. 2.

I am in my ſelfe as one that is weaned.



LONDON,
Printed for *Thomas Man* dwelling in *Pater-noſter-Row* at the Signe of the *Talbot*.
1624.

A



LONDON,
Printed for Edmund Matts dwelling in Pater-
noster-Row at the Signe of the Talbot.
1624.

TO THE RIGHT VVORSHIPFVLL Sr. FRANCIS BARINGTON, of *Barrington-Hall* in *Eſſex*, Knight Baronet.

SIR, the Wiſeman ſaith, that All riuers goe into the Sea, *ſhewing themſelues (as it were) Homagers and Tributaries to that place, from whence (ſo far as we may credite Philoſophy) they haue receiued their firſt beginning. It hath beene often in my thoughts, and more then often in my deſires, that in teſtimonie of my remembring that (which it were euen a ſinne in me to forget) there might paſſe backe from mee to your Worſhip, ſome little ſtreame, of thoſe larger brookes of your both countenance and beneuolence, with which my ſtudies in the Vniuerſitie being much refreſhed, and my firſt endeauors in the Miniſterie (as it were) by a kinde watering, helped forward in their growth; I confeſſe my ſelfe to become that* Little, *which by the grace of God I now am in his Church. Wherefore hauing a diſpoſition for the ſatisfaction of ſome friends, to coppie a draught of theſe Sermons: I thought I might with one labour doe a publique good, and giue them their priuate contentment. And withall, it came into my minde, to tender them to you, not as the full payment of ſo great a debt, but as an inſinuation of my deſire to be thankfull, and of my meaning hereafter to preſent you with ſome matter of more worth, according as God ſhall enable me, and any conuenient vacation from the duties of my publique function ſhall affoord me opportunitie. Thus preſuming out of your former loue, that this poore offer ſhall at the leaſt bee kindly looked vpon, with my many and vnfained prayers for the enlargement of Gods graces vpon your ſelfe, and your Ladie, and all thoſe yong plants, which by the great bleſſing of God haue branched from you both, I humbly take my leaue. From* Modbury *in* Deuon. Eccl. 1. 7. Plato in Phædone.

Your Worſhips euer much bound,

SAM: HIERON.

THE CHRISTIANS IOVRNALL.

The first Sermon.

Math. 7. verſ. 13, 14.

Enter in at the ſtraite gate, for it is the wide gate, and broad way that leadeth to deſtruction; and many there be which goe in thereat.
Because the gate is ſtraite, and the way narrow that leadeth vnto life; and few there be that finde it.

THE ſcope and generall drift of theſe words, is to arme and to prepare all thoſe that deſire to be ſaued, vnto a kinde of hardſhip and reſtraint, and to withdraw them from framing themſelues vnto the courſe and faſhion of the multitude. The point is deliuered in forme of a very briefe inſtruction, or aduertiſement, as (*Enter in at the ſtrait gate*). It is backed with two reaſons in naturall oppoſition each to other; the firſt is this, becauſe *the wide and broad way*, which hath greateſt ſtore of company, leadeth *to deſtruction*: the ſecond is this, becauſe *the ſtraite gate, and the narrow way*, which hath in compariſon but few paſſengers, is that which bringeth *vnto life*. This is briefely the ſcope and order of the place, I will treate of it in the ſame methode, that I haue obſerued in opening it. And firſt of the aduertiſement it ſelfe.

The ſcope of the place.

The diuiſion of the Text.

Enter in at the ſtraite gate: And therein firſt the meaning muſt be laboured for: the chiefe thing is, what is vnderſtood by the *ſtraite gate*. By *the gate and way*, which we are vrged to *enter* into, is meant that holy courſe, which the Lord hath laied downe vnto vs in his holy word: it is the ſame which *Dauid* tearmeth *the Lords way* [a], *the way of his teſtimonies* [b], *the way of truth* [c], *the way of Gods commandements* [d], *the path of the Lord* [e], and *Ieremy*, *the good way* [f]. It is called a *ſtrait gate*, and afterwards a *narrow way*; firſt becauſe of the reſtraint, and (as may ſeeme) hard conditions which it layeth vpon fleſh and blood, (as wee ſhall ſee heereafter in the farther handling of it;) ſecondly, becauſe of the circumſpection and care to bee vſed in walking in it, as in a way, from which, becauſe of the narrowneſſe thereof, a man may eaſily decline. This is the way, that Chriſt calleth all that will bee ſaued to enter into, becauſe onely this way leadeth vnto life. I will ſpeake leſſe by way of Expoſition, and Interpretation, becauſe what doubts ſoeuer may ariſe touching the ſenſe, ſhall in the further enlarging of euery particular, bee fully diſcouered. The thing that I will chiefely labour in, is (according to the drift of the place) to ſhew what things ought of neceſſity to bee in euery one that would be ſaued. It will be excellent matter of direction, to

The firſt part.
What is meant by Gate and Way.

a Pſal. 119. 3.
b Verſe 14.
c Verſe 30.
d Verſe 2.
e Pſal. 25. 10.
f Ier. 6. 16.

Why it is called a ſtraite and narrow way.

all those that are yet vnconuerted, and of resolution and confirmation to such as haue truly cared to walke the way that leadeth vnto life.

Doctrine 1. The first thing which by authoritie of this Text of Scripture ought to bee in euery one that desireth saluation, is, a right vnderstanding, and a true acknowledgement of his owne wandering. For euen in reason, before a man can frame himselfe to enter into a right course, hee must be resolued and perswaded of his owne former mistaking; for why else should he change his fashion? if hee haue not erred before, to what end should he relinquish his present course, and betake himselfe to a guise, to which he hath not hitherto beene accustomed? Reason it selfe must needs yeeld to this in other things, and it must needs bee true in this. How shall I perswade a man to enter into the straite gate, if he doe not feele and perceiue himselfe to be in a way in which it is not safe for him to continue? If we looke into the Scripture we shall see good proofe for this point, namely, that the acknowledgement of our by-past errour, is the very first degree vnto sound conuersion. To what end (thinke we) is it, that by Gods spirituall appointment, the terrours of the Law should first be preached, and should goe like the mighty strong winde (which in Gods appearing to *Elias*[g], rent the mountaines) before the calme and gentle, and still voyce of the Gospell; I say, to what end is that, and what did the Lord ayme at herein, but onely this, that men might see where they bee, and in what case they stand: and that, holding on in the way, which Nature hath set them in, there can nothing follow but destruction? As the Lord himselfe at the first beganne with our grandfather *Adam* after hee had sinned, forcing him by varietie of demands to see his errours, *Where art thou? and who tolde thee that thou wast naked? hast thou eaten of the tree*[h]? so all the Prophets and Apostles after, held the same course: the first thing they laboured in, was to make men see, that there was no hope of happinesse, without a present forsaking of their accustomed behauiour. *Ieremie*, when hee would shew that among the people of his times, there was (for the generalitie) no true conuersion, reporteth the matter in these words, *I hearkned but none spake aright, no man repented him of his wickednesse, saying, What haue I done*[i]? as if he had said, there was not a man, that had any so much as a conceit of his owne erring, they were all strongly perswaded, that their courses were right & vnblameable, and therefore euery *man turned to his race, as the horse to the battell*. The same Prophet describing the repentance of the estate of Israel vnder the name of the Tribe of *Ephraim* (with bare the sway in that kingdom) relates it thus, *I heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed Calfe; conuert thou me and I shall be conuerted, for thou art the Lord my God*[k]. Now among other signes and euidences of repentance, hee saith, *Ephraim smot vpon his thigh*, as who should say, *Ephraim* hauing all this while runne a stubborne course in the very depth of securitie, now beganne to recall himselfe, and to thinke, that questionlesse hee was out of his way; the course was dangerous, and it was now high time to reforme it. It is noted in the Prodigall sonne (the perfect patterne of a true conuert) that when he had runne a lewd course, wastefully consuming the portion of goods which fell vnto him, supposing (as many yonkers doe) his stocke to haue beene as a liuing spring, which could neuer be drawne drie; at last *he came to himselfe* (*l*): the bethinking himselfe of his by-past folly, was the first step vnto his recouerie. Mee thinkes, when I reade that Parable, I doe see the young Prodigall; like to a man riding fast in a wrong way, and at last, vpon a suddaine, by the call of some that seeth his mistaking reining vp his horse, and euen inwardly chafing and fretting with himselfe for his carelesnes; (*he came to himselfe* he thought all well before, but now he perceiued how things went, & what would be the issue, if hee so continued. When the Lord was pleased to call *Paul*, who before (as himselfe confesseth) was *a persecutor, and a blasphemer, and an oppressor*[m], suddainely there came a voyce from heauen saying, *Saul, Saul, why persecutest*

g 1. King. 19.

h Gen. 3.

i Ier. 8. 6.

k Ier. 31. 18.

l Luke 15. 17.

m 1. Tim. 1. 13.

ſecuteſt thou mee[n]? As if the Lord had ſaid: O thou man, knoweſt thou what thou doeſt? vnderſtandeſt thou who it is againſt whom thou ſetteſt thy ſelfe? conceiueſt thou the danger that will follow it? So that the firſt thing God ſought to bring him to, was the ſight of his owne preſent error, and that being once perceiued, he became tractable; *Lord* (ſaith he) *what wilt thou that I doe*[o]? I might eaſily multiply examples of this kinde, but theſe may ſerue to ſhew, that the ſenſe and apprehenſion of our owne wandering, is the firſt ſtep to our entrance into life. And therefore it is that the Scripture is ſo full, in diſcouering our naturall erring. The ſpirit of God ſpeaking of the whole race and generation of mankinde, (for ſo *Paul* applyeth it) ſaith, *That all are gone out of the way*[p]. In *Iſaiah*, *All we* (ſaith the Prophet) *like ſheepe haue gone aſtray*[q]: It is a place worth the noting; *we haue gone aſtray like ſheepe*: there is no creature more apt to wander then a ſheepe, there is none more vnapt, of it ſelfe, to returne into the right way againe. *The Oxe* (as the Scripture ſaith) *knoweth his owner, and the Aſſe his maſters cribbe*[r]: the very ſwine accuſtomed to the trough, if he goe abroad, yet at night will finde the way home againe; but the ſheepe once ſtraied, of himſelfe returneth not. *All we* therefore (ſaith the Prophet) *like ſheep are gone aſtray*, to ſhew our ſimplicity, and how vnpoſsible a thing it is for vs of our owne power to returne. And the Prophet in the next words giueth a reaſon, *Wee haue turned euery one to his owne way*[s]: Gods waies and our owne waies are directly contrary. Wee runne naturally after the wayes of our owne hearts, and wee cannot chuſe then but wander vtterly from the way of life. Againe, the leſſon of our Sauiour here belongeth to all, *Enter in at the ſtrait gate*. Entrance in at the gate preſuppoſeth a beeing without the gate; no man is bid to enter, that is already within: if all be exhorted to enter, is argueth that we are all without; and if wee be conſidered in our ſelues, then as the Apoſtle ſaith, *Deſtruction and calamity are in our wayes, and the way of peace we doe not know*[t]. This care of the holy Ghoſt, in the whole courſe of the Scripture to acquaint vs with our wanderings, argueth the neceſsitie of the right vnderſtanding of it, if wee deſire to be ſaued. Let vs make vſe of this point.

n Act.9.4.
o Act.9.6.
p Pſal.14.3. Rom.3.10.
q Eſa.53.6.
r Eſa.1.3.
s Eſa.53.8.
t Rom.3.16.

The Vſe.

It is a point of great vſe, helping vs in the moſt needefull point, the right iudging of our owne eſtate; let vs not be wilfully careleſſe herein I beſeech you; why ſhould wee be deſirous to iudge in other things, as of times and ſeaſons, of the face of the skie (as Chriſt ſaith[u]) of wares and commodities, of caſes and queſtions in the Lawe, and yet neuer care to vnderſtand how it fareth with our ſoules? The ſoule is the principall, and ought principally to be looked vnto. Let vs learne to be able to iudge of our ſelues, whether it be with vs as it ought to be: *Proone your ſelues* (ſaith the Apoſtle[x].) *Let vs ſearch and try our wayes*, ſaith *Ieremy*[y]: *Examine your heart vpon your bed*, (ſaith *Dauid*[z].) Wee all haue a hope that it is well with vs; let vs looke to it, that our hope (as the Apoſtle ſpeaketh) may be ſuch as may not *make vs aſhamed*[a]. There is no hurt gotten by the tryall of our ſelues, there is alwayes danger in ſecurity. There bee thouſands plunged into hell, that thought nothing leſſe till they came there, and now they are paſt recouery: wee are all trauellers in one of theſe two wayes, and we ſhall arriue at one of theſe two places here mentioned, life, or deſtruction, there is no third: who would not bee glad to know touching himſelfe, in which of theſe two waies he is, that if he be in the euill way, he may ſpeedily come out of it; if he be in the right, he may goe on therein with cheerfulneſſe? This point is the thing that I haue aymed at in chuſing this Text, and by it you ſhall as eaſily vnderſtand it, as you do in your going home, iudge by ſuch ſtiles and gates, and hedges, whether you are in the true way, yea, or no. Now this I may deliuer to you for a matter of certainty, that all (excepting infants, the manner of whoſe conuerſion is knowne onely vnto God) all I ſay which are partakers of life eternall, this is their firſt ſteppe to it, the ſight and vnderſtanding of their former errours; God

u Mat.16.3.
x 2 Cor.13.5.
y Lam.3.40.
z Pſal.4.4.
a Rom.5.5.

first openeth their hearts, and maketh them to perceiue that they are in a course, the issue whereof is eternall death; with this their hearts are smitten and appalled, and they are euen woe with themselues to consider it. Marke then this: Art thou one that neuer yet saw the errour and misery of thine owne naturall estate, that neuer hadst yet any compunction of heart to consider thine owne wandering, that was neuer grieued to thinke vpon thy life past, to see how thou hast all this while hitherto beene mistaken? Art thou one that hast alwaies pleased thy selfe in thine owne courses, scarcely so much as calling it into question, whether thou walkest as thou oughtest to doe yea or no? Surely thy case is fearefull and damnable; and I may surely say vnto thee, that if thou holdest on so, thou shalt neuer be saued. Let vs in the feare of God looke vnto it, it is a matter that concernes the greatest part; we blesse our selues in our owne hearts, wee haue liued hitherto after our owne lusts, worshipping God, when, and in what manner our selues pleased, taking to our selues the liberty of grosse sinnes, hatred, enuy, couetousnes, oppression, drunkennes, and the like; and wee be not yet perswaded, nor can be, that the way we go, and the course we hold, is otherwise then it ought to be. There is not the vilest wretch, be his fashion of life neuer so vile, but he will say, he hopes he is right, nay he will be very confident in it, that he is so, and yet neuer in his life had any true remorse, nor neuer knew or perceiued, what it was to wander from the waies and paths of happinesse. Deceiue we not our selues, either we must begin here at the sight of our old errors, or else wee can neuer tread the path that leadeth vnto life.

Doctrine 2. The next thing which by the rule of my text must be in euery one that would be saued, is, care to seeke out the true way, and that path, which leadeth and bringeth the goers in it vnto life. This is plaine also (as to me seemeth) by this Scripture; for as the light of a mans ancient wandering, must goe before his entrance into a new course; so of necessity when he perceiueth his errours, the right way must be sought out, and certainely vnderstood, before hee can enter thereinto: so that he which bids me enter into the gate of life, bids me withall to seek where that gate is, for otherwise my desire of entrance is in vaine. If a master doe will his seruant to goe to such a house, it is presupposed that either hee doth know the way to it, or else must make enquiry for it. And this care to enquire out the true way in this particular, is the plaine doctrine of the Scripture; *Stand in the wayes, and beholde and aske for the olde way which is the good way, and walke therein, and yee shall finde rest for your soules* [b]; there is a plaine charge, and an expresse commandement, in the multitude and variety of supposed wayes vnto saluation, to make diligent enquiry which is the good way, *stand in the way and aske, Try all things* [c], saith the Apostle, it is a rule giuen principally touching doctrine and precepts directing to eternall life: *Paul* willeth them to examine and ponder them all, and neuer leaue trying till they haue boulted out the truth, as the men of Berea did, that heard *Paul, they searched the Scripture dayly, whether those things were so* [d]. To halt betwixt two opinions, and to bee in suspence, not knowing which way specially to incline, and to bee in Religion as idle Beggars are in their way, readie to go which way soeuer the staffe falleth, how hatefull a thing it is in the sight of God, wee may conceiue by the sharpe reproofe vsed by *Elias* vnto the wauering people, *How long will yee halt betweene two opinions* [e]? When there were differences of opinions in the world touching Christ, some taking him for *Iohn Baptist*, some for *Elias*, some for *Ieremias*, some for one of the Prophets; our Sauiour called his Disciples together, and would needes know their iudgement, *But whom say yee that I am* [f]? Christ would teach thereby, that when there are varieties of opinions in matter of Religion; some say this is the way, and some say that, men should not (as the manner is) take occasion thereby to stand doubtfull, and adhere to nothing certainely, but should enquire with the greater care, that they may be certainely and soundly resolued in the truth. There is no man professeth

b Ier. 6.16.

c 1 Thes. 5.24

d Act. 17.11.

e 1 Kin. 18.21

f Mat. 16.15.

profeſſeth any thing, but (if it be but for his credite ſake) hee will labour to vnderſtand, if it be poſsible, the very myſterie of it, and to know the certaintie of ſuch things as are appertaining to it: How much more in Religion ſhould the certaine truth be laboured for? Errour in other things doth preiudice the bodie onely, and the things which concerne it, but the miſtaking in this, I meane in the maine points of it, is the vtter and irrecouerable hazard of a mans ſoule. This may ſerue briefly for the opening of this ſecond point; let vs now come to apply it.

This point alſo will conuince vs, to be not as yet entred into the way to life, in as much as we are ſo exceeding careleſſe in this dutie of ſeeking and ſearching out the truth. Some are drowned in the depth of ignorance, and neuer entertaine ſo much as a thought, whether their way be right yea or no: ſome are profanely deſperate and put all to an aduenture, not caring what bee the iſſue; if they be right, ſo it is; if not, what remedy, they muſt beare it as well as they may: ſome be ſuperſtitious, and deuoted to their forefathers ſteppes, and hold their courſe for a ſufficient rule, without further queſtion: ſome are time-ſeruers, and looke only to the Law, as that leades ſo will they follow, to day on this faſhion, to morrow on another, if need be: ſome are peeuiſh and peruerſe, and pleade the diuerſities of waies, and the multitude of religions, and ſo thinke to be excuſed: ſo that by that time we haue put all to theſe ſeuerall heads which belong vnto them, we ſhall find ſcarce a *tenth* [g] as the Prophet ſaith, whoſe care it is to labour and take paines to ſeeke and enquire which is indeed the gate of grace, and which is the true path that leadeth vnto heauen. Indeed the world is full of buſineſſe, and each man as his humour leades him is imployed, the couetous man for his wealth, the malitious man for his reuenge, the voluptuous liuer for his pleaſure, the wanton for his luſt, the proude for his backe; for theſe things men ſeeke farre and neere, all the deuices, all the meanes that may bee poſsible; but an aſſurance that the way we haue choſen to bring vs to heauen, is the right way, of all things elſe it is leaſt thought vpon. It is a ſtrange thing, there is no man ſo ſecure for his way to mill, or to market, as hee is for his way to life eternall. In thoſe waies he will be perfit, if he doubt he will aske, he will enquire; Is this the way? what marks? what turning to ſuch or ſuch a place? As for the other way, we goe all vpon meere conceipt, we thinke it is ſo, wee haue heard others ſay ſo, but we ſeeke not for the certainty, whether it be ſo. What a miſery is this, and how hath Satan beguiled the greateſt part for the filling of his owne barnes? In this blindnes, he carries men hoodwinked (as a man would carry a hawk vpon his fiſt) whither he liſt, and they will be in the pit before they are aware of it. I beſeech you take notice of this point, it is no ſlight thing I entreat of; he that may command vs, he that can condemne vs, he which ere it be long ſhall iudge vs, euen he chargeth vs heere to enter in at the ſtrait gate. How ſhall wee enter if wee know it not? how ſhall we know it if we ſeeke it not? Neither is it a ſlight kinde of ſeeking that we are called vnto: there be many by-waies, but the right way is but one, as in ſhooting a man may miſſe diuerſly, hee may ſhoote vnder, hee may ſhoote ouer, he may ſhoote wide, on this ſide, and on that, but there is but one way to hit the marke; ſo a man may many waies be miſtaken, but there is but one gate that leadeth vnto happineſſe, and all the cunning is to finde it. Well, the Scripture will teach vs, the word of God will be as the Angell of God to *Peter* [h] to direct vs; and if we will vouchſafe to attend the full opening of this Text, I doubt not but (by the helpe of God) we ſhall vnderſtand it. In the meane time let this preuaile againſt our ſecuritie, and let it bring vs ſo farre on our way to life, as to make vs ſay with *Paul* when he was ſtrucken to the ground, *Lord what will thou that I doe* [i]? and with the poore Iayler, *What muſt I doe to be ſaued* [k]? this good deſire being once begotten in vs, the reſt cannot chuſe but be ſupplyed.

Vſe.

g Iſa. 6. 13.

h Act. 12.

i Act. 9. 6.

k Act. 16. 30.

The third thing which this text neceſſarily commendeth vnto vs, if we would *Doctrine* 3.

be

be saued, is, a resolution when we haue felt our errour, and found the right way and the true gate, all delayes laid aside to make a present entry. If you aske how I proue this by my text, I thus make it manifest. It is a rule in ciuill matters, that in bonds of debt betweene man and man, when there is no certaine day named, then the debt is due presently: so here, the commandement and charge being giuen indefinitely, without any expresse limitation of any set time, it followeth that it is presently to be performed. Our Sauiour saith not, enter hereafter when thou art more at leasure; or to the young man, enter when thou art old; or to the old man, enter when thou art a dying; or to the couetous man, enter when thou hast glutted thy desire with wealth; or to the drunkard, enter when thou art vtterly disabled that thou canst be drunk no longer: but he saith to all, at the instant *Enter*; doe it presently, doe it straitway, deferre not to doe it. And this is also the plaine doctrine of the Scripture; *I made haste*, saith *Dauid*, *and I delayed not to keep thy commandements*[l]. It is commended in *Peter* and *Andrew*, that when Christ called them, they left their *nettes straitway*[m]. When Christ called *Zacheus*, the Text saith, that hee *came downe hastily*[n]. The reason why there must be a resolution of present entrance, is, because as there is a time of grace, in the which the gate of Mercy stands open, so there is a time of iudgement, in which this gate will be shut vp, and all hope of entry vtterly removed. *Dauid* speaketh of a time, in which *God may be found*[o], which implyeth that there is a time, in which God will not be found. The time when hee may be found, what it is, *Paul* teacheth, where speaking of the preaching of the Word, and of the offers of grace, that are therein made daily; hee saith, *Behold, now is the accepted time, now is the day of saluation*[p]. The time present is the onely time, the time to come is no time, no more then the time past, it is a matter of meere vncertainty; *To day if ye will heare*, it is read vnto vs continually[q]. There is a time comming, and we know not how neere it is, (though the generall end may bee farther off, yet our particular account cannot be farre; we see daily how some drop away of all ages, and estates;) I say there is a time comming, in which (as Christ saith) *many shall seeke to enter in, and shall not be able*[r]. Oh what wofull yelling, and pittifull crying, and earnest knocking there will be then at the gate, with *Lord, Lord, open vnto vs*[s]; when that heauy doome, *Depart from me, I know you not*, shall be their portion. This is the reason why it is no safe delaying. I would wee would learne wisedome from our outward businesse: what makes husbandmen breake their sleepe, and while it is yet night, to be trauelling to the Sea side for their sand*; meete them, aske them the cause why they are so exceeding soone? The answer is ready, (you know it better then my selfe) the tyde requires it, a peece of an houre lost may breed much hinderance, the time of the yeere hasteneth, and when it is gone, it cannot be recalled. Oh! can we not command to stay vs, but must wee ride and post; and make such haste to preuent it; and thinke we to haue the gate of mercy to stand open at our pleasure? Be not deceiued, *Esau* came tardy, and sought the blessing with teares, but could not obtaine it[t].

The vse is, to cure that euill sicknesse of delaying, which is the very bane of so many soules. I remember the report of the Prophet *Haggie* maketh of the people that neglected the re-edifying of the temple, *This people* (saith he) *say, that the time is not yet come, that the Lords house should be builded*[u]: so, many thinke it is not yet time for them to looke to heauen-ward, youth must haue his course, the couetous bagge must be filled, the pleasure of the flesh must be fully tasted, ambition must come to his height, and then it will bee time to retire. *Yet a little more sleepe* saith the *slaggard*[x]: let God beare with vs a little, and in time we will enter. This is as the Scripture termeth it, the very *deepnesse of Satan*[y], thus to beguile men; and (no doubt) there are many in hell, which had a meaning in their life time to enter in, but God hath cut them short, and depriued them of that, which when they might, they refused to accept of. Well, if wee haue seene our naturall wandering,

l Psa.119.60.
m Mat.4.20.
n Luk.19.6.
o Psal.32.6.
p 2 Cor. 6.2.
q Psal.95.7.
r Luk.13.24.
s Mat.25.11, 12.
* It is the vse of the West parts neere the Sea, to manure their ground with sand.
t Heb. 12.17.
The Vse.
u Hag.1.2.
x Pro.6.10.
y Rom.2.24.

dering, if God hath opened our hearts, that we perceiue there is no remedie but a new course must bee entred into, if wee haue learned out of the Word of God, which is the way; let vs resolue vpon a present entry. Christ saith, *The kingdome of heauen suffereth violence*[z]: Mee thinkes Christ there speakes of heauen as of a matter offered, which if it be not presently taken, is presently lost; and therefore all men of discretion that know the worth of it, presse, and throng toward it, and catch after it, and euen sweate about it, that they may haue it while there is possibility of obtaining it. *I opened my mouth and panted*, saith *Dauid*[a], there was haste; *I follow hard toward the marke* saith *Paul*[b]; there was speed. This is the third thing required to saluation; there is no time named, therefore it must bee done presently.

z Mat.11.12.

a Ps.119.131.
b Phil.3.14.

The fourth thing which now followeth to be treated of, is the entrance it selfe: our former wandering must bee felt, the right and true way must bee sought for, when it is found, a resolution of present entrance must be put on; and then next we must put forward. *Enter in at the strait gate.* To this act of entrance there are two things required, the first is (that I may vse tearmes agreeable to my Text) stooping; the second, a stripping of our selues of whatsoeuer may hinder our entrance. First, there must bee a kinde of stooping, because the comming in is lowe. It is said of heauen in the Scripture, that *it is a house not made with hands*[c]. Now, as in the matter thereof it is differing from our earthly buildings, so is it in the framing and contriuing of it. In great mens houses, it is a great eye-sore, to see a little, low, and pinching entry to a large and spacious dwelling; but to the end all things may be answerable, as the house is of great receit, so the gates must be high and lofty, and the comming in according. But now in this house which is eternall in the heauens, it is otherwise. Indeed it is large within, *For in my Fathers house* (saith Christ) *are many mansions*[d]; but yet the gate vnto it is exceeding low, the entry narrow, the passing in very strait: It is the gate of humility. A man that beareth vp himselfe aloft, in the pride and securitie, and senslesnesse of his owne heart, that leaneth to his owne wisedome, that pleaseth himselfe in a flattering opinion of the goodnesse of his owne estate, that was neuer beaten downe by the terrour of the Law, and the due beholding of Gods iustice, such an one can neuer enter heere, this gate is too low for his haughty, carnall, and selfe-pleasing stomack to enter in at. See an example or two of the stooping of Gods children, in their entrance into grace. Looke first vpon *Dauid*, *Mine iniquities are gone ouer my head, and are as a weightie burden too heauy for me*[e]; Me seemeth I see *Dauid* in this passion, like a man oppressed with some carriage more then he is able to stand vnder, which makes him double and crouch, and groane, and long to be eased; so *Dauid* was with the weight of his sinnes, he was strucken downe with the sight and consideration of them. What thinke we, did not *Ezra* stoope, when he prayed, *O my God! I am confounded and ashamed to lift vp mine eyes vnto thee my God, for our iniquities are gone ouer our heads, and our trespasse is growne vp to heauen*[f]? Did not *Iob* stoope when he said, *O Lord I abhorre my selfe in dust and ashes*[g]? Was not *Ezechiah* cast downe when he cryed in the bitternesse of his soule, *O Lord it hath oppressed me, comfort me*[h]? Looke into the New Testament, what thinke we of the woman that *lay at Christs feet, that washed them with teares, and wiped them with the haires of her head*[i], was not here humilitie? How iudge we of the Publican, did hee not manifest the humilitie of his soule euen by the standing of his body? hee would not so much as *lift vp his eyes to heauen, but smote his breast, and said, God be mercifull to mee a sinner*[k]. Consider well the example of Saint *Paul*, *I was once aliue* (saith he) *without the Law*[l]; hee once bare his head as high as the best, and I warrant you would not haue feared for profession of Religion, to set his foot to him that was holiest; *touching the righteousnesse which is in the Law* (saith he) *I was vnblameable*[m]. But when his eies were opened to see his former errour, when he had found out the true way to life,

Doctrine 4.

c 2 Cor.5.1.

d Ioh.14.2.

e Psal.38.4.

f Ezra 9.6.
g Iob 42.6.
h Isa.38.14.

i Luke 7.37. &c.

k Luk.18.13.
l Rom.7.9.18

m Phil.3.6.

life, and began to frame to enter in it, then hee ſtooped, *I know that in me dwelleth no good thing: I count all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord; I iudge them to be dung, that I may winne Chriſt* [h]. Here was a man ſtrucken downe, outwardly in bodie, when hee ſaw the light from heauen on the way, but much more in heart, when hee ſaw after his long wandering, the ſtraite gate that leadeth vnto heauen. This is the courſe that all that will be ſaued muſt come vnto.

h Phil.3 8.

The Vſe. It is of very great vſe. It will prooue a great many of vs to be meere ſtrangers to the way of life. For why? It may be truely ſaid of vs, as the Lord ſpake once of the Iewes, *We are not humbled to this day* [o]: the naturall pride of our hearts is not yet beaten downe; there be but few that ſtoope and are caſt downe with the ſight of their owne ſpirituall baſeneſſe, few that ſtand in awe of Gods maieſty, and that tremble at his Word. The proud Phariſie that ſtood vaunting, *God I thanke him, I am thus and thus* [p], hath many followers; but the poore Publican that hung downe his head, the conſcience of his ſinnes filling his face with ſhame, hath but few like him. What one of many hath learned with *Dauid, to bee low in his owne ſight* [q]? *Pauls* rule, *If any man among you ſeeme to be wiſe in this world, let him bee a foole that he may be wiſe* [r]: few know it, but fewer vnderſtand it, but they be feweſt of all that haue practiſed it. O when ſhal we be found to be humbled in that meaſure as the Corinths were, to whom *Paul* was forced to write a letter of comfort to reuiue them? One is puffed vp with a conceit of his owne ſufficiency & knowledge, and ſcornes the ſimplicity of the Goſpell, and to ſit in the Learners forme in Chriſts ſchoole. Another is frozen in ignorance and blindneſſe, and knowes nothing by himſelfe, his very vices ſeemes vertues vnto him, euery thing is with him as it ought to be. A third is lifted vp with a preſumptuous opinion of Gods mercy, and thinkes it a matter of eaſineſſe to obtaine it, ſo that he neuer ſo much as thinkes vpon yeelding, and vpon the humbling of his ſoule before the Lord: ſo that we may well be ſaid to be ſtrangers from the way of life, ſuch we will not ſtoope ſo low, as this ſtrait gate of humility. Begge we of God therefore, that he would bend our iron necke, that hee would take the ſtiffe ſtony hearts out of our bodies, and giue vs hearts of fleſh, yeelding and flexible, and eaſie to be bent, that being once become euen as nothing in our owne opinion, wee may be fit paſſengers for this little and low doore that leadeth vnto life.

o Ier.44.10.

p Luk.18.11.

q 2 Sam.6.22

r 1 Cor.3.18.

Doctrine 5. Well, it followeth: together with this ſtooping, there muſt go (as I ſaid) a certaine ſtripping of our ſelues alſo; he that would goe through a ſtrait way, a narrow entry, it is no wiſedome for him to clogge himſelfe with many things about him, hee had need rather to lighten himſelfe, that hee may goe through with the greater eaſe. So muſt it be in this caſe, the gate you ſee to life, is ſtrait and pinching, and therefore as the Apoſtle ſpeaketh to the Hebrewes (very fitly for this purpoſe) *The ſinne that hangeth ſo faſt on, muſt be ſhaken off* [s]: *the olde man muſt bee caſt off* [t]: *the fleſh with the affections and luſt muſt bee mortified* [u]: *our members that are on earth muſt be crucified* [x]: *the weapons of vnrighteouſneſſe muſt bee laid aſide* [y]: we muſt leaue our old ſins behind vs, if we wil enter in here; to bring them in with vs at this little gate it is impoſsible. The couetous man with his bags, the ſwearer with his great oaths, that malicious man that ſwels with his malice, the ambitious with his high thoughts, the vicious with his minions, the drunkard with his full cuppes; theſe, and the like to theſe can neuer enter here with their dependances. What ſinne ſoeuer thou haſt formerly delighted in, if it were to thee as thy right hand, or thy right eye, thou muſt cut it off and caſt it from thee, thou muſt ſtriue to ſtrip thy ſelfe of it, or elſe this gate is much too little for thee to go in at. This is like the hole the Snake creepeth through, where hee leaues his olde skinne behinde him. If thou meane to come here, thou muſt then ſay with S. *Peter, It is enough for me that I haue ſpent the time paſt of my life, after the luſts of the Gentiles, walking in wantonneſſe, luſts, drunkennes, gluttony, drinkings, and in abominable idolatries* [z]; other

s Heb.12.1.
t Eph.4.22.
u Gal.5.24.
x Col.3.5.
y Rom.6.13.
z 1 Pet.4.2.

other things, better things are now expected of mee; euen that henceforth, *I should liue, not after the lusts of men, but after the will of God.* It is an excellent place. I could bring in a cloud of witnesses to make good this point, that olde sinnes must be stript off, when we once put our foote to the threshold of this straitgate. This I may be bold to say, for I know it is true; that there is no mans or womans conuersion recorded in the Scripture, but there is a manifest change noted in them: Infirmities they had still, but sinne reigned not in them, as it did before. And there is great reason for it: For if a man entring into the profession of Christianity, might still haue libertie to follow the waies of his owne heart, and to please himselfe, in fulfilling of his owne lusts; what great thing were it to be religious? If he that had beene ignorant, might be ignorant still, he that had beene filthy, might be filthy still, he that had beene an oppressor, might oppresse still, and so in other specialities: all the world then would be religious; what great thing then should Christ be thought to worke in vs, and for vs, if our olde corruptions should reigne, and we should not be freed from the dominion of sinne? Verse 3.

This point will discouer vnto many of vs, the folly and vanitie of our hearts; we will needs be thought to be in the right way, and to haue chosen the true course vnto eternall happinesse, but yet in the meane time we will not forsake our old fashions, somewhat or other is behinde, which either for the profite, or pleasure, or estimations sake, we will not be beaten from: some sweete sinne or other, that if it were possible we would euen carry with vs into heauen, and so by that meanes we doe vtterly barre vp against our selues, our entrance into life. I pray you let vs not be deceiued. Let mee propound vnto you the same question which *Paul* propounded vnto King *Agrippa*[a]; Tell me, *Doe you beleeue the Scripture?* thinke you that it is true which Christ saith, that the gate to heauen is a *strait gate?* If you doe, thinke with your selues, what other reason can be deuised, why it should so be termed, then this; because it requireth the stripping off of olde corruptions? If you agree this to be the meaning, how shall we then hope to be saued, and yet willingly, purposely and aduisedly retaine and hold fast our old sinnes, as though we would at once serue both God and Mammon; walke both in the Lords way, and in our owne way? These things cannot holde, vnlesse we thinke to make God a lyer. Striuing to enter in at the straite gate, and a not striuing against our owne selfe-pleasing humours, these things cannot agree. This is the vse. *Vse.* [a] Act. 26. 27.

The second Sermon.

I Proceed ſtill in the matter, which in the beginning I tolde you was moſt agreeing to the maine ſcope of this place of Scripture, which is, to ſhew what things of neceſsitie ought to be in all that would be ſaued; Foure particulars haue bin treated of, the reſt now follow to be handled. The fifth thing then which by the authoritie and ſtrength of this text, ought to be in euery one that deſireth ſaluation, is a continuall proceeding and going on in good things. I doubt not but you ſhall ſee this plainely prooued to bee comprehended in the Text. Our Sauiour heere compareth Heauen to a place, from which by nature we are all eſtranged; true Religion is the way leading vnto it, humilitie (the deniall of our ſelues, and the renouncing the bypaſt pleaſures of ſinne) is the gate entring vs into this way. Now the vſe you know of a *way*, is for trauellers, not for idle loyterers, or vaine gazers, or time-deluding triflers; ſuch is this ſpirituall way, it is a way leading to life, and therefore requireth a continuall proceeding, from ſteppe to ſteppe, from grace to grace, without deſiſting, without tyring, vntill the iournies end be reached vnto: and this is the expreſſe doctrine of the Scripture. The Author of the Epiſtle to the Hebrewes hath two excellent places for this purpoſe, the firſt is in the ſixt Chapter, where, writing vnto thoſe that had beene well and carefully inſtructed in the firſt principles of Religion (which he termeth the *Doctrine of the beginning of Chriſt*) hee exhorteth them, that, not ſatisfying themſelues therewith, as though it were enough that they were thus entred, and as it were ſeaſoned with ſound knowledge, they ſhould now be led forward *vnto perfection*(*b*); as if he had ſaid, Indeede it is true, you haue begun well, yet you muſt not thinke that ſufficient; there is a kinde of perfection to be aymed at, and you muſt ſtill preaſſe and indeuour onwards to obtaine it: the ſecond place is, in the twelfth chapter, *Caſt away* (ſaith he) *euery thing that preſſeth downe*, (diſcharge your ſelues as much as it is impoſsible of all incombrances) *the ſinne that hangeth ſo faſt on*, ſeeke to be eaſed of it; and *let vs runne with patience, the race which is ſet before vs*(*c*); here, iuſt according to this text, he likeneth the courſe of Chriſtianitie to a race, in which there muſt be a ſpeedy haſtening, without giuing ouer, vntill the end of the race be come vnto. We haue examples hereof in Scripture, two chiefly: the one in *Dauid*, *I will runne the way of thy commandements*(*d*); there was a proceeding, a going on, a growth in godlines: The other in *Paul*, ſpeaking of the excellent knowledge of Chriſt, of feeling the vertue of his reſurrection, and of being conformable to his death; *Brethren* (ſaith hee) *I count not my ſelfe that I attained to it* (*e*), [and yet *Paul* was more then ordinarily expert in the myſterie of Chriſt) *but one thing I doe, I forget that which is behind*, that which I haue done hitherto, I am euen aſhamed of it, I account it not woorth the naming, *I endeuour my ſelfe vnto that which is before, and follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus*: it is a place, and an example worthy (as the Scripture ſpeaketh) to be written with the *point of a Diamond*(*f*) in the tables of euery Chriſtian mans heart. *Dauid* deſcribing the true worſhippers of GOD that doe ſerue him

Doctrine 1.

b Heb. 6. 1.

c Heb. 12. 1.

d Pſ. 119. 32.

e Phil. 3. 13, 14.

f Ier. 17. 1.

him in truth of heart without hypocrisie, saith, they are such as goe *from strength to strength*[g]: men that doe *walke in the Law of the Lord*[h]: these manner speakings doe necessarily imply proceeding. It is truely saide, that in Religion not to goe forward, is to go backward, and that that mans knowledge and feeling is but a meere conceit, a matter of fancie onely, which is not accompanied with a desire of encrease. All preaching, all exercises of Religion ayme at one of these two, either to conuert those that are vncalled, or to builde vp those which are conuerted. *Desire the sincere milke of the Word*, saith the Apostle, that *ye may grow thereby*[i]; and God giues his Spirit vnto his chosen, not only to renew them, and to beget in them some little sparkles of grace, but *to make them perfect in good workes*[k]. *We ought to thanke God alwayes for you*, saith *Paul* to the Thessalonians, because *your faith groweth exceedingly*[l]. The chosen of God are likened to *trees* planted by the riuers of waters, *which will bring forth fruit in due season, whose leafe doth neuer fade*[m]: this is not all, for they doe not onely hold their owne, but they are so full of *sap, that they shall bring forth fruit in their age, and euen then bee fatte and flourishing*[n]. *Euill men* saith the Apostle, *waxe worse and worse*[o]; *and fall away more and more*, from one extremity to another; *adding drunkennes to their ſt*[p], as *Moses* speaketh. It cannot then but be a dishonour to God, if his Spirit shall not be able to work to the making of those that are his better & better, to the leading them by degrees nearer and nearer vpon perfection. Thus you see the certainty of this point, namely, that the enterers into this gate of life, must not stand (as it were) about the doore, and sit them downe as soone as they haue begunne to taste of good things, but there is a way before them to be trauelled in; and, as through the necessitie of Nature, they come euery day nearer to the end of their dayes, so by the power of grace, they must striue to come euery day nearer to the end of their faith, the saluation of their soules. Let vs apply it.

g Psal.84.7.
h Psal.119.1.
i 1 Pet.2.2.
k Heb 13.21.
l 2 Thes.1.3.
m Psal.1.2.
n Psal.92.14.
o 2 Tim.3.13
p Isa.1.5.
q Deut.29.19.

To reproue that which hath beene reproued often, but is not yet reformed, and that is our slacknesse, and our sluggishnes in spirituall things. There is not one man of many, but he thinkes, and is verily perswaded, that he hath religion enough, and that he is come far enough in the wayes of godlinesse, hee knoweth enough, and hee is zealous enough. I desire but the testimonies of your owne hearts to witnesse with mee, whether that which I say be not truth; for if it were not so that men were strongly perswaded, that for matters of Religion they were forward enough, how could it be that they should make so little account of the meanes to bring them vnto more perfection? how is it possible that they should not be ashamed of themselues to be found at this houre, as ignorant in the grounds of pietie, and as slacke in the duties of Gods worship, and in the practise of holinesse, as they were many yeeres agoe? There be a great many of vs touching whom, if it were enquired what knowledge in Religion they had some good number of yeeres since, what zeale they shewed in the promoting of Gods kingdome, what care in the hearing of Gods word, and in the worship and seruice of his name: and againe, how it fareth with them for these things at this present: it will bee found, that looke how it was of old, so it is yet, ignorant then, ignorant yet; careless then, careless yet; no alteration, no change, vnlesse it be this, namely, that now they are more dull, more vnteachable, more hardned, more cold-hearted, more profane, more obstinate then before. How can this holde for good at the day of tryall? you see the course of Christianity which leadeth to eternall happinesse, hath both a gate to enter at, and a way to goe forward in. How shall we thinke to arriue at the rest of the Lord, if we make no conscience to proceede in goodnesse? If wee stand at a point, propounding to our selues a forme and course, which we will still go round in, like a horse in a mill, and further then so we will not passe, we will be at a stint in our religion, and beyond that we will not goe: it is as impossible for vs to be saued, as it is for him to come to an house or towne many miles off, who seeing the way to it, stands still in it, and

Vse 1.

neuer puts one foot forward from the place where he tooke vp his first standing. Thinke not the Word of God hath spoken these things in vaine, shadowing our spirituall matters vnto vs by earthly things; Gods purpose is to make vs conceiue the truth the better, and by such a place as this is, to conuince vs euen by the light of our owne reason, that there is no hope of saluation, without a care to adde dayly to our spirituall estate, to encrease in knowledge, to proceed in zeale, to be more forward in the worship of God, to haue more feeling of the loue and fauour of God euery day then other. If we be glutted with these things, the forenoones hearing filleth our stomacke, and we haue no further appetite that day, this dayes hearing doth not sharpen vs against the next day, but wee are ready to please our selues with that we doe, and so to amplifie it in our owne priuate conceit, as though no more were needfull; It is a dangerous thing, I should but deceiue you, and plucke your blood vpon my head, If I should tell you that this were the way to eternall life.

Vse 2. Well, for a second Vse; if it be so dangerous a thing not to goe forward, what is it, thinke we, to goe backward, to decay, and grow cold in our loue to good

r Luk. 11.26. things; *Their last state* (saith our Sauiour) *will be worse then their first*[r]: And, *it is better not to haue knowne the way of righteousnesse, then after they haue knowne, to turne*

s 2 Pet. 2.21. *from the holy commandement giuen vnto them*[s]: The euill spirit that is once cast out, bringeth with him *seuen diuels worse then himselfe*. It is a matter to bee thought vpon by diuerse of vs: There was a time when the word of God was more precious vnto vs, and when men and women did euen throng together to this place, many seemed euen glad to heare, and to be made acquainted with good things was a ioy vnto them: But now we are full, we are (like the nice and vnthankfull Israelites) weary of this Manna, the commonnesse of Gods blessings hath drawne them into contempt. Beware of looking backe, take heed of going from strength to weakenesse, from zeale to coldnesse and deadnesse of heart, from carefulnesse to security, from louing the house of God and the exercises thereof, to loathing them, or at least, to a lesse and more cold esteeming them. Woe shall bee vnto vs, if we shall now be glutted with that, which sometimes wee longed for: it is a signe, that all our shewes were but shewes, & all our protestations but hypocrisie. For, *if yee haue tasted how bountifull the Lord is, then ye desire the sincere milke of the*

s 1 Pet. 2.2,3. *word to grow thereby*[s]: If yee haue found any sweetnesse in the exercises of Religion, it is certaine your appetite will bee increased rather then diminished. If our spirits be dulled and tyred out with the continuall vse of these holy exercises, it is a fearefull signe, and yet it is common, that we haue all need to be admonished of it. And let all that professe Religion, remembring that it is a way; life eternall is not by and by possessed. If there be no proceeding, it is dangerous,

u Hos. 6.4. but if there be backe-sliding, if our righteousnesse bee *but as the morning dew*[u], which the heat of th Sunne soone parcheth, it is worst of all: *the dog to the vomit,*

x 2 Pet. 2.22. *and the sow to the myre*[x], is the heauiest censure that can be giuen of any man. *They which haue been once enlightened, and haue tasted the gifts of Gods Spirit, if they*

y Heb. 6.4,6. *once fall backe, it is impossible they should be renewed by repentance*[y]: it is a wofull saying, it should make vs euen tremble to consider it.

Now to this going on & proceeding in the way to life, there are sundry things belonging, which it is very meet that wee should be made acquainted with, they are impertinent neither to the matter nor to the text. The first is, continuall guidance and direction. A man that is to iourney in a way vnknowne, will not bee satisfied with this alone, that he is set into the right way, but considering the possibility of erring, he will furnish himselfe with as many directions as he can, glad he will be of any mans company that vnderstandeth the way; sometime hee will be at the charge rather then faile, to hire a man that may conduct him. The way of peace which leadeth vnto happinesse, is a way which flesh and blood is not acquainted with, and the nature of man is of it selfe very subiect to mistaking: therfore

fore his duty that would grow in godlines, is to get vnto him the direction of some sure guide, which will not deceiue him, that so hee may not faile of the end and marke which hee desireth. This was *Dauids* care, as appeareth by many speeches of his: *Make me to vnderstand the way of thy precepts,* [a] *Teach me the Way of thy Statutes* [a]. *Direct me in the path of thy commandements* [b]. *Direct my steps in thy Word* [c]. The grand guide (whose directions are alonely to bee looked vnto, and cannot deceiue) is the Lord Iesus. *I am the Way* (saith he) *and no man commeth to the Father but by me* [d]. And the Apostle to the Hebrewes, exhorting to *run the race which is set before vs*, bids vs withall to looke vpon the author and finisher of our faith [e]: his blood, as the same Apostle speaketh, hath *prepared a new and a liuing Way* [f]. The direction which Christ giueth, is comprehended in his Word, which is therefore often in the Scripture termed the *Lords way*, because no course can bring a man vnto eternall life, but that which is there prescribed. *Dauid* saith, this *Word was a light vnto his path* [g]: and *Peter* [h] commendeth those to whom hee wrote, because they *gaue heed to it*, as to the best and surest Instructer. The word of God contained in Scripture is fitly compared to the pillar of the cloud which led the people of Israel in the wildernesse; when that went forward, the people marched; when that stayed, the people stood still; all their iourney was framed according to the mooving of the cloud. Of the same vse is the word of God in the way of life; when that calleth, we may and must mooue; when that restraineth, we ought not to put forward; our care must bee to sute our course and carriage thereunto. Now as Christ the head-guide hath left the fulnesse of direction in his written Word, so he hath entrusted the Ministers of the Church therewith, hee *hath committed it vnto them* [i], as the Apostle speaketh, not that they should engrosse it to themselues, & lead the people of God which way themselues please, but that they might studie to search out the hid matter thereof, and apply it to the direction of Gods Church, according to euery mans occasion. For this cause the Pastors of the Church in respect of their function, are called *Leaders* or *Guides* [k]: and whereas Christ cals ignorant & erroneus teachers *blinde guides* [l], it argueth that sound Instructers are well termed by the name of *Guides*. The interpreting of the Scripture, is called a guiding of the hearers. When *Philip* demanded of the Eunuch, reading (as he rode) vpon *Esay*, *whether he vnderstood that which he read*: he answered him, *How can I, except I had a guide* [m]? meaning except he had one to expound vnto him. So then, hitherto the matter is now brought; hee that would goe on, and proceed as hee ought in the way of life, must get himselfe a *guide*. The head-guide is the Lord Iesus, hee hath recommended his directions vnto vs in his Word, and for the common benefit and instruction of his Church, he hath giuen gifts vnto men, and enabled them to lay open the mystery of the Scripture, and by this his ordinance he guides & directs those that are in his eternall counsell ordained vnto life. So that as it is said of the iourney of the Israelites, that *God did leade them like sheepe by the hand of Moses and Aaron* [n]: so it is true in this spirituall voyage, that the Lord leades his chosen by the hand of his Ministers. By them *he gathereth together his Saints* [o]. These I am sure are all of them grounds that cannot bee denied; That the way of life is to vs vnknowne, and therefore we need a *guide*: Secondly, that Christ Iesus is the onely true *guide*: Thirdly, that he hath registred all his directions in his Word (that is, *the Whole counsell of God*) and that for the dispensing of his Word (notwithstanding the priuate vse which euery Christian may and ought to haue of it) he hath ordained publike teaching, by which to guide our feet into the way of peace. He that is disposed to be captious, let him think wel which of all these he can except against: In the meane time we will take them for truth, and so make the best vse of them.

This sheweth, that albeit the most of vs at this day, that professe Religion, haue chosen guides vnto our selues, yet wee faile in choosing the true direction: some are guided by their owne priuate conceit, some by the guise of the times,

Vse.

[a] Psal.119.27. [a] Vers 33. [b] Verse 35. [c] Verse 133. [d] Ioh.14.6. [e] Heb.12.2. [f] Chap.10.19 20. [g] Psal.119. 105. [h] 2 Pet. 1.19. [i] 2 Cor.5.19. [k] Heb.13.7. 17. [l] Mat.15.14. [m] Act.8.31. [n] Psal.77. [o] Eph.4.12. 1 2 3

some goe with the droue and are carried with the multitude, some are led only by the courses of their forefathers, they hold it a sure way, to do as they haue done; the direction of Christ Iesus speaking in the Scriptures, and reuealing his aduice vnto vs in the ministery of his Church, is least looked after. Each man in these cases thinkes himselfe wise enough to bee his owne aduiser. In physicke we feare our owne iudgement, and beleeue the Doctor; in the Law, our Councellour; in other things we seeke to men that professe knowledge, and are of vnderstanding in those things wherein we desire direction: but in Diuinity, and in the cases of the soule, most men imagine they are able to afford themselues councell good enough: hence is it, that the knowledge of Gods word is not cared for, the opening of it by exposition, the vrging it by exhortation and reproofe, these things are little esteemed: and indeed, if men bee so wise, that they can by their owne wisedome guide themselues, wherefore should they value them? But *cursed bee the man* (saith the Scripture) *that maketh flesh his arme, and withdraweth his heart from the Lord* p; God curseth the fancies of mens owne hearts, and giueth a blessing onely to the obedient yeelding to his owne ordinance: what course soeuer is framed without the word, be it in mans reason neuer so plausible; nay whatsoeuer is sought for in the word with a relying vpon a mans owne priuate collections in contempt or neglect of the publique meanes, the Lord doth neuer blesse it, it turneth into error, and leadeth those that trust vnto it into destruction. This therefore we are taught hence, if we desire (as becomes vs) to proceed in good things, and according to the aduice of the Spirit of God, to be *led forward vnto perfection*, we must seeke the direction of the only true guide Christ Iesus in the Scriptures: If we be strangers in the booke of God, we cannot chuse but be mistaken, if wee would make true benefit by the Word, the ordinance of God must be regarded: and what euer he be that would be guided in the way of life, hee must range himselfe among the common order of learners in Christs Schoole. This is the right way, there is no blessing promised of God to any other course. Now you will say to mee (perhaps) this is a very vncertaine and hazardous course, to binde our selues to be guided by men, especially now adaies, when as the world is so full of Seducers, and those Seducers also so full of subtilty, and euery one making pretences of the truth to be on his side? I answer, I perswade not to this, to build vpon men, as though we should receiue directions for matter of saluation vpon trust, beleeuing euery thing that is commended to vs, by those that beare the name of Teachers in Gods Church: that were an intollerable bondage, and a slauery not to be endured; for *the spirits must be tryed* q; and the Scriptures must be examined whether their doctrine be according. If you say there is yet no certainety, for as they may mistake in teaching, so may you in iudging also; I answer, we must be so much the more earnest with the Lord in prayer, that his spirit may conduct vs; and this rule in most things wee may proceed by. That doctrine which aymeth at this, to bring men only to Christ, by driuing them out of themselues, to rest alone vpon his worthinesse, and giueth no colour of liberty to any sin, but still striues to keepe the corrupt nature of man within compasse; that doctrine I say is the true way, the Preacher that draweth to this is a true guide, and his direction cannot deceiue vs. This is a plaine rule easie to be conceiued, it is a short rule, easie to bee remembred, it is a rule, easie to bee confirmed, in as much as it agreeth with the whole scope of the Scriptures, which is Christ Iesus freely iustifying vs by imputed righteousnesse before God, and powerfully renuing vs, and sanctifying vs by his Spirit, to the declaring of the fruits of obedience before men. This is the first thing that must accompany our care to goe on in the way to life; a dependance vpon the true guide Iesus Christ, reuealing his holy directions to vs in his Word. In some matters of interpretation of particular texts, or some points of Religion of lesser moment, it is possible for men of the greatest vnderstanding finally to mistake; but he that will in humilitie, and

p Ier. 17. 5.

q 1 Ioh. 4. 1.

in

in a deniall and renouncing of himselfe, take the right course to bee setled, in *maine matters that doe necessarily concerne the salvation of his soule, can not (though his learning be neuer so small) vtterly be deceiued.*

The second thing that must accompany our purpose of going on in the way to happinesse, is circumspection and an earnest heeding of our course: so much is very manifest by the Text. You see heere, that as the gate of entrance is termed *strait*, so the way of progresse is called *narrow*: now a narrow way requireth heedefulnesse, a little slipping or going to this side, or that, may breede a great deale of inconuenience. And if we examine the Scripture, we shall see the like heede-taking required in this spirituall iourney. It is a charge of the holy Ghost, that we should *walke circumspectly*, [r] walke exactly, or curiously, or to speake truely according to the words meaning, walke *precisely*: *Make strait steps to your feete, lest that which is halting be turned out of the way* [s]. *Paul* calleth the life of a Christian *walking by a rule*, [t] as if a man went by a line, which he will not, which he dareth not turne from. *Take heede that yee doe as the Lord your God hath commanded you, turne not aside to the right hand, nor to the left* [u]. An example we haue in *Dauid*; first his resolution, *I thought I will take heede to my waies*; [x] then next his prayer, *O that my waies were made direct*, or straight, carried, as it were, by a kinde of leuell, with a respect (as himselfe after speaketh in the same place) *vnto all Gods commandements*, [y] as when a man hath a marke in his eye, and striues to keepe an euen and direct course vnto it; or as when a workeman applieth his rule to his worke, and with his best indeuour ordereth the same accordingly. This is briefly, but yet plainely and vndeniably the truth of this point: he that desireth to proceede in the way to happinesse, must remember the way is narrow, he may easily swarue from it, and it doth therefore call vpon him for very great heedefulnesse and circumspection.

2.

r Eph 5.15.

s Heb. 12.13.

t Gal. 6.16.

u Deut. 5.32.

x Psal. 39.1.

y Psal. 119. 5, 6.

The vse hereof is, to discouer two euils in the times, the one is carelesnesse, the other is prophanenesse: touching the former, notwithstanding the straitnesse which the word of God enioynes, yet how great is our generall dissolutenes? who thinkes himselfe bound to those strait tearmes, as that he should make conscience of euery sinne? what man doth euen as it were combine, and couenant with himselfe, to be iealous ouer all his waies, to set a watch before his mouth, to take heede to his words, to make a couenant with his eyes, to be wary of his lookes, to ponder the path of his feete into what companie he comes, to put his knife to his *throat*, [z] as *Salomon* speakes; to beware of excesse, to keepe his heart with diligence, looking to it, what thoughts he entertaines, to be alwaies fearing, and euer suspecting himselfe, lest he should be miscarried, to be still lifting vp his heart to heauen, that the Lord may establish him; who I say entreth into couenant with himselfe for this spirituall heedfulnesse? nay rather who doth not aduenture to take libertie to himselfe in some one thing or other, according as his humor leades him; mincing & extenuating sin, and supposing presumptuously, that a man may wander a little astray, and yet returne. And by this meanes Satan getteth great aduantage against many, for while he allureth and tolleth them on, vnder a colour of libertie from an euen and direct course, he draweth them on further and further, vntill like a man that hath quite lost his way, they know not which way to retutne. Remember we therefore, that the way to life is a narrow way: it is not so (as some profanely haue said) that a man, if he will, may (as in a iourney hence to London) take his pleasure by the way, and ride here and there vpon occasion, and yet at last, though it be something the longer first, come to the place intended; and so in trauelling to heauen, enioy the pleasures of sinne, and yet for all that, although it be somewhat the further way about, arriue at the place of happinesse; no, it is a narrow way, errour on both sides, a man can not be too circumspect. The second euill which this point discouereth is prophanenesse, because whereas the word of God requireth in a mans conuersation very

Vse.

z Prou. 23. 2.

great heedfulnesse, yet in the world it is made a ieast, and a matter of ignominy, and enough is supposed to be spoken to a mans reproach, if hee be charged with precisenesse. True it is, that many putting on a shew of straitnesse, are notwithstanding loose enough in many things: but what then? though some doe professe godlinesse in hypocrisie, yet that can iustly bee no preiudice to those that doe it in sincerity: certaine it is, that in the matters of God, no man can be too precise, in the watching ouer his owne heart, and in the pondering his waies, no man can be ouercircumspect; And therefore let men of corrupt mindes, who (as *Salomon* saith) *make a mocke of sinne* [a], let such I say scorne as themselues list; yet let so many as feare God, and desire to approue themselues vnto him, euer remember the narrownesse of the way that leadeth vnto life, and assure themselues that a little wandering after the vanities of their owne hearts, a little satisfying themselues in the pleasures of sinne, may soone misleade them, and make the right way very hard to be recouered.

a Pro. 14.9.

3 The third thing which must accompany our purpose of going on in the way to happinesse, is a resolution and preparation for such encombrances as may meet vs on the way. It is wisedome we know in trauelling to be prepared for the weather, to be armed against such as lie in wait to spoile, & do many times make a prey of the goods, nay euen of the liues of the passers by: so in this case, in as much as a man intending to proceed in the wayes of God, shall be assaulted with many grieuances, it is good policie, both to put on a resolution to wrestle with them, and to be armed so that hee may preuaile against them. First, in the world a man shall receiue many vnkindnesses and indignities, much reproach. *Dauid* saith, *the very abiects assemble themselues against him; they tare him and ceased not* [b]; *and the drunkards made songes of him* [c]: and the whole Church complaineth, that their soule *was too full of the mocking of the wealthy, and of the disdainefulnesse of the proud* [d]. Secondly, the Lord also is wont to exercise his deerest seruants with many crosses, which to flesh and blood are very grieuous and heauy to bee borne; *Thine arrowes O Lord* (saith *Dauid*) *haue light vpon me* [e]: *I am like a leafe driuen to and fro*, saith *Iob* [f]. Thirdly, Sathan is a professed enemy to euery good course, and will lay many baits, and vse many meanes to withdraw: here pleasure assaults, there profit, there honour and estimation amongst men, each of them of great force to perswade: another while hee rayseth vp trouble against man, euen out of his owne thoughts, setting vpon him with the horror of sinne, the terror of the law, the fearfulnesse of Gods maiesty, the strictnesse of his iustice; out of all these hee will raise matter of despaire, and preuaile many times very farre, to the appalling and amasing of a Christian. These things, a man intending to trauell in the narrow way of life, must thinke vpon, and not onely so, but make prouision also, that ouercomming all encombrances, he may hold out the profession of his hope without wauering, vnto the end. Touching the reproach and obloquie of the disdainefull world, hee must consider, that in all reproach which is cast vpon him for his care of a good conscience, Christ is his partner [g]. The taunts which *Moses* endured at the hands of the Egyptians, are called *the rebuke of Christ* [h]: *Peter* telleth them which are euill entreated for the truths sake, that therein they were *partakers of Christs sufferings* [i]; What greater comfort? Secondly, that the hatred of the world, is a testimony and an assurance to a mans soule, that hee is one of Gods chosen: *If ye were of the world, the world would loue his owne, but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you* [k]. Againe, touching afflictions and crosses, hee must know that they are trials of faith, exercisers of patience, reformers of corrupt affections, meanes to reclaime and withdraw from the world; this will make a man take vp his crosse cheerefully, and euen reioyce in tribulation. Thirdly, concerning Sathans assaults, hee must bee well perswaded of the bewitchings of worldly pleasures, of the poyson that lurketh vnder the name of profit, of the vanity of honour and credite

b Psal. 35.15.
c Psal. 69.12.
d Psal. 123.4.
e Psal. 38.2.
f Chap. 13.25
g Heb. 13.13.
h Heb. 11.26.
i Ioh. 15.19.
k

credit amongst men, hee must gather together all the gracious promises of mercy in Christ, all experimentall testimonies of Gods loue vnto himselfe, that so hee may haue comfort in the middest of the sharpest of Sathans encounters. This hee must doe that would goe on in the narrow way that leadeth to life.

To reprooue the secure negligence of many professors of religon now adaies, that neuer make any prouision for the hardship they are like to meete with, if they will be Christ Disciples: and so by that meanes meeting vnexpectedly with the disgraces and iniuries of the world, with the sharpenesse of afflictions, with the buffetings of Satan, of all which they had little thought before, repent themselues of the course they are entred into, and fall away vnto their woonted coldnesse. They are like an vnaduised traueller, that beginning his iourney in a faire morning, and supposing that the weather will not alter, leaueth his furniture behind, by which he should be sheltred against a storme, and then afterward the windes blowing, and the tempest rising, is driuen to returne backe, and so to loose his labour, or else to take some couert, such as vpon the suddaine he can meete with, where though he finde some little comfort for a time, yet the storme encreasing, he is driuen thence also: so is it with many professors, when the times seeme to laugh vpon religion, and the entertaining it doth not as yet hazard any thing which flesh and blood affects, they are very forward, but when a storme comes which they looked not for, the world opposes it selfe, pleasure must bee sequestred, profit must be neglected, credit must be hazarded; then they are found to fall backe, not being prouided to bare it out, and so make their last daies worse then their first. Let this then among the rest be borne away; namely, that he that would proceede in the way of godlinesse, must thinke vpon the discouragements hee shall meete with, and must therefore harden himselfe against them, that what soeuer happen, he may finish his course with ioy, and may so run, that in the end he may be sure to obtaine. *Vse.*

The last thing which must accompany our purpose of going on, is an often calling the course past to an account, to see whether it be right and streight yea or no: he who iourneieth in a way which he is not acquainted with, it is wisedome for him euer and anone, to bee mindfull of the directions which were giuen him, and to remember the marks which were told him, the turnings and the by-paths which hee was warned of, to the end that by thinking hereupon, if he finde he is right, he may proceede with comfort; if he be deceiued, he may returne quickely before hee haue wandered too farre, and erred ouermuch. So it must bee in this way: *I haue considered my wayes* (saith *Dauid*) *and turned my feete vnto thy testimonies* (k). You see *Dauids* fashion what it was, often to view his owne courses, to search and to try his waies, to see how he kept his feete in the path of Gods commandements, and where he perceiued himselfe to haue beene mistaken, strait hee returned and endeuoured to come backe quickely: *I turned my feete vnto thy testimonies*; in the next verse he addes, *I made hast and prolonged not* (l). When the same *Dauid* willeth & exhorteth men *to examine their heart vpon their bed* (m); what doth he meane, but that euery man, when he is alone by himselfe, should retire his thoughts, should looke backe into the day past, to see what hee hath done, and how he hath demeaned himselfe? that so he may recouer himselfe for his often slips by repentance, and renue his vow of keeping an euen course in the way of life. *Paul* bids we should not *let the Sunne goe downe vpon our wrath* (n): thence a generall rule may be drawne, that no sinne should be suffered to lodge all night with vs; an account should be taken of our falls, and wee should presently labour to recouer. The Scripture speaking of the care of *Iob* in offering sacrifice for his children, thinking that in many things they might ouershoote themselues in their banquetting, addeth this clause, *Thus did* Iob *euery day* (o): Hee that was thus daily carefull about his childrens courses, what was he (thinke we) for his owne.

k Psal. 119. 59

l Verse 60.

m Psal. 4. 4.

n Eph. 4. 26.

o Iob. 1. 5.

This point will discouer as much carelesnes as any of the former, for who is amongst *Vse.*

mongst vs that doth thus call his life and carriage to an account, that in an euening, when hee is about to take his rest, and knoweth not whether hee shall euer wake againe, or no, askes himselfe this question, *What haue I done?* How haue I walked this day? how haue I wandred from the path of Gods commandements? what duties haue I failed in? how farre haue the vanities and profites of the world preuailed against me to mislead me? Who (I say) is wont to keepe this priuy audite within himselfe? nay, who thinketh this to be a dutie that hee is tyed vnto? And therefore no marueil if sinne grow strong vpon vs, no wonder if wee stray farre from the right course; and if wee looke not to it, wee will soone be drawne into such a maze, that wee shall not know which way to returne. Let vs take with vs then this instruction among others, often to try our wayes, once a day at the least to consider our courses: we doe all erre, *In* p Iam.3.2. *many things* (saith Saint *Iames*) *we misse all*?; but by this meanes, errour shall not preuaile against vs, and by vse wee shall grow so perfect in our wayes, that wee shall very seldome be mistaken.

(* * *)

THE

The third Sermon.

For it is the Wide gate and broad way, that leadeth to destruction, and many there be which goe in thereat.

WE haue done with the aduertisement it selfe, and are now come to the reasons by which it is enforced. The first reason runneth thus; because albeit the gate and way which the most affect, be *wide and broad*, full of pleasing, and full of company, yet in the end it *leadeth to destruction*. By the *gate and way* mentioned in this first reason, is meant the same which else-where is called *the way of sinners* [q]; *a way that is not good* [r]: *the way of falshood* [s]: *an euill way* [t]: it is the gate and way which by nature wee all trauell in, therefore it is termed *our owne way* [u]: *the way of our owne heart* [x]: because it is a way which of our selues without a guide we goe into, and which of our selues wee are neuer either able or willing to forsake. It is said to be *a wide and broad way*, because it is a way of liberty to the flesh, and giues a man leaue to run any course, which his owne priuate corrupt humour affecteth: it is a way which imposeth no conditions of restraint, but whatsoeuer a man (led by the lusts of his own heart) bends vnto, it allures him to it, and seemes to say as the flattering chaplaines did to *Ahab*, touching the expedition against *Ramoth*, *Goe and prosper* [y]. Now this way notwithstanding the pleasingnesse of it, our Sauiour saith, *It leads to destruction, the issues of it are the waies of death* [z]; it brings no small inconuenience, or slight annoyance, such as losse of goods, or blemish in good name, or sicknes of body, but the surpassing exceeding eternall curse of God, the vtter ruine both of soule and body, an endlesse, easelesse, hopelesse misery. This then is Christs reasoning, that in as much as there be but two wayes, *a strait*, and *a wide*; and the wide leadeth a man to such an irrecouerable downefall, therefore we would beware of it, and enter in at the strait gate. This is the meaning briefly: Let vs now see what necessary matter of instruction we may obserue.

The second part of the Text.

q Psal.1.1.
r Psal 36.4.
s Psal.119.40.
t Pro.2.12.
u Isa.53.6.
x Isa.17.17. Wherefore it is called a way, wide and broad.
y 1 King.22.
z Pro.14.12.

First, here we learne, that albeit the way of sinne be, for the present time in the sense & seeming of flesh and blood very delightfull, yet the reward thereof is misery, & the end destruction. This is the expresse doctrine of the text, and it is easily iustified by the Scripture. First in generall it said of all sin, that *the wages thereof is death* [a]; and, *that the end of the wicked shall be cut off* [b]. Secondly, in particular of seuerall sins, the word of God speaks very expresly to this purpose. Of adultery *Salomon* saith (describing the fashion of a harlot) that indeed her chamber is richly deckt, her bed perfumed, & her words very inticing; *but* (saith he) *her house is the way to the graue, which goeth downe to the chambers of death* [c], *and her guests are in the depth of hell* [d]. Of deceit, *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell* [d]. Of drunkennes, *The wine shewes the colour in the cup, & goes down pleasantly, but in the end thereof, it will bite like a serpent, and hurt like a Cockatrice* [f]. Of the vanity of youth, *Reioyce O young man in thy youth, walke in the waies of thy heart, & in the sight of thine eyes; but know that for all these things God will bring*

Doct. 1.

a Rom.6.23.
b Psal. 37.38.
c Pro.7.27.
d Pro.9.18.
e Pro.20.17.
f Pro.23.32.

g Eccl.11 9. *bring thee to iudgement* g. In all theſe, here is a broad pleaſant way, giuing liberty and ſcope enough to fleſh and blood, but the end of all is deſtruction. The ſweet meats of wickednes will haue the ſowre ſauſe of wretchednes & miſery: we may ſee the ſame alſo verified by examples. *Eue* was made beleeue by the Diuell, that if ſhe would aduenture to eat of the forbidden tree, ſhe ſhould receiue by it great aduancement; h Gen.3.5.7. *Ye ſhall be as gods knowing good and euill* h, (equiuocating with her, as our State-papiſts do now adaies, and beguiled her with doubtfulneſſe of termes. Well, ſhe ſaw the tree was good for meat, pleaſant to the eye, and to be deſired to get knowledge (here was a way broad & faire enough;) and ſhe took and gaue to her husband, and they both did eate: But ſee now whither this way leadeth them, *Then* (ſaith the Text) *their eyes were opened, and they knew they were naked*: the beginning ſeemed to delight, and to giue hope of great contentment; but the fruite was griefe, and the end confuſion; the iſſue cleane contrary to that which was expected. No doubt the murthering of *Abel* for the time, gaue very good ſatisfaction to the malicious and blood-thirſting humour of *Cain*; but hee which looked vpon the reckoning which followed, and conſidereth how i Gen.4 7. *Sinne lay at the doore* i, euer dogging him, and neuer leauing him till hee was euen ſwallowed vp into deſpaire, ſhall ſee a pleaſing courſe carrying him that held it, into a deapth of miſery, out of which hee was neuer able to recouer. *Moſes* ſpeaking of the times before the Floud, ſaith thus; *The ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they li-*k Gen. 6.1,2. *ked* k: heere was liberty enough (*all they liked*) but what was the iſſue, you know the Story: when they were in the very height of their iollity, *the floud came and* l Mat.24.9. *and tooke them all away* l: here was a iourney full of pleaſure, but the place of arriuall full of miſerie. The rich man of whom Chriſt ſpeaketh, *was clothed in purple and fine linnen, and fared well and delicately euery day*: heere was outward contentment to the full, but whereto did this way lead? we haue heard what followeth, m Luk.16.22, 23. *The rich man alſo died, and was buried, and was in hell torments* m. I could thus eaſily giue you many inſtances, all of them ſeruing to ſhew vs, how ſinne dealeth with vs, as *Ioab* with *Amaſa*, hee met him and ſaluted him louingly (*Art thou in health my brother?* hee tooke him by the beard with the right hand to kiſſe him, but withall, hee ſmote him in the fifth ribbe, and ſhead out his bowels to the n 2 Sam.20. 9,10. ground n: Euen ſo ſinne creepeth into our boſome, it maketh ſhew of delight, it pretendeth the pleaſing of our mindes, and the ſatisfying our humour, but yet it killeth (as it were) with kindnes, and for a little Momentany pleaſure, it brings eternall ſhame and perpetuall confuſion.

Vſe 1. The vſe of this point thus prooued ſtandeth thus: The firſt thing that ought to bee in him who deſireth truely to repent, is, a hearty loathing, and an vnfained deteſtation of ſinne. The fountaine of repentance is the heart, and a man can neuer frame himſelfe to reforme that in his life, which in his heart hee diſliketh not: he therefore that would practiſe the duties of repentance as he ought, muſt endeauour to feele in himſelfe a deepe and an implacable hatred againſt ſinne. Now (in my opinion) there is nothing more of force to bring a man cleane out of conceit with ſinne, then the ſerious meditation vpon that point which I haue now deliuered. Who is there amongſt vs that would not in his heart loath and deteſt ſuch a one as the Prophet *Ieremie* ſpeaketh of, *Woe ſpea-*o Chap.9.8. *keth peaceably to his neighbour with his mouth, but in his heart layeth waite for him* o? that putteth on a ſhew of friendſhip, and yet vnder a pretence thereof, if hee could, would cut a mans throat; will not euery man ſay, Lord keepe me from ſuch a friend? And yet euen ſo ſinne dealeth with vs, it promiſeth much contentment, much profit, many benefites, but in the end, in ſtead of contentment, there is nothing but vexation; in ſtead of profit, the vtter loſſe and ruine of a mans ſoule. It is good wiſedome to haue this point euer in a readi-

neſſe

neſſe, to lay it vp (as *Mary* did Chriſts ſayings) in the midſt of the heart, [p] it will bee as a bulwarke, or braſen ſhield to blunt the point of Sathans perſwaſions. It is his policie to lay a kinde of ſiege to a mans thoughts, with a ſeeming good, and as much as in him lieth, to let vs ſee nothing of ſinne, but the outſide painted ouer like whoriſh *Iezabel*, with many glorious ſhewes, and bewitching appearances, pleaſure, profit, honour, eaſe, all very like to draw a man farre, vnleſſe hee be otherwiſe ouerruled by the power of Gods Spirit. Euery one therefore that would (as Saint *Iames* ſpeakes) keepe himſelfe *vnſpotted*, [q] muſt bee like the wiſe man, of whom *Salomon* ſpeakes, *whoſe eyes are in his head*; [r] that is, who looketh not onely to the preſent face of things, but caſteth his thoughts further towards the iſſue, fearing leſt where the entrance is ſoenticing, the end may fall out not to bee according: the conſideration of the miſery which may follow, cannot but be a preſeruatiue to keepe a man from being enchanted with the faire ſhewes of the beginning. How many might be kept from groſſe ſinnes, if they had care to obſerue this rule? In couetouſneſſe, ignorance, pleaſure, wantonneſſe, libertie, malice, drunkenneſſe, exceſſe, extortion, falſhood, men looke onely vpon the profit, eaſe, iollitie, and worldly eſtimation that doth accompany them; but the poyſon that lurketh vnder theſe, the ſpirituall venome that masketh vnder theſe deceitfull ſhadowes, is either not beleeued, or not thought vpon, or elſe in mens priuate conceits ſo much leſſened, that they poſt on ſtill the rode way, beeing tolled along by the delight thereof, and ſo fall into the bottomleſſe gulfe, before they are ware of it. Well, it is the precept of the holy Ghoſt, that we ſhould be *exhorted, leſt wee ſhould bee hardened through the deceitfulneſſe of ſinne.* [s] I exhort you therefore, and in the Lord entreate you, not to be ſo vnwiſe, as for a little ſuperficiall pleaſingneſſe and fleſhly contentment in the wide and broad way of vanitie, to purchaſe to your ſelues ſuch a miſery, the horror, the largeneſſe, the euerlaſting and and vnintermitting extent whereof, no man liuing is able to eſteeme. The life of man here, is not vnfitly compared to a Theater, in which euery man hath his part, ſome longer, ſome ſhorter, ſome nobler, ſome baſer, according to the diſcretion of the appointer: now would any one take him for better then a madde man, that in an idle humour to weare gay apparell, and to haue the ſtanders by make obeyſance to him, would be content all the reſidue of his daies to bee a baſe drudge in a kitchin, or a ſlaue in a galley, vpon condition that for an houre or two, he might be attired like a King, and ſit in a chaire of eſtate, and take vpon him like a great commander? ſurely no. And what are we then, who hauing a ſhew or two to make vpon the ſtage of this world, are content to buy an endleſſe bondage vnder Sathan, for a tranſitorie ſatisfaction to our owne ſinfull humour, in ſome fleſhly and ſenſuall courſe, and vpon condition we may haue our fill of it, will not ſticke to hazard our better part, and to caſt away our owne ſoules? This is the firſt and chiefe vſe of this doctrine.

[p] Luk.2.19.

[q] Iam.1.27.

[r] Eccleſ.2.14.

[s] Heb.3.13.

Secondly, this point teacheth vs this good leſſon, which is a point of eſpeciall wiſedome in Chriſtianity, namely, alwaies to haue thoſe courſes in greateſt iealouſie, & to be ſuſpitious of them, that they are not ſuch as it is ſafe for vs to enter into, which at our firſt beginning them, and at the working vpon our thoughts to entertaine them, doe make ſhew of nothing but contentment to our nature, that are euer charming vs with the names of profit, of pleaſure, of aduancement; it is meete for vs to feare, that vnder theſe baites, there lyeth ſome ſecret hooke, which if wee doe too greedily catch at the firſt offer, may ſuddenly entangle vs, and ſo as it were hooke vs in, that when wee would we ſhall not know how to get from it. *The wounds of a louer Salomon* ſaith, *are faithfull, but the kiſſes of an enemie are to be taken heede of* (t). Sathan is our grand-enemy, and ſin is the thing he ſeekes to poyſon with, he laps it vp in the ſweetnes of ſome ſuch thing which is taſtefull to our naturall palate, and when hee makes the largeſt offer, as hee did to Chriſt,

Vſe 2.

[t] Prou.27.6.

u Math. 4. 9. *All this will I giue thee* [u]; then some great mischiefe is to be feared, for which he laboureth to procure entrance by his plausible and pleasing perswasions. Happy is hee that hath learned this lesson, he hath well profited in the schoole of Christianity, that doth not credit the first offers, but doubts a fearefull issue, where the entrance promiseth nothing but contentment. It is euer a rule that cannot faile: the broad, pleasant, euen way, that to flesh and blood bringeth little or no encumbrance, but giues the raines vnto it to goe where it will, is the way that certainely leadeth to destruction. And thus much for the first property of this way, it is a wide and a broad way.

Doctrine 2. The second qualitie it hath is, it is full of passengers, (*And many there bee which goe in thereat*) from which words we are taught this doctrine: That multitude in matters of religion, is no good rule to proceede by, whether it be in points to be beleeued, or in matters to be practised. The reason is plaine from hence. It is reported here of the *broad way* which leadeth to hell, that they are *many which goe in thereat*; now if number were an argument sufficient to proue the goodnesse of a course, why should it not bee also a reason of value to proue this way which Christ here speaketh of, to be the way that leadeth vnto life: If it be of no force in this particular, neither is it in any other. A matter may be beleeued and professed by many, a course may be followed and approoued by a multitude, and yet there may bee neither soundnesse in the one, nor holinesse in the other. In the daies of *Noah*, it is said that God looked vpon the earth, *and all flesh had corrupted his way* [x]. When the Angels were entertained in *Lots* house: the men of Sodome purposing villany and filthinesse, compassed the house *round about, from the young men euen to the old, all the people from all quarters* [y]. Foure hundred Prophets at one time consented together in one thing, and when the King asked their aduice touching his iourney to Ramoth, all said; *Goe and prosper* [z], all seeking to flatter the Kings humor. There was a generall conspiracy against *Ieremie* for the faithfull discharge of his duty: *Come let vs imagine some deuice against Ieremie* [a]. When *Pilate* made a motion to the people, what shall bee done with Christ, *They all said, let him be crucified* [b]. When *Stephen* had made his Apologie for himselfe, against the false imputations which were put vpon him, the Text saith, the standers by gaue a shout *with a loude voyce and stopped their eares, and came vpon him all at once* [c]. Of *Simon* the sorcerer of Samaria, it is said, that to him they gaue heede, *from the least of them, euen to the greatest* [d]. When *Paul* opposed himselfe to the Idolatrie of the Ephesians which worshipped the Images of *Diana*, *there arose*, saith the story *a shout for the space almost of two houres, of al men, crying, Great is Diana of the Ephesians* [e]. The Apostle complaineth of the state of his times, and euen of those which made profession of religion, and hee deliuereth his complaint in these words, *All seeke their owne, and not that which is Iesus Christs* [f]. The Spirit of God propheeying by S. *Iohn* of the comming of Antichrist, saith, *that all that dwell vpon the earth shall worship him, whose names are not written in the booke of life* [g]. In all these examples wee see great multitudes, euen swarmes of people running one course with one heart, like men possessed and ruled by one spirit, and yet all deceiued: he that should haue grounded his religion vpon these, must needs haue runne himselfe headlong into error.

x Gen. 6. 12.
y Gen. 19. 4.
z 1. King. 22.
a Ier. 18. 18.
b Math. 27. 22.
c Act. 7. 57.
d Act. 8. 9, 10.
e Act. 19. 34.
f Phil. 2. 21.
g Apoc. 13. 8. 16.

Vse 1. The vse hereof is first against the Papists, who, as appeareth in the writings euen of the best learned of them, doe make multitude a note and marke of Gods Church; which howsoeuer it can little auaile them, (because if we reckon only such as know and vnderstand what they doe beleeue and professe, wee may well thinke there are in Christendome more of vs then of them) yet notwithstanding admit it were so, that the greatest part of Europe were aduised and constant professors of their religion, what haue they gotten by it, must it needs be true which is beleeued and maintained by a multitude? Cannot the generality bee deceiued? Is it not possible for whole troupes, yea euen of learned men to be mistaken?

Yes

Yes certainly. If it be a good reason to say thus; behold this religion is professed and receiued by the most, therefore it is true; then let vs disclaime Christs advice of entring in at the straite gate, and let vs all chuse the wide and pleasant way, for *many there be that goe in thereat.* It is thought probably, that at this day Mahometisme (the Turkes religion) hath more vnder it, then Christianity, though we put Papists and Protestants, and all in the weights against it; and that meere Paganisme is larger then both. Where many ioyne in the truth, there is the Church, but not for the manies sake, but for the truths sake. It is a good saying of *Augustine, Si iustus es, noli numerare, sed appende, in Psal.* 39. that is, if thou wouldest deale vprightly in this case, take not religion by tale or number, as though that were best which most receiue, but try it by weight, if it haue the weight of truth goe with it, be they many or few that beleeue it, it skilleth not, it is right though but one, nay though none did entertaine it. This is the first vse. If Christ be true in his sayings, that many goe in at the gate that leadeth to destruction, sure then multitude is no marke of the Church, they may be the greater part, and yet goe the way that bringeth the goers by it into hell.

Vse 2. The second vse is, to reforme the common folly and error of the world, who thinke custome and fashion, and the guise of the greatest part to bee a sufficient plea, for any course which themselues affect or vndertake, especially it holds in matters of religion, if men can say as of old, our fathers, our rulers, our ancients, the best, the most, the wisest, the wealthiest amongst vs thus they thinke, thus they doe: then they imagine they haue alleadged an argument which cannot be answered, a reason which cannot be denied. Thus men make themselues like the froth which S. *Iames* speakes of, which *is carried vp and downe* [h], with the wind, and the water, sometimes to this side, somtimes to that: or rather like the beasts of the field, who thinke nothing but follow the heard, and so many times while they suppose they are going to the pasture to be fed, they are driuen to the Shambles to be slaine. *Whom this people and all the men of Israel chuse, his will I be, and with him will I dwell* [i], saith *Chusa* to *Absalom:* and so it is euen the religion of many, we will not be singular, looke which way the most goe, that way will we goe. It is right as the Spirit of God speaketh to the vngodly man, *when thou seest a theefe, thou runnest with him, when thou seest an adulterer, thou art partaker also with him* [k]. It is the property of a foole to follow vniuersally, that which he seeth others doe, hee must needs also doe the same: yet it is an error we are all apt vnto, and the reason is; It is a hard matter to iudge, but it is an easie thing to giue credit. Well, let the wisedome of God be followed, and let his counsell be preferred before our owne conceits. Certaine it is, whatsoeuer wee imagine, that the way to hell hath the greatest store of Passengers; company is good; but it is better to goe the right way all alone, then to wander with a multitude. Therefore God gaue a charge, *thou shalt not follow a multitude to doe euill* [l]. What though most men in their common speech take the name of God in vaine? what though the greatest part haue the preaching of the word in no esteeme, make the Sabboth a day of carnall delight, neglect the publike worship of God, reproach and speake euill of the truth? what though *all seeke their owne*, as *Paul* saith, or as the Prophet speaketh, *from the greatest euen to the least, be giuen to couetousnesse* [m]? what though they *goe by troupes* (as *Ieremies* words are) *into harlots houses* [n]? what though the *abiects doe assemble themselues together* [o], as they did against *Dauid*, to draw good things into disgrace? let not this sway with you so farre, as to draw you into the fellowship of the same euils; remember the broad way to eternall ruine hath many that trauell it, so that though there bee much good fellowship, and iollity by the way, yet *their way* (saith *Salomon*) *is darknes, they know not wherein they shall fall* [p]. And who will bee so in loue with the fellowship of others, as to damne himselfe for company? The counsell of the vngodly is pleasing, the way of sinners is delightfull, the chayre of scorners is very easie: but yet blessed (saith the

h Iam. 1. 6.
i 1. Sam. 16. 18.
k Psal. 50. 18.
l Exod. 23. 2.
m Ier. 6. 13.
n Chap. 5. 7.
o Psal. 35. 15.
p Prou. 4. 19.

Psalmist) is he that hath studied how to auoide them: when it commeth to that
q Prou. 1. 31. which *Salomon* mentions, *the eating the fruit of their owne way* q and to that in the
Psalme, *the transgressors* as they haue erred together, so they *shall be destroyed toge-*
r Psal. 37. 38. *ther* r: what are they then the better for their companie? Thus much for the first
reason, why the straite gate and narrow way are to be chosen, because though
there be another course, more pleasing to our humours, and better stored with
companie, yet it leadeth vnto destruction.

The second reason followeth which is in direct opposition to the former, to
wit, that albeit the gate and way which Christ would haue vs enter into, be strait
and narrow, and such as few doe trauaile by, yet it is the way to life, and the end
thereof is comfort, euen the euerlasting comfort of a mans soule. This is the ge-
nerall meaning of the reason; Let vs grow to a particular examination of the
points of instruction rising out of it.

Doctrine 3. As this reason is in an apparent opposition to the former, so it affordeth do-
ctrine in nature directly contrarie to it; that told vs of sinne, that beginning in
pleasure, it doth end in miserie; this telleth vs of the duties of holinesse and righ-
teousnesse; that howsoeuer they seeme to lay a kinde of restraint vpon mans na-
ture, and to curbe and limite him in some courses, and fashions which he is prone
vnto, yet the value of them is life, and the reward is comfort. Christ confesseth the
gate to be straite, & the *way narrow*, but he addeth this withal, that it *leadeth vnto life*.
For the opening of this doctrine I must shew vnto you two things; first that the
duties of pietie and godlinesse, are at first something vnpleasing to mans nature,
(the crookednesse and corruption thereof considered): secondly, that whatso-
euer the beginning is, yet the end is full of sweetenesse. Touching the former
how true it is, may in part be gathered out of that which hath beene said hereto-
fore, touching the things concurring with the very act of entrance: humilitie,
and the relinquishing of the pleasures of sinne which we haue formerly delighted
in, both which are directly thwarting and crossing to mans nature, there beeing
nothing that he is of himselfe more vnwilling to doe, then to confesse ought a-
gainst himselfe, to renounce his owne will, and to crucifie and kill the strong affe-
ctions of his owne heart. But this shall better appeare if we enter into considera-
tion of particulars; what duty of godlinesse soeuer we thinke vpon, we shall finde
the beginning of it to be vnsauory. If a man will labour after some knowledge in
religion, at the first it will seeme to be somewhat straite and cumbersome; because
it will require more care in redeeming the time, it will vrge more diligence in hea-
ring, in praying, in meditation, more respect to the Sabbath then a man was wont
before to make conscience of. Here will be something to doe, and no small wrast-
ling with a mans thoughts, before he shall get the mastery ouer his owne heart,
to retire himselfe, and to diuert the time formerly accustomed to be spent in va-
nitie, to the building of himselfe vp in knowledge. It will seeme to a man that there
is no life in these courses, nothing but deadnes, and melancholines, and no kinde
of contentment. Againe, suppose that a man (heretofore neglegent that way)
should now begin to haue some touch, and should entertaine a resolution with
himselfe of keeping holy the Lords day, not according to common opinion, but
according to the true purpose and meaning of the Law-maker, thinke wee that
he should not at his very first entrie into this way, meete with many discourage-
ments? what a burden will here bee for a man to seeke to draw all his thoughts
from earthly businesses (as much as is possible) and to giue himselfe wholly to
some either priuate or publike course, by which the comfort and edifying of his
soule may be helped forward? what a miserie will it seeme, so as it were to hedge
in himselfe, that he may not vse a little excursion, and in some little degree giue
the raines to his owne affections? this is enough to make any man flie backe, and
t Ioh. 6. 60. to cry as the Disciples did in another case, *This is a hard saying, who may endure it*t?
Time would faile me, if I should thus proceed to exemplifie this doctrine. I may be
bold

bold to say it, because all duties of holinesse haue one generall nature, that there is not one among them all, whether it respect our immediate seruice to God, or our behauiour to men, or that sobriety and euen framing of our affections in things which concerne our selues; I say there is not any one such duty, but if it be looked vpon with an eye of flesh, it lookes euen as our Sauiour did vpon earth, of whom it is said, that in respect of state and pompe, *there was nothing in him for which a man should desire him*[t]. And the reason is this. Religion is the same to a mans soule, that Physicke is to his body, it is ordained to purge and to reforme it: As therefore the Physick potion at the first taking is cleane against the stomacke, so that men in wisedome will vse meanes to keepe it in, that it may worke vpon the disease; so is religion at the first taste without reliſh, ready to cause loathing, rather then to perswade further entrance; and there must bee a minde of striuing with a mans selfe, before he can drinke deepely of it, and hold it fast, that it may worke vpon his close and hidden corruption. It was not for nothing that the Lord conditioneth with vs at our first entrance into religion, to giue him our *heart* [u]; for vnlesse we haue euen resigned vp our affections vnto him, and haue euen combined with our selues, to goe through with it, it is in vaine to make any shew or offer to obedience. Well, you see plainely the first point, that the beginning of good duties is harsh; let men not stay here, but proceede to shew that the end is comfortable. Our Sauiour saith here; *it leadeth vnto life*: and what life doth he meane, or can he meane, but life eternall? *Godlinesse* (saith the Apostle) *is profitable vnto all things, which hath the promise both of this life, and of that which is to come* [x]. I may safely say of those which enter into good courses, as the Psalme doth, *they doe sow in teares, but they shall reape in ioy, they went weeping and carried precious seed with them, but they returne with ioy, and bring their sheaues* [y]. Nay the Scripture doth not herein delay vs so long, as though there were no sweetnesse in religion till hereafter. I remember Christs words in one particular to *Peter*, when *Peter* told him, that he and his fellowes for Christs sake had left all; *I say vnto you, there is no man hath left house, or parents, or brethren, or wife, or children*, for the kingdome of Gods sake, *which shall not receiue much more in this world* [z]. So that euen in the present life, there is a reward followes, the children of God finde an inward and an vnknowne sweetenesse, euen in that which at the first seemed very distastfull. Christ saide of himselfe, that it was meate vnto him *to doe the will of him that sent him* [a]: and so the duties of godlines doe affoard a kind of secret satisfaction to those which are exercised in them: and though euill men when they looke vpon the seruants of God liuing in obedience, in contempt of the world, and in a kinde sequestring themselues from the vaine delights thereof, doe imagine they liue a life very tedious and irkesome, and such as hath no contentment in it; yet by vse, the Lord making his yoke easie, and his burden light, they finde that facilitie in it, that sweetnesse and spirituall delight, that if they might, they would not turne backe to their wonted liberty in the flesh, but to carry euen a kinde of loathing thereunto. *I finde* (saith *Dauid*) *more ioy of heart in the light of thy countenance*, in the secret apprehension of thy gracious fauour, then the worldlings haue, *when their wheate & wine abound* [b]. Thus by the handling of these two points apart, I haue (I hope) made good my first proposition, that the way of true religion, though it be strait and narrow, & at the first entertaines a man with shewes of hardship and restraint, yet the progresse is more sweete, and the end it selfe, doth euen exceede in comfort. Let vs make vse of it.

[t] 1 Esa. 53. 2.
[u] Pro. 23. 26.
[x] 1 Tim. 4. 8.
[y] Psal. 126. 5, 6.
[z] Luk. 18. 19, 30.
[a] Iob. 4. 34.
[b] Psal. 4. 7.

Vse. The vse hereof is is to be an encouragement to all that doe begin inwardly, and vnfainedly to affect good things, they must learne to cast their eies and thoughts from the present straitnesse which religion at the first entrance into it, seemeth to threaten, and to looke further vpon the sweetnes which doth certainly accompany it. For howsoeuer our obedience ought not to be an hired obedience, but

such as in all things doth more respect the commander, then the reward which he bestoweth; yet it pleaseth God to tender our weakenesse so much, as to prouoke vs and to draw vs on by the promise of recompence, lest we should be weary and faint in our minds. Our Sauiour arming his disciples against reproach, c Math.5.12. telleth them *their reward is great in Heauen* [c]. *Moses* chose rather to *suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season*; for (saith the d Heb.11.26. Text) *he had respect to the recompence of reward* [d]. Nay of Christ himselfe it is said (and in that very particular, we are willed to follow him) *that for the ioy that was* e Heb.12.2. *set before him, he endured the crosse, and despised the shame* [e]. Therefore whensoeuer we feele (being leaning to a good course) any discouragement to creepe into vs, or any secret conceipt, that to doe thus and thus, as the word perswades, will bring a burden vpon vs, and we shall by that meanes depriue our selues of that freedome which others haue, and which our selues also haue enioyed, and therefore it is not good to be so strait; by and by let vs remember whether this narrow entrance, this hard and rugged way doth leade vs, the further wee goe the better it is, and the end it selfe will exceede all. *The eye hath not seene, the eare hath not heard, neither can it enter into mans heart to consider, what things God hath pre-*
f 1.Cor.2.9. *pared for them that loue him* [f]. It is said of *Iacob* that he serued seuen yeares with his vncle *Laban*, for *Rachel* his daughter, but they seemed (saith the Text) *a few dayes,*
g Gen.29.20. *because hee loued her* [g]. So let vs labour to possesse our soules with the loue and delight of the blessing promised, and wee shall with ease swallow vp all encombrances, and grieuances in the meane space whatsoeuer.

Doctrine 4. As it was said of the broad way, that many goe by it, lest we should build vpon multitudes, so now it is said of the strait course, that *few there be that finde it*, teaching vs thus much: That the best and the holiest, and most religious courses, haue the fewest approuers, and the fewest followers: the best number is for the most part the smallest number. The Scripture giueth great light vnto the truth of this doctrine. Those whom the Lord reserued vnto himselfe in the generall
h Isa.1.9. corruption that was among the Iewes, are tearmed *a small remnant* [h]. They are
i Isa.6.13. called a *tenth* i, or (as we speake) the *tithing part*; there is ods enough, nine to one: they are compared to the *shaking of an oliue tree, two or three berries are in the toppe*
k Isa.17.6.& *of the vtmost bough, and foure or fiue in the high branches of the fruite thereof* [k]. And
24.12. thereto serueth the complaint made by the *Church*; *Woe is me, for I am as the sum-*
l Mich.7.1. *mer gatherings, & as the grapes of the vintage, there is no cluster to eate* [l]! We know when the haruest is hoone and the fruit gathered from the trees, a man may chance find one eare or two of corne scattered in the furrowes, as an apple here and there vpon the branches, but they are nothing at all to count vpon: so the Church laments her owne desolatenesse that she is like the gatherings, the num-
m Ier.3.14. ber of the good is very thinne, not one for many wicked ones. In the Prophesie of *Ieremie*, there the godly are said to be called out, *one of a city, and two of a tribe* [m]. In *Amos* there is a notable similitude vrged, of a *Sheepheard* who when the Lyon hath made his prey of one of his sheepe, contenteth himselfe to take out of the Lyons mouth *two legges or a piece of an eare; so* (saith the Lord) *shall the children of*
n Chap.3.12. *Israel be taken* [n], here and there one as it were violently rescued, and torne out
o Luk.12.32. of the common and vniuersall apostasie. Christ calleth his flocke, a *little flocke* (o), And there are many called, but *few chosen*, according as of the sixe hundred thousand that came out of Ægypt, there was but onely *two*, *Caleb* and *Iosua*, that entered into Canaan. Consider a little further of this point by examples. In the daies before the floud, *all flesh had corrupted his way vpon the earth*, and onely
p Gen.6.12. *Noah* was a iust and an vpright man in his time [p]. Not one iust person in *Sodome*
q Gen.19. besides *Lot* [q]. There were *foure hundred & fiftie Prophets for Baal*, when there was
r 1.King.18. but *one Elias for the Lord* [r]. There were vpon a *foure hundred* flattering Prophets,
s 1.King.22. against one honest plaine Preacher *Michaiah* [s]. *Behold* (saith *Isaiah*) *I & the children whom the Lord hath giuen me*: that is, those whom I haue by my Ministerie

begotten

begotten vnto God) *are as signes and wonders in Israel* [t]; it seemeth they were but a few, when they were gazed vpon as mooſters amongſt men. When *Ioſephs* brethren conſpired againſt him, *they had conſulted to ſlay him*, ſaue onely *Reuben* [u], there was but one for teene that tooke pitty. When they ſate in councell againſt Chriſt, there was *none ſpake for Chriſt*, but *Nicodemus* [x]. When *Paul* ſtood forth for his anſwer before *Nero*, not one man aſsiſted him, but *all forſooke him* [y]. On the contrary, we ſhall ſee how the worſt things haue had the greateſt conſent, and the fulleſt, and moſt generall approouement. All conſented to the *making of a golden Calfe* [z]. They came to offer violence to *Lots* houſe, *from the young euen to the olde*, euen all the people from all quarters [a]. *Pilate* asked what ſhould bee done with Chriſt, *they all cried, crucifie him* [b]. When *Paul* began to preach Chriſt at Epheſus, and to cry out againſt idolatry, there *aroſe a ſhout* almoſt for the ſpace of two houres, *Of all men crying, Great is Diana of the Epheſians* [c]. The Beaſt the *Antichriſt*, maketh *all both ſmall and great*, rich and poore, free and bond, *to receiue his marke in their right hands, and in their foreheads* [d]. But what ſhould wee ſearch the Scripture for examples, when our owne times and experience affoords ſo many? There be many ignorant people, but few that loue true knowledge: many ſwearers, few that make conſcience of an oath: many Sabbath breakers, few that care to keepe it holily: many negligent and vnprofitable hearers, few that take heed how they heare: many vſurers, few that lend (as Chriſt ſaith) without looking for ought againe: many that wring and draw back in euery good action, few that are open-hearted and handed to releeue: many that deſpiſe and contemne, and neglect the Word, few that honour it, and take delight in it. In a word, looke to any profane, diſordered, couetous, vnruly, carnall, voluptuous courſe, and tell me with what infinite troupes it is followed: conſider againe of any religious, zealous, charitable, and holy faſhion, and marke how few there be that doe regard it. So that it may be ſaid of euery ſociety of men, of euery aſſembly, of euery congregation generally, as it was of that of Sardie; to ſpeake of the multitude, they haue *a name that they are aliue, but are dead* [e], called Chriſtians, but haue little religion; If there be any better diſpoſed, they are but as it is ſaid there, *the feweſt nũber, a few names*. And therfore the courſe which Chriſt will take when he comes to iudge the earth, will bee very like to the courſe which *Ioſua* held to finde out among the people, what man it was that had ſtolne the *Babyloniſh garmẽt* [f]: there were many brought together, and all to finde out one. So at the laſt day, all particular perſons that euer were, are, or ſhall be, ſhall be aſcited to appeare; out of them ſhall be deducted a ſmall number which haue heard of Chriſt, out of them a ſmaller portion, which haue profeſſed the true religion of Chriſt; and out of them, yet another companie, which haue truely profeſſed the true religion, which haue profeſſed it in ſincerity: which number howſoeuer in it ſelfe conſidered, it be exceeding great, yet compared with the reſt, it is but as a handfull; or as it is ſaid of the Iſraelites camp in reſpect of the Aramites infinite troupes, like *two little flocks of kiddes* [g]. So will that be verified that is ſaid; the Lord will make a ſhort count in the earth, and though the number of the children of Iſrael (of the people profeſsing religion) *be as the ſand of the Sea, yet ſhall but a remnant be ſaued* [h].

The vſe hereof is two-folde: The firſt Chriſt teacheth, *Striue to enter in at the ſtrait gate, for many I ſay vnto you, will ſeek to enter in, and ſhall not be able* [i]: the fewer there be that are partakers of the true happineſſe, the more ſhould wee labour to be in that number: wee ſit ſtill in our ſecurity and careleſneſſe, as though heauen ſhould be caſt vpon vs, and as if all the world ſhould be ſaued. The bleſsing of life eternall is great. but it is not common, not all, no not the greateſt part, no not the nobleſt, and wealthieſt part ſhall enioy it: we ſhould therefore throng and thruſt to enter in, becauſe ſuddenly the gate will be ſhut vp, & many (ſaith Chriſt) *ſhall ſtriue to enter in, but ſhall not be able*.

Secondly, this ſerues to be a preſeruatiue againſt diſcouragement in thoſe that *Vſe 2.*

t Iſa. 8. 18.
u Gen. 37.
x Ioh. 7.
y 2 Tim. 4. 16.
z Exod. 33.
a Gen. 19.
b Mat. 27.
c Act. 19. 34.
d Apoc. 13.
e Reuel. 3. 1.
f Ioſ. 7. 16, 17, 18.
g 1 King. 20. 27.
h Rom. 9. 27.
i Luk. 13. 23, 24.

feare God: as for example. Art thou a man who hauing heretofore runne the ſame courſe with the greateſt part, beginneſt now being inwardly touched by the force and power of the Word, to refraine from many things, in which in time paſt thou tookeſt pleaſure in, and to looke more narrowly to thy waies then thou waſt wont, & to make conſcience of ſome things, which formerly thou regardeſt not? it may be, that comparing thy courſe, now, with the fore-going, thou findeſt thy ſelfe very ſolitary, like a man in a deſolate, rugged and vntroden path, hauing very little company, many to diſſwade thee, few to encourage thee, many that will labour to pull thee back, but few or none to prouoke thee forward; be not diſcouraged, be ſure once that it is the courſe which Chriſt calleth thee to by his Word; and then remember, that in compariſon of the multitude, the Lords part is but a handfull, the way to hell hath many paſſengers, and the place it ſelfe is faine to be made larger to receiue them; but as for the path to life eternall; it is hardly entred into, and few there be that finde it. And therefore though it may bee thy portion, in thy loue to the Word, in thy labouring after knowledge, in the duties of charity, in religious obſeruing the Lords Sabbath, in peaceableneſſe, and in diligent following of thy calling, to bee in a manner poaſt alone, like a Pelican in the wilderneſſe, or as an Owle in the deſart; yet ſay with *Peter*,

Lord, though all men forſake thee, yet will
I neuer leaue thee[k].

k Mat.26.33.

THE

THE MINORITIE OF THE SAINTS.

Mark. 10. 15.

Verily I say vnto you, Whosoeuer shall not receiue the Kingdome of God, as a little childe, hee shall not enter therein.

CErtaine children being presented vnto Christ, and reiected by the Disciple [a], our Sauiour first misliking their peremptorines, giues both charge for the bringing of yong ones vnto him, and a reason why they ought to be admitted [b]: and then secondly, deliuereth a generall doctrine, touching the equality of those persons, which must both receiue the *Kingdome of God*, and be receiued into it. The occasion of the words. a Verse 13. b Verse 14.

Verily, I say, &c. The meaning of the speech is this: that there is no hope of saluation vnto that man, who doth not endeauour and labour to frame himselfe to be like a child, in the entertainement, application, and vse of those meanes, which are sanctified and set apart by God, to bring vs into the kingdome. The kingdome of God hath two degrees; the one in this life, which is called, *The kingdome of Grace* [c], which consisteth in the Ministery of the Gospell, that being as it were the conduit of grace [d], and the instrument by which *the children of the kingdome* [e] (as they are called) are gathered together [f]: The other is, *The kingdome of Glory* [g], which is in heauen, and stands in hauing an immediate society and fellowship with the Lord [h]. Now as no man (ordinarily) can come into the kingdome of glory, but by the kingdome of grace: so there is no entry for him into the kingdome of grace, vnlesse he become as a *child*, in respect of his disposition towards the particulars appertaining thereunto. And seeing it is here determinately said, that there is no saluation to any but to him which becommeth like a little *childe*, there can be nothing more worthy our paines, then to learne to know out of the Scripture, wherein we must be like vnto *children*: and that so much the rather, because in some things to be like *children*, is euil & blameworthy: as to be *children in vnderstanding* [i], to be like *children, wauering, & carried about with euery winde of doctrine* [k]. Seeing then we must be as *children*, if we hope to be saued, and yet in some things to be as *children*, is so much found fault withall, it is not enough for vs to heare and know the generall speech, *That no man shall enter into the kingdome of God, but he which is a childe*: but wee must proceede further, to enquire how farre forth we must frame our selues to the estate of childehood. We must then (if we desire to be saued) be like vnto *children* in these particulars: The occasion of the words. c This kingdome the Apostle meaneth, Rom. 14.17. d Act. 20.32. e Mat. 13.38. f Ephes. 4.12. g Mat. 25.34. h Ioh. 17.21 i 1 Cor. 14.20. k Ephes. 4.14.

The first is, Humility. *Whosoeuer shall humble himselfe as this little childe*, saith our Sauiour [l], *the same is the greatest in the kingdome of heauen.* And *Dauid*, to cleere himselfe of all ambitious and rising thoughts, and to exhort others by his example to true humility, likeneth himselfe vnto a young childe, newly reuiued: *Surely* (saith he) *I haue behaued my selfe like one weined frō his mother* [m]. So that by Christs words, and *Dauids* practise, it is plaine, that one thing wherein euery one desiring saluation, must be like a *childe*, is Humility. Children, howsoeuer *being conceiued* The 1. doct. l Mat. 18.4. m Psal. 131.2.

in

in ſinne [n], they haue in them the ſeede of all naughtineſſe, which ſo ſoone as they beginne to bee of any action, and capacity, ſheweth it ſelfe: yet in their infancie, yea and for the moſt part in their firſt yeeres, they are farre from high thoughts, far from thoſe conceits which may breed in them either good opinion of themſelues, or contempt of others. We ſee that Gentlemens, and Noblemens children, when they be yet but young, can ſort themſelues in play, and the like occaſions, with the children of poore men, and are as good fellowes with them for the while, as may be, without either ſcorning them, or expecting any reuerence or precedence from them: and if any be of ſome more ſterne and ſurly humour, he is forthwith accounted proud, and hated by the reſt, which are in age his equals. This is a ſigne of the freedome of that age from haughtineſſe. The like lowlineſſe of diſpoſition is required in all Gods children. Humility is the very firſt ſtep vnto Chriſtianity. A man that is not humbled, and taught euen to carry a very meane and baſe opinion touching himſelfe, is not fit for any one good dutie. God offereth aboundant mercy vnto vs in his Sonne Chriſt Ieſus, euen the treaſures of heauenly grace, and the riches of his bounty: now the man whoſe heart is not beaten downe, is not fit to receiue it. Tell him of the goodneſſe of God, what cares he for it, ſo long as he feeles not the need of it? Preach to him of the plentifull redemption, which is procured by Chriſts death, and what doth he eſteeme it? for he hath no ſuch feeling, that it is a wofull thing to be without it. Therefore *God reſiſteth the proud*, ſaith the Apoſtle, he paſſeth them by, that thinke thus well of themſelues, and are buried in their owne ſecurity, but he *giues grace to the humble* [o]. *He filleth the hungry with good things* [p]. Hee hath pronounced them happy, which *doe thirſt for righteouſnes* [q]. *The ſacrifices of God, are a contrite ſpirit, a broken heart, O God thou wilt not deſpiſe* [r]. And, *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and that trembleth at my words* [ſ]. Againe, as an vnhumbled heart is vnfit to receiue the offers of Gods mercy in Chriſt, ſo for the outward meanes of grace (the miniſtery and preaching of Gods word) hee is vnfit to bee partaker of it. Indeede God hath ſanctified the publike miniſtery, to bee the meanes to *ſaue thoſe which beleeue* [t], yet he which either is ſenſleſly blockiſh, without any apprehenſion of his owne ignorance, or of the excellency of heauenly knowledge: or elſe is wiſe in his owne conceit, thinking himſelfe too good to be inſtructed, well he may come and go, and thereby be hardened in his pride, (God in iuſtice giuing him ouer vnto it) but that he ſhould profit by it, either for the increaſe of his knowledge, or for the comfort of his conſcience, it is a matter vtterly vnpoſsible: becauſe the Lord (who *knowes the thoughts of the mind to be but vaine* [u]) hath threatned to turne all that ſeeming wiſedome into folly [*], and hath made his promiſes of *guiding in iudgement*, of *teaching his way*, of *reuealing his ſecret*, only to thoſe which are *meeke*, which *feare him*, which be *humble* [x], which haue learned to become *fooles*, that they *may be wiſe* [y]. The word is compared to *ſeede* [z]: now as the ſeede can take no good roote in the ground, vntill it be turned vp with the plough: ſo neither can the word take any place, but in a [a] *rent* and *broken* [b] heart. Proceede yet further with a man not humbled, from the hearing of the Word to the exerciſe of prayer. How is it poſsible that he ſhould be any thing but a formall prayer, and a lip-labourer, that knowes not by perſonall feeling how vnworthy a creature hee is, in reſpect of the glorioufneſſe of Gods Maieſty; that perceiues not the multitude of his owne wants? that ſeeth not, and bewaileth not the nakednеſſe of his owne ſoule: ſo that his heart within him is become as *the thirſty land* [c], which euen gapeth to be refreſhed with the *former and the latter raine* [d]. How can he be truely thankefull, which hath not beene taught by the ſight of his owne emptineſſe, to acknowledge all good things to fetch their beginning from the Lord? ſo alſo, how can an vnhumble perſon come reuerently to the Lords Table, when as, not feeling the miſerie and anguiſh of a wounded conſcience, he hath no deſire to haue an aſſurance of Gods fauour ſealed vnto his ſoule? Thus wee

n Pſal. 51. 5.
o 1 Pet. 5. 5.
p Luk. 1. 53.
q Math. 5. 6.
r Pſal. 51. 17.
ſ Iſa. 66. 2.
t 2 Cor. 1. 21.
u 1 Cor. 3. 20.
* Rom. 1. 22.
x Pſ. 25. 9, 14.
y 1 Cor. 3. 18.
z Mar. 4. 14.
a Ioel 2. 13.
b Ier. 4. 4.
c Pſal. 63. 1.
d Iam. 5. 7.

see, a man wanting humility, is vnfit for the duties towards God: he is no lesse vnfit for the duties of charity. The ground of all the duties of charity, is this, that the *same minde be in vs, that was in Christ Iesus*[e], and what minde was that? euen this, (that *being in the forme of God, &c. he humbled himselfe, &c.*) So that humility is the foundation of charity: and if we examine the true cause of the neglect of the maine duties of loue, wee shall finde it to be either the want of feeling of mens owne spirituall miseries, which maketh them not to pitty others, or else a high conceit of themselues aboue others, which causeth them to disdaine to stoop so low, as to take notice of, or to haue to doe with others. So that if wee haue marked the order and proceeding of this discourse, I know it will prooue true which first I said, that a man wanting humility, is vnfit for any Christian duty: and therefore it may well be termed the first step to Christianity. Thus we see what is the first thing wherein all that would be saued, must resemble *children*, and that is Humility. e Phil. 2. 5, 6.

The Vse. You see the words of the Text are plaine, *He shall neuer enter into the kingdom of God, who receiueth it not as a little child.* Now humility, both by our own experience, and by Christs words, is prooued to be a property of childhood, and how necessary it is in a Christian, you may perceiue by that which hath beene spoken to that end. Out of all these specialties it must needs follow, that if we desire to be saued, we must labour for humility: we shall deceiue our selues, if wee thinke to come to heauen without it. And I doe the rather wish that wee may hearken to this exhortation, because the want of true humiliation, is so common an euill now adaies. For see first how few there are which haue any true liuely feeling of their owne wretchednesse by sinne, whose hearts are broken with the apprehension of the vilenesse of their nature. The greatest part are euen crusted and hardened in their owne dead security, and frozen vpon the dregs of their owne dulnesse: they did neuer yet know what it is to be a sinner, and to be in danger of Gods wrath, they neuer stood in awe of Gods maiesty, or trembled at his iustice: they neuer hungred for righteousnesse, they could neuer yet say with that holy Patriarke[f], *O Lord I haue waited:* or with *Dauid, I haue longed for thy saluation*[g]. Now although to the eye this make no shew of pride, and is in many, which in the opinion of the world, because of their outward habit and fashion, are farre enough from pride, yet it is the greatest, the haughtiest, and the most abominable pride: for it makes a man to contemne Gods mercy, to despise his bounty, to abuse his patience, to *turne his grace into wantonnesse*[h], *to tread vnder foot the blood of Christ*[i], to account Gods threatnings but as *winde*[k], to passe by his Word as an idle and superfluous doctrine: what greater pride can be imagined? and yet this is the common pride of the world, not one man of many, but he is herein guilty: wee are generally stout-hearted, and will not yeeld to *the terrour of the Lord*[l], or seeke to auoide the wrath to come. Secondly, there is another kinde of pride among the scorners of this generation, who *leane* so much to their *owne wisedome*[m], that they despise all instruction, and make a mocke of publike teaching. This pride breedes contempt of Gods ordinance, and is a stop to the course of Gods grace, and maketh men vncapable of the renewing power of Gods Spirit. To shut vp this poine therefore, this is the summe: He that would be saued, must set himselfe to schoole to *children* and infants, of them to learne humility. Wherefore let euery man, which tendereth the euerlasting good of his owne soule, beg of God in his daily prayers, that he would giue him an humble spirit, that he may see his owne wretchednesse, and perceiue himselfe to be nothing in respect of any goodnes, to the end that by this meanes the mercies of God in Christ may be sweet vnto him, and his Word precious, his soule saying with *Dauids, How sweet are thy promises vnto my mouth? yea sweeter then hony vnto my mouth*[n]. This is the first thing wherein he that vnfainedly affects eternall life, must be like a *childe*. f Gen. 49. 18. g Psal. 119. 174. h Iude 4. i Heb. 10. 29. k Ier. 5. 13. l 2 Cor. 5. 11. m Pro. 3. 5. n Psal. 119. 103.

The second followeth, and that is, freedome from maliciousnesse. *As concerning* *The 2. doct.*

o 1 Cor. 14. 20. *ning maliciousnes, be children* saith the Apostle o. Children generally are without spleene, neither indeede because of age, doe they know what it is to hate, or to be malicious. We see little ones many times vpon their childish occasions, to contend and fall out each with other; but it is a very easie matter to reconcile them, they cannot tell what belongs to maintaining of a quarrell, or to the deuising and plotting of reuenge. Therefore well said *Paul, in malicious nesse be children:* I would haue you haue as little disposition to malice and discord, as little children haue.

p Isa. 2. 4. To this the Scripture accords in many places. There was an ancient prophecie p touching the state of the Church vnder Christ: in it is foretold, that the members of the Church should *breake their swordes into mattocks, and their speares into sithes.* Swords & speares are the instruments (we know) of war: and mattocks and sithes of husbandry. So that the meaning of the holy Ghost is, that whereas men naturally are inclinable to contention, debate, quarrelling, reuenging, &c. when they are once seasoned with religion, and brought to the knowledge of God by the preaching of the Gospell, they shall be cleane altered, and shall become more sociable and peaceable, carefull to betake themselues to such courses, in which they may be profitable vnto themselues, without the hurt of others. To the same

q Isa. 11. 6. effect is that in the same Prophet, where he saith, q that in the kingdom of Christ, *the Wolfe shall dwell with the Lambe, the Leopard with the Kid, &c.* his meaning is, that that cruell and vnruly, and sauage disposition, which is in man, by nature, shall bee altogether reformed and subdued by the power and efficacy of the Gospell. Our Sauiour setteth downe *Loue* to be the badge of his Disciples, *By this shall all men know that you are my Disciples, if ye haue loue one to another* r. Among the *workes of the flesh,* (the doers whereof, *shal not inherit the kingdom of God* s: *Paul* reckoneth vp, *hatred, debate, contention* t: and among the *fruits of the Spirit, loue, peace, long-suffering, goodnesse, gentlenes* u. Many of these exhortations we reade, *Dearely beloued, auenge not your selues, but giue place vnto wrath* x. *If it be possible haue peace with all men* y. *Let all bitternes, and anger, & wrath, &c. be put away from you* z. By all which places (to which many might easily be added) it appeareth to be the doctrine of the Scripture, that euery Christian should in peaceablenesse, and freedome from maliciousnesse, be as a *childe.*

r Ioh. 13. 35.
s Gal 5. 21.
t Verse 20.
u Rom. 12. 19.
x Verse 18.
y Ephes. 4. 31.

The Vse. If he which would be saued, must labour to be like a childe in striuing against malice, what shall then become of those, whose hearts are fraughted and stuffed with rancor and poison against their brethren, continually manifesting the same, in the bitternesse of their speeches, the cursednesse of their language, and the violence of their courses, all tending to the hurt and disgrace, and vexation of those against whom they haue conceiued a dislike? Let all such learne to feare this fearfull sentence of our Sauiour, who hath the *keyes* of heauen in his power x, and hath

z Reuel. 3. 7. here bound it with a solemne protestation, *Verily I say, &c.* the same Spirit of his speaketh in *Paul,* and biddeth vs, as *concerning maliciousnesse to be children.* How can men euer looke or hope to bee saued, whose consciences doe tell them, that their stomacks are filled with malice, and that they haue vowed reuenge, and that they hold these their vile purposes so fast, that they had rather neglect their dutie to God, and abstaine from the Lords Table, then breake off their vncharitable courses against others? Christ hath spoken it, and it is in his power to make it good, that he which laboureth not, to be as free from malice, as a little *child,* shall neuer haue place in the kingdome of God.

The 3. Doct. The third thing wherein we must frame our selues to be like *children,* or infants, in receiuing those things which appertaine to the kingdome of God, is, desire after the spirituall food of our soule: See how this is prooued. *As new borne babes*

a 1 Pet. 2. 2. *desire the sincere milke of the Word* a. The Spirit of God speaking by *Peter,* would haue vs to bee so affected to the *Word* of God, as new-borne infants are to their mothers milke. How is that? A little infant, euen by the distinct of nature, almost as soone as it is born, seeketh that nourishment, it is not long well without it, when nothing

nothing will appeaſe it, that will ſtill it. So (ſaith *Peter*) euen like newly borne babes, long after the word, as your ſpirituall nouriſhment, reioyce in it, place your happines in the vſe of it, let that be your chiefeſt comfort. And indeed this is the right diſpoſition of all Gods children. *Oh* (ſaith *Dauid*) *how I loue thy law* [b], *I reioyced as it, as one that findeth a great ſpoile* [c]. *Thy word* (ſaith *Ieremie*) *was vnto me the ioy and reioycing of my heart* [d]. When *Philip* came to *Samaria*, and preached Chriſt vnto them, the text ſaith, *There was great ioy in that Citie* [e]. In the ſame Chapter [f], it is ſaid of the Eunuch, that when *Philip* had taught him in the myſterie of Chriſt, *he went on his way reioycing*. *Dauid* ſaith in one Pſalme [g], that Gods word was his *comfort in his trouble*: and anone after [h], that it was his *Song in the houſe of his pilgrimage*: meaning, that he made himſelfe merry, and cheered vp his heart therewith in the time of his baniſhment. And againe after. [i] *Except thy law had beene my delight, I ſhould haue periſhed in my affliction*. Here was *Dauid* right like a little *childe*, the *milke* of Gods *word* ſtilled and quieted him, when no other thing was able to releeue him.

b Pſ. 119. 97.
c Verſe 162.
d Ier. 15. 16.
e Act. 8. 8.
f Verſe 39.
g Pſ. 119. 50.
h Verſe 54.
i Verſe 92.

Now (alas) what doe we now thinke ſhall become of vs, who generally haue no ſuch appetite, no ſuch deſire vnto the *word*, our ſpirituall food? God knoweth, it is euen a very burden to vs, we care not how little we be acquainted with it: at home we looke not into it, at Church we are weary of it, now & then for a fit we hearken. The *word* is to vs like a potion, it goeth downe againſt our ſtomackes, rather then a pleaſing meat, which ſhould be affected by vs; as being fitted for our nouriſhment: by and by we be glutted, euen we who in other matters of pleaſure, or profit, can ſcarce euer ſay, *It is enough*. And when we be ſick or ſicke, or otherwiſe diſquieted, wee had rather heare of any comfort, then the comfort of the Scripture: it hath no reliſh with vs, we are fleſhly minded, and we ſauour not the things of Gods Spirit. There can bee no plainer doctrine then this, there is no man here ſo ſimple, but may vnderſtand it: there is no man of ſo ſhort a memory, but may remember it. Thou canſt not be ſaued, ſaith Chriſt, vnleſſe thou be like a *childe*. I am ſure thou art not ſo wretched, as not to beleeue it. Well; if thou wilt be as a *child*, thou muſt deſire the *word*, and loue it, being the ſpirituall foode, euen as the little babe doth the mothers milke, which is the bodily foode. If thou finde thy ſelfe truly to loue it, carefully to deſire to vnderſtand it, and to take comfort in the exerciſes of it; thanke God for it, it is a good ſigne, and pray God to encreaſe it. If the *word* be a burthen to thee, thou careſt not for it, thou art a ſtranger to it, thou eſteemeſt not the exerciſes of it: take heede, bewaile it, it is a fearefull token, deſire the Lord (if thou loue thine owne ſoule) to remooue it.

The Vſe.

The fourth thing wherein we muſt be like *Children*, is growing. Infancie and child-hood, is an age of growing: it were euen a wonder in nature, to ſee a child to ſtand at a ſtay, without thriuing in ſtrength and in height, and in bigneſſe of body. And to this Saint *Peter* in the fore-remembred place, hath reference, *Deſire the ſincere milke of the word, that ye may grow thereby*: that is, labour to profit by the vſe of the *word*, as infants doe by their mothers milke; they grow by it, ſtriue you to get ſpirituall ſtrength by the *word* alſo. This dutie of growing is often vrged in holy Scripture. *We beſeech you brethren, and exhort you in the Lord Ieſus, that ye encreaſe more and more* [k], *Grow in grace* [l]. *Let vs be led forward vnto perfection* [m]. *Salomon* compareth the righteous to the *Sun* [n] *that ſhineth more and more vnto the perfect day*. In *Ezechiel* [o] the graces of God are figured out, by the waters flowing from the Sanctuary, which were at the firſt to *the ankles*, then to the *knees*: next to *the loynes*: and laſt, as a *riuer which could not be paſſed ouer*. So are the graces which God beſtoweth vpon his choſen, though they be but as a ſmall ſtreame at the firſt, yet they doe ſtill (like a liuing ſpring) ſwell higher and higher, till they come to that meaſure which the Lord hath allotted to euery Chriſtian. It is a manifeſt doctrine, neither is there any point plainer in the Scripture then this, that the children of God muſt bee as a man running in a race, who is euer in

The 4. doct.

k 1. Theſ. 4. 4.
l 2. Pet. 3. 18.
m Heb. 6. 1.
n Prou. 4. 18.
o Chron. 47. 3. 4. 5.

motion, and neuer thinkes vpon resting, vntill he come to the goale, and haue got the reward.

The Vse. This condemneth the common securitie of these times: the most are strongly perswaded, that they haue religion, and knowledge, and zeale ynough, and content themselues with their little imagined portion of good things, as though there were no more to be required. We come from weeke to weeke, from sabbath to sabbath, to the hearing of the word, and to other holy exercises of religion, but we stand still at one stay, as ignorant, as little knowledge, as little feeling, as little loue to good things, as little conscience as in times past. Alas what a wofull thing is this? consider of it by a similitude: suppose a mother, carefully nursing the fruit of her wombe, and giuing the best attendance that shee can deuise, yet the childe groweth nothing, neither in strength, nor length, nor fatnesse; but still continueth after a yeare or twoes nursing, in that poore estate, that it is not able to be put out of the clouts, or to take any sustenance sauing milke: what will bee the mothers conceit in such a case? Surely as it will be a griefe to her, and make the teares many times to come from her, for very sorrow of heart: so she will thinke and say, that doubtlesse the childe is in a Consumption, neither can it continue long: and all the neighbours will wonder to behold it, as a thing vnnaturall, and fell one seene. So in this case, when the Lord shall feede vs with the wholsome *milke* of his *word*, and giue it to vs in due season; if we still stand at one, not thriuing in knowledge, poor increasing in loue and good affection towards religion, but still shewing our selues dull and heauy, and lumpish to any good seruice, what (thinke we) shall the Lords opinion be of vs? must hee not needes thinke there is no hope of any spirituall life in vs? And will he not also at last, in his iustice, giue vs ouer to our owne senselesnesse? yes vndoubtedly. Therefore, I pray let vs remember to make it our care, herein to bee like *Children*, to bee euer growing. As it would grieue vs to see our children at home not to prosper, so let it grieue vs, when wee doe not feele our selues within vs to encrease *in* godlinesse.

The 5. doct. The fift thing in which we must be like *Children*, is, the imitation of our heauenly Father. This I proone out of the Apostles words, *Be ye followers of God as deare children* p: that is, as children for the most part, beeing of the same constitution of bodie, and disposition of minde that their fathers are: and hauing beene brought vp in beholding their manners of life, doe more or lesse tread in their steps, and as they resemble them in feature of body, so are in many things like them in behaviour. Euen so (saith the Apostle) doe you, who professe your selues to be the children of God, fixe your eyes wholly vpon the Lord, as vpon the onely perfect patterne, making his actions presidents and examples for imitation, so farre forth as they may be followed by vs. And this child-like imitation cannot but be in all which are the Lords. *Paul* saith, that all the elect are *predestinate to be made like to the image of Christ* q: Now Christ is the *ingraued forme of his Fathers person* r. And therefore it is a sure thing, that where there is no likenesse to Christ, no imitation, there is no adoption: a man cannot assure him selfe to belong to God, if he want this care to be an imitator and follower of Christ Iesus. Now to name all particulars of imitation, were too long for this exercise. The summe of all is comprehended in one word, *As he which hath called you is holy, so be ye holy in all manner of conuersation* s: this is the chiefe point of imitation, vnder it all others are comprehended, and the substance of his holinesse stands in these two things: the loathing and detestation of sinne, and the loue and embracing and striuing for the practise of such holy duties as the Lord requireth in his word.

p Eph. 5. 1.

q Rom. 8. 29.

r Heb. 1. 3.

s 1. Pet. 1. 15.

Vse. The vse of this is, as to exhort all those which desire to be saued, to labour like obedient *children*, to imitate the holines of their heauenly Father, so to reproue the condition of the times. It was a true saying of Christ to the Iewes, t *If we were Abrahams children, you would do the workes of Abraham*: & after u *ye are of your father*

t Ioh. 8. 39.

u Verse 44.

the

the diuell, and the lusts of your father you will doe. So it shall and must be said to the men of this generation: You hope you are Gods *children*, you call him *Father* in your daily prayers, but it is in vaine. If you were truly the *children* of God, ye would labour to be followers of God, yee would endeauour to be men of a holy religious and godly conuersation, yee would shew your hatred of sinne, by your striuing against sinne: that which you learne out of the Scripture to bee displeasing to God, yee would labour with your affections, that the same might bee displeasing also vnto yee: yee would not lie and continue in knowne and grosse sinnes, in ignorance, swearing, neglect of Gods worship, contempt of his Word and Sacraments, viciousnesse, riot, malice, cruelty, falshood, vsurie: If yee made conscience like good *children*, to imitate your heauenly Father, yee would neuer (as yee doe) take pleasure in these foule enormities. Well, remember my text, *Verily I say vnto you, &c.* he that will be like a childe, must labour as much as may be, to be like God in holinesse and purity of conuersation.

The last resemblance of *Children*, is a quiet depending vpon Gods prouidence: marke how this is prooued. A little child who dwelleth at home vnder his fathers wing, taketh no thought for any thing, for meate, or drinke, or apparell: he relies vpon his fathers carefull prouiding, when hee wants any necessaries, to him he presently resorts, and neuer lookes further. The same dutie is required of euery one, who desireth to receiue the kingdome of God as a little *childe*. Our Sauiour speaking against carking and couetousnesse, and that same heart-diuiding care, which men of the world haue, as who should say, they were still in doubt they should not haue ynough here, vseth this reason against it among others; *Take no thought, &c. For your heauenly Father knoweth you haue needs.* *: as if he had said, Why? what neede you to be so full of care, as if you were like poore fatherlesse children, left to the wide world to shift for your selues? Haue you forgotten that you liue vnder a louing and tender Father, and which is more, vnder a *Heauenly Father*, one that is able to supply all necessaries? you may be bold to trust to him, and to relie vpon his prouidence: what should you be so distrustfull, when you haue such a Father to prouide for you? This is another dutie. *The 6. dutie.* * Math. 31. 32.

This cryeth shame vpon the takers and scrapers of this world, who, as though there were no God in heauen to make prouision for them, lay about them, leauing no vile vngodly oppressing courses vnassayed, by which to *lade* themselues *with thicke clay* z, and to encrease their estate, they doe thereby plainely testifie against themselues, that they deeme themselues to bee none of that number, of whom the Lord takes care, and for whom he prouides: For sure if they thought they had so kinde a Father to make prouision for them, they would wraste with their owne distrustfulnesse, and labour to depend vpon his prouidence. I know an honest care must be had, otherwise Gods prouidence is abused, as if an vnthrifty boy, should waste away all he could get, and say, *What doe I care? my father must prouide:* but yet this vexing care which possesseth mens thoughts, and makes them cast so many perils, and doubts, as if there were no helpe but in their endeauours, this is a most abominable, and it is a humor which cannot dwell in any of Gods children. *The 7. dutie.* z Hab. 2. 6.

TRVTHS PVRCHASE:

OR,

A COMMODITIE, VVHICH NO MAN MAY EITHER NEGLECT TO BVY, OR DARE TO SELL:

Reuel. 2. 25.

That which ye haue already, hold fast till I come.



LONDON,
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1624.

TO THE RIGHT VVORSHIPFVLL, MY VERY GOOD LADY, THE LADY ELIZABETH CAMPERNOVVNE, of Modburie.

MADAME, *being well perſwaded both of your good knowledge in Gods holy* Truth, *& of your vnfained affection thereunto, I haue emboldened my ſelfe to preſent you with theſe two Sermons touching* Truth: *yet not for your ſelfe alone, but that from you, they may paſſe to the common vſe of all the Louers of the* Truth. *I doubt not but that your Ladiſhip doth both ſee, and bewaile the miſerie of theſe wretched times, in which Atheiſme and Policy (falſly ſo called, being indeed little better then plaine villanie) and temporizing, haue like a cancar, fretted out the very heart of Pietie. They are but a few which ſeeke to ſearch out the* Certainty *in matters of Religion, or which care to haue* ſtabliſhed hearts, *and to know preciſely, which is the true God,* Baal *or the* Lord. *Men had rather* halt betweene two opinions, *that ſo they may be for all times, then vndergoe the labour of gaining and aduiſed reſolution. On the other ſide, if we come to thoſe, (which yet will needs be religious) what a woefull falling away doe we behold? In ſome to popery, being* led captiue *(God in iuſtice ſending them* ſtrong deluſions) *by thoſe* Falſe brethren, *which are* priuily crept *into euery corner, through the remiſſeneſſe of theſe euill times. In other ſome to prophaneneſſe, and to that which is of all other the worſt,* lukewarmenes: *So that we may well ſay,* Except the Lord of Hoſts had reſerued vnto vs euen a ſmal remnant, *culling out (as it were)* one of a City, and two of a Tribe, as the Shepherd taketh out of the mouth of a Lion, two legges, or a piece of an eare, *according to the election of grace;* we ſhould *long ere this* haue beene as Sodome, and like vnto Gomorrha: *wee had beene (as it is ſaid of a curſed tongue) a very* world of wickedneſſe. *Now, things being ſo, there are three duties required of all that feare God. The firſt is, to long for the* Appearing of Chriſt, *and to cry daily, with the ſoules vnder the Altar,* How long Lord, holy and true! Euen ſo, come Lord Ieſus. *The other is, to beware, leſt* they be pluckt away with the errour of the times, and fall from their owne ſtedfaſtneſſe. *The third is, euery man in his place,* earneſtly to contend for the maintenance of the Faith *and the aduancement of the Goſpell: and to be as induſtrious, to* conuert the goers aſtray, *as the Phariſaicall, both Ieſuites and Seculars are,* to compaſſe ſea and land, and to make men of their profeſſion, *and to*

Luk 1.4. Heb.12.9. 1 King.18.21. 2 Tim.3.6. 2 Theſ. 2. 11. Gal.2.4. Rom 9.16. Iſa.1.9. Ier. 3.14. Amos 3. 12. Iam.3.6. 2 Tim.4. Reu.6.10. Reu.22.20. 2 Pet.3.17. Iude 3. Iam.5.20. Act.14.22. Mat.23.15.

2 Tim. 4. 4. *turne them* from the Truth vnto Fables. *In deſire to performe ſome part of this latter duty, as I firſt preached theſe Sermons, ſo, with the ſame intent I doe now publiſh them, The Text I am ſure, is excellent for the purpoſe, but for my manner of handling it, I leaue to the cenſure of Gods Church. In preaching I haue euer counted plaineneſſe the beſt eloquence, and the carriage of matters ſo, that thoſe of the loweſt forme may learne ſomewhat, the ſoundeſt and ſureſt learning. If any cenſorious diſpoſition ſhall ſay, that theſe things are too meane for this ripe and exquiſite age, let*

1 King. 5. 15. *them conſider, that at the building of* Salomons *Temple, there was roome as well for the burden-bearers, as for other more curious Artificers: and at the firſt making of the Tabernacle not onely the bringers of* blue ſilke,

Exod. 25. 4, 5. and purple, and Scarlet, *but euen the pooreſt ſort which brought* Goates haire, and Rammes skinnes, *were accepted. How euer it bee, I doe more then hope, that your Ladiſhip will kindly accept it from mee, and entertaine it as a teſtimony of my loue, and not ſo onely, but vſe it alſo for your comfort. And ſo praying the Lord, to* make your heart ſtable and vnblame-

1 Theſ. 3. 13. able in holineſſe, *I commit your Ladiſhip to his grace in Chriſt Ieſus, Modburie. Nouemb.* 14. 1606.

Your La. in all good affection,

SAM. HIERON.

The first Sermon.

Prou. 23. 23.

Buy the Truth, but ſell it not:

THIS ſhort ſpeech of *Salomons*, containeth in it two things: 1. An Iniunction, *Buy the Truth*: 2. An Inhibition, *Sell not the Truth*. Firſt of the Iniunction. To make way vnto the profitable handling whereof, we are to examine two things: 1. What is the *Truth*: 2. What it is to *Buy* the ſame.

What is meant by Truth. *Quicquid eſt in deo, Deus eſt.*

Truth is but one, and it is in God, and of God; nay it is God himſelfe. For the nature of God is not ſubiect to any attending properties; whatſoeuer is in God, is God. As hee is *Mercy* it ſelfe, *Iuſtice* it ſelfe, *Goodneſſe* it ſelfe, ſo is he alſo *Truth* it ſelfe. *God is Truth*, ſaith *Moſes*[a], and *I am the Truth*[b], ſaith Chriſt of himſelfe. Yet neuertheleſſe, this Truth which is but one, and is primarily in God, is from him conueyed into diuers other things, which in that reſpect are ſo rightly tearmed *True*. For, as the Sun is the fountaine and naturall ſeate of light, yet that light is thence deriued into many other bodies naturally fitted to receiue it, which are therefore truely tearmed *lightſome*; ſo, though God in that ſort is the Head and ſpring of all Truth, that he is called euen *Truth* it ſelfe, yet his *Truth* is communicated vnto other things alſo: and euery thing is ſo farre foorth called *true*, as it is ſquared and made anſwerable vnto that eternall *Truth*. And as diuers reſemblances in many glaſſes, being ſet together, doe come all from one and the ſame Face, which is ſet againſt them, ſo all that Truth, which is in other things, fetcheth it firſt beginning from the Lord.

a Deut. 32. 4.
b Ioh. 14. 6.

Now howſoeuer the end of all our endeauours, is the vnion of this *truth* to our vnderſtanding, and the knitting of our ſoules vnto God, (wherein the very heathen, by the light of nature, placed mans happineſſe,) yet this is not ſo properly that Truth which is here commended to vs, but rather ſome inferior *truth*, which is ſubſtituted by God, as a meanes to bring vs vnto himſelfe. And yet neither is it that *truth* which God hath ſeated in Nature, and naturall things; becauſe, ſo it is, that the creature partaking of mans corruption, *is ſubiect to Vanity*[c]; and by that meanes the natiue *truth* thereof, is ſo tempered with lying deceitfulnes, that the heart of man (being in it ſelfe a meere lie) is not able to ſeuer each from other, but is rather thereby made more vaine, and to *turne the truth of God*, ſhining therein into a *lie*[d]. So weake an inſtrument is the booke of nature to beget *truth* in our hearts.

c Rom. 8. 20.
d Rom. 1. 25.

There is then another *truth*, which hath beene framed by God himſelfe, which neither can deceiue, nor be deceiued; and that is, *The holy and precious Word of the Almighty*, which by the Spirit of God is called *truth*. *Sanctifie them with thy truth, thy Word is truth*[e]. *The Word of truth which is the Goſpell*[f]. And, *the milke of the Word without deceit*[g], And this indeede cannot but bee the *truth*. Firſt, becauſe of the Author of it, which is the God of *truth*[h]. Secondly, becauſe of the Penmen of it, *Holy men*[i], which wrote of no priuate motion. Thirdly, becauſe of the confirmer of it, *Chriſt the truth*[k]. Fourthly, becauſe of the Interpreter of it, *The Spirit of truth*[l]. And if it were fitting to the Text, it were eaſie to ſhew the *truth* of

e Ioh. 17. 17.
f Col. 1. 5. εὐαγγελίου.
g 1 Pet. 2. 2.
h Pſal. 31. 5.
i 2 Pet. 1. 20, 21.
k Ioh. 14. 6.
l Ioh. 14. 17.

of the Scriptures aboue all other *Truths*, that it is both the moſt ancient *Truth*, and the moſt true Antiquity. Now, there is yet another deriued *Truth*, which is drawne out of the *Word*, and is as it were the briefe and ſummary thereof. It is that which *Paul* in one place calleth the *Forme of doctrine* [m]: in another place, *the proportion of faith* [n]: in another, *the Truth which is according to godlines* [o]. And this may fitly be compared vnto the mount *Nebo* [p], vpon which the Lord placed *Moſes*, that from thence he might ſee all the borders and limits of the promiſed Canaan: ſo from this, and by the helpe hereof, a man might be able to comprehend with all the Saints, what is the bredth, and depth, and length, and height of Religion. So then, here is the iſſue of my ſpeech, that by *truth* in this place, is meant the *truth* of Religion, grounded vpon the Rule of *truth*, which is the Scripture.

m Rom. 6. 17.
n Rom. 12. 3.
o Tit. 1. 1.
p Deut. 34. 1, &c.

What it is to buy the truth.

Now for *Buying*, we muſt vnderſtand, that it is not any making marchandize of the *truth*, like to that beggerly ſale of the Romiſh trumpery; as though a man could by money, purchaſe the graces of Gods Spirit: which if it were ſo, Chriſt ſhould be proued a lyer, who ſaith, that with *difficulty, they that haue riches ſhall enter into the kingdome of God* [q]: whereas, if ſaluation were a mony matter, the rich were like to ſpeed beſt. But becauſe *Buying* is vſually of things of greateſt coſt, & greateſt neceſsity, therfore to ſignifie the paines to be taken in this caſe, the ſpirit of God vſeth this word of *Buying*. Againe, becauſe the end of *Buying* is poſſeſsion, and the end of poſſeſsion, is vſe; (as riches are poſſeſſed to make rich, apparell to make gay, and ſo in other things;) therefore alſo the Spirit of God, to ſhew the care we ought to haue, both to haue the *truth* in poſſeſsion, and to diuert it to our vſe, hath mentioned *Buying*. So then, this *buying* of the *truth*, which is commended here vnto vs, vrgeth two duties. 1. To labour to haue the *truth* of Religion ſetled in our iudgements, that ſo wee may be fulfilled with the knowledge of Gods will, in all wiſedome, and ſpirituall vnderſtanding. 2. To conuey it thence into our affections, that ſo there may be begotten there, that which *Dauid* cals *truth in the inward parts* [r]. This then is the meaning: *Buy the truth*, ſaith *Salomon*: that is, vſe all diligence, ſpare no coſt, refuſe no labour, ſpend your beſt endeauours to come to the knowledge of the *truth*, and thereby your ſelues to bee transformed into the *truth*; that you may ſo become true Iſraelites, truely religious. So that now this firſt member of my Text hath brought foorth two Inſtructions: the one is, that we muſt endeauour for the ſetled knowledge of the *truth*; the other, that wee muſt make conſcience of a holy practice, and of obedience of the *truth*: of theſe two in order. And firſt of *Buying* the knowledge of the *truth*.

q Luk. 18. 24.

r Pſal. 51. 6.
The ſenſe of the firſt part.

The diuiſion of it.

Seeing it hath pleaſed the Wiſedome of God, in this place, to borrow a word from the ordinary courſes among men, and to call the ſeeking after the *truth*, a *Buying* of the *truth*; therefore it ſhall not be amiſſe to follow the Metaphore, and by examining the vſuall circumſtances of *Buying*, to giue light to the duty recommended here vnto vs. As therefore in all other bargaines, ſo in this purchaſe of the *truth*, theſe things neceſſarily muſt concurre. 1. A deſire of the commodity. 2. A repairing to the place, where it is ſet to ſale. 3. A skill to diſcerne, and know the goodnes of it. 4. A giuing a price proportionable to the worth and value thereof. 5. A ſtoring of it vp for neceſſary vſes; of all theſe briefly.

The particular branches of this whole Sermon.

The 1. branch, which is the 1. doct.

First, there muſt be a deſire of the cõmodity: that is plaine in reaſon. For whenſoeuer a man layeth out his money vpon any thing, it proceedeth from a deſire to be the owner of it, and haue it in poſſeſsion: and ſo the firſt thing in this *Buying*, muſt be that which the Apoſtle *Peter* cals *Deſiring the ſincere milke* [s], *&c.* when *Iſaiah* tearmeth *Thirſting* [t]; which *Dauid* in one place cals the *claiming* of the Lord his *teſtimonies as an heritage* [u]: in another, the *longing after Gods ſaluation* [x]. Now the deſire of a cõmodity, ſprings ordinarily from theſe two things: 1. a mans own neceſsity: 2. the excellency of the thing it ſelf. His own neceſsity makes him willing to *Buy*: the excellency of the thing makes him willing to *Buy, this*, rather then any other. So that to the end we may come to this firſt degree of deſire to *Buy* the

s 1 Pet. 2. 2.
t Iſa. 55. 1.
u Pſ. 119. 111.
x and 174.

truth

Truth, wee muſt labour to feele theſe two things: 1. What need we haue of it? 2. What an excellent thing it is to enioy it. To ſhew our need, many things might bee alleadged: I will bee as briefe in it as I can, becauſe mee thinketh, I doe feele my matter like to a ſpring, the further it goeth, into the more ſtreames to diuide it ſelfe. Man by nature in reſpect of ſpirituall graces, is the pooreſt creature vnder heauen, hee commeth not into the world with a body ſo naked, but hee commeth alſo with a ſoule as vtterly ſtript of all goodneſſe. To touch onely his penurie in regard of knowledge, Hee hath in his vnderſtanding no true knowledge of God, but onely ſo much left, as may make him inexcuſable before God. And therefore the Scripture doth well, ſo often to befoole him, as *Salomon* doth by name in the booke of the Prouerbes. When man hath to doe with theſe earthly things, hee ſeemeth to haue ſome ſharpnes and dexterity: but when he commeth to ſpirituall things, he is cleane blunted, *They are fooliſhnes with him, neither can he know them*[7]. It is with the eyes of his ſoule, as it is with the eyes of his body. Our eyes looking vpon the earth and thoſe baſer ſubſtances, ſeeme quicke and piercing, but let them bee turned vp to behold the glorious body of the Sunne, they are cleane dazled, and ſeeme to ſee an hundred ſeuerall colours, where there is no colour: ſuch a maze is the wit of man by nature brought into, when he becommeth to behold and conſider of ſpirituall matters, he will run you in millions of abſurdities. Take you *Nicodemus*, a great wiſe Phariſie, and tell him of the *New birth*, you ſhall ſtrike him into ſuch an amazement, that hee will cry, *How can this be*[8]? Goe among the learned Philoſophers, and diſcourſe in their hearing of one Ieſus, who was dead, and now liueth, and of the Reſurrection; what will they ſay? Some will mocke, and call thee *babler*[9], that teacheſt ſuch ſtuffe: and they which are the moſt ſtaied among them, will put it to a demurre, they will heare thee againe of this thing. This is mans naturall powertie in this caſe. Yea but will ſome man (perhaps) ſay vnto me, Put caſe this be true, that I am thus without knowledge of the Truth of my ſelfe, is it by any danger to continue ſo? There be ſome things which a man hath not, yet cannot hee be ſaid to want them, becauſe he hath no vſe of them. It is one thing to be without a commoditie, another thing to ſtand in need of it. To cleare this point therefore in one word: There is as much need of knowledge, as of ſaluation. If thou haſt neede to be ſaued, thou haſt need to haue knowledge alſo. *This is life euerlaſting to know, &c.*[b]. And *Paul* deſcribing the eſtate of a naturall man, putteth theſe two together; his *cogitations are darkened*: and, he is a *ſtranger from the life of God*[c]. Ignorance and deſtruction; knowledge and ſaluation, goe together. If this be not ſufficient to ſhew the neceſsity of knowledge, I know not what may perſwade vs. Now for the excellency of knowledge, if a man had the tongue of men and Angels, he could not ſpeake ſufficient in commendation of it. The Heathen knew that reaſon is that which maketh man better then a beaſt: and the enlightening of reaſon by knowledge, is that which preferreth one man to another. Now if knowledge be in it ſelfe a thing ſo excellent, much more the ſauing knowledge, I meane the knowledge of Gods *Truth*. This maketh the people of God the wiſeſt people, *This is your wiſedome*, ſaith God, *and your vnderſtanding*[d]. It bringeth a man to haue a kinde of familiarity and acquaintance with God himſelfe: yea it enableth a man to conceiue the things which paſſe knowledge, namely, *the peace of God*[e], and *the loue of Chriſt*[f]. No maruell then, though *Dauid* reioyced *as one that findeth great ſpoiles*[g]: and that *Paul* did *account all things but dogs-meate, for the excellent knowledge ſake of Chriſt Ieſus*[h]. For both *Dauid* was thereby *made wiſer then his teachers*[i], and *Paul by comprehending it, was comprehended alſo of his Sauiour*[k]. Thus in part may we ſee our neede of knowledge, and the worth of knowledge, to prepare vs to the purchaſe of knowledge.

7 1 Cor. 2. 14.
8 Ioh 3. 9.
9 Act. 17. 18.
Aliud eſt carere, aliud indigere.
b Ioh. 17. 3.
c Eph. 4. 18.
d Deut. 4. 6.
e Phil. 4. 7.
f Eph. 3. 19.
g Pſal. 119. 162.
h Phil. 3. 8.
i Pſal. 119. 99.
k Phil. 3. 12.

To make ſome vſe, This point touching deſire of knowledge, is worthy the preſsing vpon the conſciences of men: becauſe the world hath at this day, ſo many *The Vſe.*

many such fooles as *Salomon* speaketh of, which haue *a price in their hand*, but they
1 Pro. 17.16. haue no *heart to get wisedome*[l]. They haue the meanes to bring them to the knowledge of the *Truth*, familiar, common and easie, but haue no affection thereunto. Tell them of knowledge, it is as the singing of songs to an heavy heart, a matter which ficteth not, it hath no relish or sauour in the world. Tell the couetous man, the extorting Gentleman, the engrossing Merchant, the enhansing Husbandman, of a commodity, of a secret bargaine, of a meanes of gaining, it is like enough he will soone giue thee the hearing, and take thine information as a fruit of great
Surdo canis. kindnesse: but talke of the knowledge of Religion, and of the meanes for attainment to it, thou hast (as the saying is) told a tale to a deafe man, he would as liefe thou hadst kept thy counsell to thy selfe. And hence (oh woefull case) it is come to passe, that grosse and intollerable ignorance, like a disease, hath ouerspread the greatest part. The multitude know not (as we say) the right hand from the left:
m 1 Tim. 1.6. the best of vs be but smatterers, & our knowledge little better then *vain iangling*[m].
n Mich. 6.16. There is, I know, store of that knowledge which *Micha* speaketh of, *The statutes of Omri are sought for*[n]: men are cunning in penall precepts, and in the knowledge of Law-points. There is also plenty of the knowledge which Christ mentioneth, men can *discerne the face of the skie, and the signes of the times*[o]. Neither is
o Mat. 16.3. there any want of that skill which *Amos* toucheth, of *making a small Ephath and a*
p Amos 8.5. *large shekel*[p]. These times abound in these knowledges: but as for the onely necessarie knowledge, the knowledge of Religion, almost no man esteemes it; it seemeth to vs as a withered branch, which hath neither forme nor beauty, we see nothing in it, why we should desire it. Now because this deadnes and dulnes ariseth especially from the want of feeling of our owne necessity, (for *the person that is*
q Pro. 27.7 *full, despiseth a hony combe*[q]) and from our not knowing the worth of knowledge (for the cocke vpon the dunghill, would rather haue a barley corne, then a diamond;) therefore I beseech you let vs remember the before-deliuered matter, touching our owne necessity, that we haue not naturally so much as a dramme of true knowledge within vs; and the excellency of knowledge, that without it, we are but as dead men, strangers from the life of God, without hope, without God in this world. And so leauing it to your best consideration, I thus end this point.

The second branch, and the 2. doct. The next point is, the comming to the place of sale. For, as in our ordinary buying, it sufficeth not a man, to feele his want of a cómodity, to know the worth of it, & to wish the hauing of it, vnlesse he also resort to the place where it may be had: so in this case, it is not enough that we find our selues ignorant, acknowledge our neede of knowledge, vnlesse we vouchsafe to repaire thither where it is ordinarily set to sale, and as it were by Proclamation offered to our vses. Now the vsuall place of sale for this commodity of saving knowledge, is the Church, the assembly of Gods Saints, where the Ministry of Gods word (the ordinarie meanes of knowledge) is dispensed. In the Church, by the Ministry of Gods word, wee heare Christ making a solemne *Oyez*, and saying, *If any man thirst, let him come to*
r Ioh. 7.37. *me and drinke*[r]. *Come buy without siluer or money: wherefore doe you lay out siluer and*
s Isa. 55.1,2. *not for bread*[s]? *I counsell you to buy of me gold tried by the fire, that you may bee made*
t Rev. 3.18. *rich, and rayment that you may be cloathed, and eye-salue, that you may see*[t]. This is the voice of Christ proclaiming in the open market of his Church, and vttering *his*
u Pro. 9.4. *voice by the top of the high places, Who so is simple let him come hither*[u]. *In me are hid*
x Col. 2.3. *the treasures of wisdome & knowledge*[x]. *Of my fulnes you may receiue grace for grace*[y].
y Ioh. 1.16. So that in the congregation, when the Word is truly and sincerely preached, as in publike Mart, there is that which is fitting to euery man in euery respect. There are the principles of *Truth*, for Christians of a lower forme: there are deeper
z Heb. 5.14. points for *exercised wits*[z]; there is for Magistartes, for Ministers, for priuate men, for euery calling: for the young man that he may redresse his way; for the olde man, to encrease in wisedome; there is truth for the vnderstanding, truth for the conscience, truth for the will, truth for affections, that so a Christian may be *per-*

fit

fit to euery good worke a? whatsoeuer thou dost lacke, there thou shalt be sure to haue it aboundantly supplyed: there thou shalt see discouered the great *mistery of godlinesse*, which is, *God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glory* b. Thus the Church is the place, and the preaching of the word is the Treasure subiected to the view, and offered to the vse of all, which desire to receiue it. And indeede, heerein especially standeth the difference betwixt the word Read, and the word Preached. The word read, is as a rich wardrobe of a Prince, where many garments of cost are folded vp together in a narrow roome, which cannot so satisfie the beholder, as if the same might be seuerally laid forth before him, time being also granted him, to take notice of euery particular: because, being lapped vp, he cannot see the whole beauty, and being together, he is not able to obserue euery specialtie. Euen so it fareth with the Scripture. If a man heare the word read, it cannot but draw him to admire the maiestie and riches of the Text, and it will cast some glimmering light vpon the vnderstanding; but when he heareth the riches of it laid open by preaching, it will much more astonish him, yea, it will euen rauish him (as it were) striking a greater terrour into his conscience, casting a clearer light vpon his iudgement, working more mightily vpon his affections. This is not spoken to discountenance the reading of the word, or to banish the vse of it out of Gods Church, or to depriue it of that respectiue estimation which it doth deserue: nay, it is rather spoken to the winning of reuerence thereunto. For indeede there is no man heareth the word read, more humbly, obserueth it more heedfully, or listeneth vnto it more affectionately, then he, who by preaching hath beene brought to know the excellencie of the word. So then, heere I shut vp this doctrine. He that desireth to make this purchase of the *Truth*, must repaire to the place where it is set to sale, euen to the house of God, where the word is truly preached, and soundly deliuered.

b Tim. 3. 16.

This point is also very necessary to be throughly vrged, in regard of the common sinne of the world at this day, which is this, the negligent depending vpon the ministery of Gods word. For, howsoeuer sound, and sincere, and often preaching be not so vniuersall and common as were to be wished, if God were so pleased to thrust out more painfull *Labourers into his harueſt* (c), yet it is farre more generally bestowed, then obediently and dutifully entertained. For truly, if a man should aske of mee, what that thing in my opinion is, which is at this day almost in euery place most hatefull, most abhorred, most irkesome, most contemptible, least welcome, and least regarded; I know not (I speake vnfainedly) how to answer more truely, then to say, it is the ministery and preaching of Gods word. And to the end that I may not speake at random, but may lay this fault vpon those in whom it is, I will distinguish those of our times (to let professed enemies of our Religion, Papists, alone) which either come not to the place of sale of *Truth*; or else come as gazers, to looke on, and to fill vp number, into three sorts: first, the common Protestant: secondly, the Politician: thirdly, the proud and selfe-conceipted man. By the common Protestant, I vnderstand such an one, as the Papist calleth (in scorne so speaking of vs all) a Parliament Protestant, that is, a Time-seruer, who looketh no further, then to the Law of the Prince, who is ready for any religion, and is therefore indeed of no religion. Of which humor, there are (the Lord knows) infinite multitudes at this day, all whose Bible is the Statute booke, and the Articles of whose faith, are grounded vpon positiue Iniunctions. Now the common Religion of this common Protestant, I finde to be this. He hath a certaine notice of loving God aboue all, and his neighbour as himselfe, and that he thinketh is as much as he needeth to care for, and after this manner he thinketh with himselfe; *I keepe my Church, as well as the most: I receiue the Communion at Easter, as becommeth a good subiect: I liue quietly among my neighbours, and wherein am I now to be found fault withall? Indeed I am not euer precise: for I*

The Vse.

c Math. 9. 38.

hold I knt to be more then needs: I am no meddler with the Scriptures, that I account to be beyond my reach: once, I am no Papiſt, I content my ſelfe to do as others doe, and haue no deſire to be ſingular. Heere haue we the right humour of our common men, at this day, this is their Catechiſme, theſe be the very principles of their Religion. Now, hath this man (thinke you) any neede of preaching? careth he to depend vpon the miniſterie of the word? Surely no. For, he thinketh himſelfe of ſo good a Religion, to haue ſo good a faith to God-ward, and to be ſo well minded, that hee hath no neede of inſtruction. And therefore he is cleare in it, that it were a great deale better, if there were leſſe preaching; it filleth mens heads full of matters, breedeth diuiſion among neighbours, brocheth nouelties, and troubles the whole countrey. Adde hereto (ſaith he) that they themſelues which preach, cannot agree; and that diſtracteth the people, ſo that their preaching might be better ſpared, or at the leaſt, be the leſſe vſed; and what ſhould men doe which haue families to prouide for; and many buſineſſes to diſpoſe of, and much to looke vnto? they cannot intend it, to follow theſe matters ſo hard and hotly as it is required. This is the firſt ſort, that is guiltie of this ſinne, of not caring to frequent Gods cheap-houſe which is his Church, where knowledge of the *Truth* is by preaching offered vnto vs; and the men belonging vnto it, are ſo humored as I haue deſcribed. The ſecond in this number is the Politician, who thinketh all Religion to be but a fable, a matter inuented by wiſer men, to hold the vulgar in ſubiection, and to buſie them withall, leſt they ſhould fall into worſe matters, and runne into further inconueniences. And therefore tell him of preaching, he laugheth in his ſleeue, accounting them a ſort of ſilly fooles, who eſteeme it, making himſelfe beleeue hee is a great wiſe man, becauſe hee ſeeth that which the common ſort hath not eſpied. Thus, as the former in a drowſineſſe and hardened ſecurity, contemneth the word, ſo this in a very Atheiſticall and godleſſe profaneneſſe, ſcorneth it, and maketh a very ieaſt of it. The third in this ranke is the proud conceited man, who as one walking in the Sunne is tanned though he meant it not, ſo this, by reading now and then, doth a little ſmell of ſome rudiments of knowledge, but yet that little, in his opinion, ſeemes ſo great, that he imagineth, that by his priuate reading at home, hee can doe as much, and more, then by any hearing: and therefore he hath no better opinion of a Preacher then the Athenians had of *Paul, (What will this triſler ſay)* [d]? So that whereas the Lord tendering our weakeneſſe, and knowing in his wiſedome, what is fitteſt for vs, hath left in his Church the miniſtery of his word for euery mans inſtruction, he careth not for his part, if God had neuer appointed any ſuch meanes, hee thinketh hee can altogether doe as well without it. This is the proud mans opinion. And thus, by that time you haue referred to euery one of theſe ſorts, thoſe that doe by right appertaine to each, and haue ſhuffled in among them, all Familiſts and ſcorners, and a rabble of other irreligious perſons, you ſhall finde the number of carefull commers, to the houſe of God, to buy the Truth at the hands of his Miniſters, to be (as *Micah* ſpeaketh) like *the ſummer gatherings, and as the grapes of the Vintage* [e], to bee but a ſmall number, ſcarce a hand full in regard of the multitude. I beſeech you therefore, let vs learne this leſſon frō this place, to loue the gates of the Lords houſe, to let our feete weare out the threſhold of it, to giue attendance at the poſts of his doores: and to ſay alſo one to another; *Come, let vs vp go to the mountaine of the Lord, &c* [f]. And let theſe carnall reaſonings goe, as to ſay, (looking but to the face and gifts of the Preacher) what is hee that he ſhould teach mee? and why may I not profite as well by ſome other courſe? But remember, that the *Power of God is made perfect through weakneſſe* [g]: and that as it was a greater honour to God, to ouerthrow the walles of Iericho, by the noyſe of rammes hornes, then if hee had done it by cannon ſhot; ſo is it more for Gods glory, by the *fooliſhneſſe of Preaching to ſaue thoſe that beleeue* [h], then if an Angel ſhould deſcend from heauen

d Act. 17. 18.

e Mich. 7. 1.

f Iſa. 2. 2.

g 2 Cor. 12. 9.

h 1 Cor. 1. 21.

to

to inſtruct; nay, then if the Lord himſelfe ſhould ſpeake with ſome audible voice to conuert vs. And ſurely, as in buying and ſelling, that bargaine is by law moſt warrantable, which is made in open market; ſo I account that knowledge moſt acceptable vnto God, and moſt like to receiue a bleſsing from him, which is gotten publiquely, by the ordinarie courſe appointed for that purpoſe. Howſoeuer, I doubt not, but as a man hauing publikely bought a commodity, may priuately husband it, to his owne beſt behoofe; ſo that which is deliuered openly may, (nay ought) by priuate reading, prayer, meditation, and conference, be encreaſed. And thus much for this ſecond branch.

The third thing in this Purchaſe of *Truth*, is skill to diſcerne. For as in buying, in regard of ſo many counterfeit wares, of the mingling good with bad, and the great deceit of the world, it is good for a man to haue skill to preſerue himſelfe from cooſinage, and from cauſleſſe expence vpon vnprofitable goods; ſo in labouring after knowledge, in reſpect of ſo much bending mans inuentions with wholeſome doctrine, it is requiſite, that we be able to put a difference betweene holy and corrupt, true and falſe, profitable and vnprofitable teaching. And this is a thing which the Scripture alſo in many places requireth of vs. *Trie the ſpirits*, ſaith *Iohn*, *whether they be of God, or no* [i]. *Trie all things*, ſaith *Paul* [k]: and, he is a foole, ſaith *Salomon*, *that will beleeue euery thing* [l]: and for this cauſe the noblemen of Beræa are commended, becauſe hearing the Apoſtles preach, they *ſearched the Scriptures daily, whether thoſe things were ſo* [m]. And our Sauiour hath pronounced it generally of all his ſheepe, that they *know his voyce, and will not follow a ſtranger, but flee from him* [n], &c. For howſoeuer we doe vrge all reuerent reſpect vnto the preaching of the word, as to the ordinance of God, for the *gathering together of his Saints, & for the edification of the body of Chriſt* [o]; yet we abhorre that Popiſh tyrannizing ouer the faith of our hearers, as though we would binde them to giue credit to euery thing we ſpeake, becauſe we ſpeake it: We know, that if hee were an Angel from heauen, that ſhould come amongſt vs, yet his doctrine muſt be brought to the *Law* and to the *Teſtimony* [p], as the Prophet ſpeaketh; and if he be found to ſwarue from that holy doctrine, which we haue receiued, he muſt goe for *accurſed* [q], and, *bid him not ſo much as God ſpeede* [r], ſaith Saint *Iohn*. And this skilfulneſſe and abilitie to diſcerne, as it is euer neceſſary, ſo now eſpecially. Firſt of all, becauſe there are (that I may ſtill follow the language of my Text) ſo many petty chapmen, I meane, ſo many priuy workmen, who are all guided with the ſpirit of the beaſt, ſent out and ſet on worke by that Antichriſt, that man of Rome, who are crept almoſt into euery corner, and vnder pretence of their deuotions and *Voluntarie Religion, and Humbleneſſe of minde* [s], inſinuate and winde themſelues into many mens affections, drawing ſome to traiterous diſloyalty, ſome to ſetled Popery, others to indifferent and depending vncertenty, that ſo they may fit and prepare them for that day, which they haue long expected; and I pray GOD they may ſtill with wearied eyes, and languiſhing ſpirits await for. Now to the end that theſe falſe brethren, which are come in *priuily to bring vs into bondage* [t], may not carry vs away with droſſe for ſiluer, glittering ſhewes for a golden ſubſtance, counterfeit profeſsion, for ſound Religion, we had needs to labour and pray for diſcerning ſpirits. Secondly, this abilitie to diſcerne is neceſſary, in regard of ſo many dangerous and infectious Bookes, which (I know not by whoſe default) are ſparſed abroad into al parts, tending to the defaming of the preſent ſtate, and of our holy religion, and to the working of mens affections to a more tollerable opinion (if not a totall embracing) of Poperie. Thirdly, this skill is no leſſe neceſſary, in reſpect of ſo much corrupt preaching, both in manner and matter. Firſt, for the manner of teaching, it is an ordinarie thing with many men of gifts, to ſcorne to ſeeme to *Know nothing but Chriſt, and him crucified* [u], and to thinke baſely of the plaine *euidence of the ſpirit*: And therefore they haue more care to abound with excellent words, and *with the enticing*,

The third Branch, and the third doctrine.

i 1 Ioh. 4. 1.
k 1 Thes. 5. 21.
l Prou. 14. 15.
m Act. 17. 11.
n Ioh. 10. 5.
o Eph. 4. 12.
Authoritate communis.
Amb. in 1. Theſſ. cap. 5.
p Iſa. 8. 20.
q Gal. 1. 2.
r 2. Ioh. 10.
s Col. 2. 23.
t Gal. 2. 4.
u 1 Cor. 2. 2.

speeches of mans wisdome, then to speake to the conscience of their hearers: so that in this respect, we had neede to be wise to discerne, lest our faith should bee in *the wisdome of man rather then in the power of God*[x]. Againe, for the matter of preaching, it is now almost in religion and diuinity, as in the matter of apparell; euery yeare bringeth a new fashion, and then (because of the loue which men haue to nouelty (that is thought to be the most handsome, most thriftie, and most profitable fashion, onely indeede because it is the newest: and so euery yeere almost, we heare of some new opinion or other, raked out of the dunghill of Popery, and a new glosse set vpon it, and by and by it is entertained; men that haue itching eares[y] are ready to listen to it, and are soone wrought to embrace it. This is the great policie of the diuell, neither is there any thing, by which he doth more harme, by which he kils more soules then by this meanes. When the Lord was purposed to bring a plague vpon *Ahab*, the Scripture describeth him as it were sitting in counsell, what might be the next way to ouerthrow him. At last, when one had said on this manner, and another on that, there came foorth a *Spirit and stood before the Lord, and said I will entice him; and the Lord said vnto him: Wherewith? And he said, I will goe out and be a false spirit in the mouth of all his Prophets: Then he said; Thou shalt entice him, and thou shalt preuaile*[z]. Thus it appeareth, that the most speedy way which Satan, being put to his choice, hath, to doe mischiefe, is to send spirits of errour, priuily to bring in damnable and dangerous opinions. And surely it is iust with God, to giue vs ouer to be seduced, because we *haue not receiued the loue of his truth, that we might be saued*[a]. So then, that neither insinuating Iesuites may deceiue vs, nor dangerous bookes empoyson vs, nor fantasticall teachers beguile vs, nor corrupt Doctors *carry vs away with euery winde of doctrine*[b], it standeth vs vpon to labour to abound with spirituall wisedome and vnderstanding, that we may discerne betweene light and darkenesse, truth and falshood, lest, leauing to follow Christ, as a sheepheard to the fold, we goe after Antichrist, as a butcher to the shambles.

x 1 Cor. 2. 5.

y 2 Tim. 4. 3.

z 1 King. 22. 22.

a 2 Thes. 2. 10

b Eph. 4. 14.

The Vse. The vse of this point is, to reproue two faults especially. First, the wilfulnesse of some. Secondly, the vnskilfulnesse of other-some. For the first, many there are in this naughty & crooked generation, who because of the corruption which is in the teaching of some, (which implieth a possibilitie to be deceiued) and because of the shew of difference in some things, which seemeth to be among other-some; I say in these respects, some there are who are growne to that peeuishnes, that they resolue with themselues, that it is the best course to heare none. We cannot tell, say they, whom to beleeue, they are at variance among themselues; and therefore till they doe better accord, it will be the safest, and wisest way, either not to heare, or not to credite any. This is the wayward humour of many in this age. Their folly (as to mee seemeth) may well be manifested, by vrging the present similitude of Buying. If a man wanting meate, drinke, and raiment, and other necessaries, and being perswaded to supply himselfe out of the market, from those which sell, should make this answer: *The world is so full of deceit, that a man knoweth not whom to trust: they which sell, many of them will beguile their owne fathers, if they could chaffer with them; and the trickes and deuices which tradesmen haue, are so many, that it is twentie to one but a man shall be cosened, I had rather therefore goe neare the winde, and want necessarie prouision, then put it to the hazard of buying.* If I say, a man amongst vs should pleade thus, what would we thinke of him, but that either he were very foolish, or very froward? And so wee well might; because we know the fraud of others must be preuented, rather by care and circumspection, and not vsed as an occasion for a man to abridge himselfe of his necessaries. Is not he then as much a foole, who wanting the sauing knowledge of the *Truth*, and being called vpon to repaire to the house of God, where the meanes is offered freely vnto him, shall pleade strait the deceiueablenesse of false doctrine, the corruption of many teachers, the shew and appearance of contrarieties,

trarieties, as though he were therefore to deprive himselfe of the necessary food of his soule, because it may be, that through want of care, in stead of being fedde, he may be poysoned. We know rather, that he ought to be the more diligent in prayer, the more studious in the Scripture, that so when hee commeth to buy the *Truth*, he may not be deceiued. Thus this point meeteth with this humor of wilfulnesse. Now for the vnskilfulnesse of men, this doth also make against it exceedingly. It is too true of the greatest part of our hearers at this day, that they are *childryn in vnderstanding* [c]: they want the iudgement which *Paul* speaketh of, to discerne *things that differ one from another* [d]: they are like a wane of *the Sea* [e], *euery winde of doctrine* is ready to ouerblow them; their *hearts* are not *stablished* [f]; they haue no *exercised wits* [g]: They will bee ready to crie *Hosanna* to Christ to day, and to bid *Crucifie him* to morrow; they are like to those of *Lystra* [h], who at the first admired *Paul*, and made a God of him, but with the turning of an hand, by the counsell of the Iewes, they drew him out of the City and stoned him; so vnstable and vnsettled are the most of vs at this day, that a man may perswade any thing sauing that which ought to be beleeued. Who almost is so skilfull and experienced, as to know euen in the principall matters, and most necessary points of religion, what is to be held as *Truth*, and to be detested as an errour? to be able to say peremptorily; this I am sure is true in religion, and I will (by the grace of God) liue and die in it; this is an error, and I hope neuer to yeeld vnto it? You will say (perhaps) this is enough for Preachers. Oh beloued, I say as *Moses* did, *I would all the Lords people were Prophets* [i], I would we were all thus cunning; nay would men were, or could be perswaded, that this is a duety, to striue to come to a setled certainety herein. Then there were much hope of the perpetuating of religion; then we need neuer feare the re-establishment of popery; and atheisme, I am sure, would giue vp the Ghost. Well, you see the *Truth* must be bought, for shame we cannot deny it. In buying we may be ouerreached; in reason we cannot say against it, therefore we should also be ashamed, to be so without reason, as not to thinke it reason, to labour with the Lord by prayer to leade vs into all *Truth*, that so we may grow in the *Truth*, and continue firme in the *Truth* vnto the end. And this is an end of the third branch.

c 1. Cor. 14. 20.
d Phil. 1. 10.
e Ios. 1. 6.
f Heb. 13. 9.
g Heb. 5. 14.
h Act. 14.
i Num. 11. 29

The fourth circumstance in making this purchase of the *Truth*, is to giue the price proportionable to the value of the commoditie, which is indeed the very act of buying; the other three which I haue named hitherto, are but preparatiues to *Buying*. For though a man feeleth his owne want, commeth to the place of sale, trieth and examineth the commodity which is for his necessitie, yet he is not said to haue bought, till he haue payde the price at which the thing is rated. All the while before, he is said to be but a chapman; and many do all the former oftentimes, who haue no great disposition to buy. So fareth it in our customary *Buying*, and so it is in this case. It is necessarie for a man to feele the want of knowledge, to come to the place of knowledge, to examine that which is proffered to him, but yet hee hath not followed *Salomons* counsell as hee ought, vntill he haue payed the price also. Now the price (as I tolde you) is not money (for *thy money perish with thee* [k] which art of that opinion:) but the price is this, to preferre it in account and estimation before al things, and so to make it our chiefest labor to attaine it. You shall see this prooued, *If thou seekest knowledge as siluer and searchest for her as for treasure, then thou shalt vnderstand the feare of the Lord* [l]. *The kingdome of heauen is like vnto a Merchant man, that seeketh good pearles, who hauing found a pearle of great price, went and solde all that hee had, and bought it* [m]. *The kingdome of heauen suffers violence, & the violent take it by force* [n]. Wil you haue examples? *I count al things losse* (saith *Paul*) *for the excellent knowledge sake of Christ Iesus* [o]: and a little after in the same chapter he compares himselfe to a man in a race, who partly to signifie his desire of the prize, partly to helpe himselfe in running, leaneth forward in his running: so (saith he) *I forget that which is behind,*

The fourth Branch, and 4. doctrine.
k Act. 8. 20.
l Prou. 2. 4, 5.
m Math. 13. 45
n Math. 11. 12
o Phil. 3. 8.

p Verſ.13. *Inuersion.* *bending forward to that which is before, I follow? &c.* And if a man might goe further, *Dauid* may ſeeme herein a little to haue gone beyond him, *I opened my*
q Pſal.119. 131. *mouth and panted, becauſe I loued thy Commandements* [q]. *Dauid* was ſo hotte and eagre in this purſuite, that he was euen breathleſſe, like a man who in running is faine to gape for a new ſupply of wind. Thus theſe places, and theſe examples I hope, do ſufficiently prooue this point, namely, that the price to bee giuen for the knowledge of the *Truth*, is to ſet no price vpon it, but to eſteeme it aboue all price, and to account that nothing is too deare, no trauell too much, no paine too great for the attainement thereunto.

The Vſe. The vſe of this poynt is neceſſary alſo, becauſe the Church of God is at this day ſo full of Huckſters, which are euer cheapning, but buy nothing: that is, as
2 Tim.3.7. Saint *Paul* ſpeaks, *are euer learning, & yet neuer come to the knowledge of the Truth.* They come to Church, and heare, and goe home, and come againe, and heare againe, and ſo go round like a horſe in a mill, and are yet neuer the nearer. They are like the fiſh in the Sea, which liue in the ſalt water and are yet neuer the ſalter
(Mat.5.13. ſo they heare the word, which is the *ſalt of the earth* [r], and yet are ſtill vnſeaſoned. Now the ſpeciall reaſon of it is, becauſe they be no franke chapmen; they would haue too good a pennyworth, they will buy the *Truth* vnder foote, or they will none of it. If to heare now and then, and in hearing, now and then to hearken, and ſo an end, and ſome ſuch ſuperficiall performances will doe it, they will bee content to be at the coſt, otherwiſe they wiſh you a better chapman, the ware is too deare, If you tell them of often hearing, and of keeping their hearts & eares together from the beginning of a Sermon to the end, of priuate meditation, of conference, of praier before to prepare them, of praier after to ſtrengthen them, of redeeming the time, and ſetting ſome part apart for ſuch holy purpoſes; they make you anſwer, that you ſet your knowledge at too high a rate, & vnleſſe they ſhall finde you more reaſonable, and that they may haue it with leſſe paines, leſſe hinderance, leſſe diſgrace, they are content to let it goe, or elſe, as men doe, when things are too deare, they will take the leſſe, and a ſmaller portion ſhall ſuffice them. To ſhake off this dulneſſe and backwardneſſe, and that men may learne to be aſhamed of this niggardiſe, to ſtand offering and offering, and like to neare fellowes, to be loath (as it were) to come off with the other penny, I pray you let vs remember the price which the Lord hath ſet, and whereof their is not on haire to be abated, it muſt ſuffer violence, it muſt be moſt of all eſteemed, and ſought for firſt of all, it muſt be ſtriuen for, and ſtudied about, and cared for exceedingly. If we be not willing to giue this price, wee doe but peſter Gods houſe, it is in vaine for vs to make a ſhew, and to come hither, as Gods people vſeth to come: God cannot endure to be dallied withall, either goe through with him, or neuer beginne with him. And to comfort thee, take this with thee: the commodity is better then it maketh ſhew for; and when thou haſt once gotten it, and viewed it
t Pſal.16.6. u Pſal.4.7. better, thou wilt ſay with *Dauid, The lines are fallen vnto me in a pleaſant place, yea I haue a faire heritage* [t]: and thou ſhalt haue more *iey of heart*, then the rich worldlings haue when their *oyle and wine aboundeth* [u]. Thus much of this point, which is the very act of *Buying*.

The fifth Branch, and 5. doctrine. The laſt circumſtance in this bargaine of *Truth*, is, to ſtore it vp. For as bought commodities are ſafely diſpoſed and laid vp, till time & occaſion ſhall offer vſe: ſo gotten knowledge muſt bee reſerued in the ſtorehouſe of the Memory, that when any occaſion of vſe ſhall be offered, it may be at hand, either for the triall of a *Truth*, or for a direction in life. *Let not the words of my mouth* (ſaith the wiſedome of God) *depart from thee, but keepe them in the middeſt of thy heart* [x], *I haue*
x Prou.4.21. y Pſal.11.11. z Luk.2.19. 51. *hid thy promiſes in my heart* [y], *ſaith Dauid:* and *Maria* is commended, becauſe ſhee *kept Chriſts ſayings, and pondered them in her heart* [z]. And indeed there is great reaſon, why this of ſtoring vp, ſhould be added to all the former. For though a man ſhould deſire the *Truth* earneſtly, care to heare it diligently, diſcerne it wiſely, obtaine

taine it painefully, yet it will little auaile, if it doe ſtrait runne from him, if it bee as ſoone forgotten, as gotten, if it be not entertained, and ſetled, that ſo it may *dwell plentifully* a in the heart. a Col. 3. 16.

The vſe hereof in a word is this, to quicken & ſtir vs vp to beware of common euill, which is, to leaue the Word there, where we heard it, and ſeldome or neuer to call our ſelues to an account, how and in what meaſure we haue profited, how our iudgements haue beene ſetled, our affections reformed, our conſciences comforted, by that which we haue heard. Learne a ſimilitude from *Buying*. A man who hath beene at the market, or at the Merchants ſhop, and hath there laid out his money, when hee returneth home, hee will beginne to call himſelfe to an account, to ſee what he hath laid out, where the things are, which he hath bought, and whether he hath not loſt any thing thereof: and if he haue he will returne againe to the place where he bought it, to try if he left it not there, and in the way hee will enquire of euery one hee meeteth, if they haue not found ſuch or ſuch a thing, and will neuer be ſatisfied vntill hee haue found the ſame. It ſhould be ſo, with vs, in this caſe. When wee come from Gods houſe, whither we went to buy the *Truth*, after our returne, wee ſhould finde a time to keepe (as it were) an audite with our ſelues, to ſee what we haue gained by that dayes hearing, and ſhould endeuour to try our ſelues from point to point: If we finde ſome things forgotten, returne wee muſt againe to the miniſtery of the Word, to ſee if it may pleaſe God, that the ſame things may bee againe deliuered, and enquire of our friends and familiars which were there, whether they can helpe vs in recounting thoſe things, which through infirmity haue eſcaped vs. Thus knowledge would grow vp, religion would thriue amongſt vs, and wee ſhould abound in ſpirituall vnderſtanding, and ſo both thoſe which teach vs ſhould bee encouraged, and wee our ſelues ſhould exceedingly be comforted. One ſpeciall reaſon which may mooue vs to this care of ſtoring vp knowledge in religion, is the poſsibility of a famine of the word of God amongſt vs. We reade b, that when there was a famine approaching in Egypt, *Ioſeph* aduiſed *Pharaoh* to make prouiſion before hand in the ſeuen plentifull yeeres, and to lay vp corne againſt the time of penury. This was good policie in humane reaſon. It ſhall be no leſſe good policie in religion, now in theſe times, in which the word of God is plentifull, and we haue it common amongſt vs, to treaſure vp knowledge againſt the dayes of want, we hauing giuen the Lord ſo great cauſe to take away his Word from vs, and to giue it to a nation that ſhall bring forth better fruits then wee haue done. So that indeed (conſidering our intollerable contempt of Gods *Truth*, and our generall loathing this heauenly Manna) it is rather to be wondred, that the Lord hath hitherto forborn vs, then to be preſumed, that we ſhall ſtill ſcape away vnpuniſhed. I beſeech you therefore, let vs now play the good husbands, and beſtirre vs, and euen engroſſe as much knowledge in religion as is poſsible, that ſo if euer ſuch a heauy time ſhould come, (as Lord, if it be thy will, euer keepe it from vs) wee may be able ſpeake a word in ſeaſon to our owne ſoules, and to be a comfort alſo and an inſtruction vnto others: leſt then many of vs, which now will ſcarce ſtep out of our doores to heare, ſhall bee glad to run from North to Eaſt, but ſhall not finde it. This may be, and I hope will be a motiue to vs, to buy the *Truth*, whileſt the market laſteth, and to lay it vp in ſtore againſt the times of wofull neceſsity. Thus (as I could) I haue endeuoured to diſcouer vnto you, the whole myſtery of this bargaine of *Truth*, ſo farre forth as it concerneth our care, in labouring to bee grounded in the knowledge of religion. b Gen. 41.

Now before I doe diſmiſſe this point, it might not be amiſſe (perhaps) to ſay ſomething, to thoſe which are the Lords Officers (as it were) in the ſelling of his *Truth* vnto the people, I meane the Miniſters of the Goſpell. For ſure, by iuſt proportion, euery one of theſe circumſtances ſeemeth to vrge a dutie vpon them. Firſt of all, if the people muſt haue a deſire to get knowledge, it is meet that they

ſhould haue a deſire to impart knowledge. And, it is a notable thing in a Miniſter, when hee is like vnto the veſſell vnto which *Elihu* compared him, which haſ
c Iob 32.19. uing no vent, is ready to burſt [c]; ſo that the ſpirit within him compels him, and
d Ier.20 9. *the word in his heart, is as a burning fire ſhut vp in his bones, ſo that hee cannot ſtay* [d]: and ſo contrariwiſe it is a miſerable thing when his bowels are ſhut vp, & he hath no compaſſion in regard of the neceſſities of Gods people. So then, let this, that the people muſt haue a deſire to learne, teach vs to bee of *Pauls* minde, euen *to*
e Rom. 1.11. *long to beſtow ſome ſpirituall gift among them* [e]. Secondly, they muſt come to the Church, the place of ſale: there muſt be ſome body there to diſcouer the treaſures of Gods houſe, to open the myſteries of godlineſſe vnto them: and therefore it would make a man wiſh his head were full of water, and his eyes a fountaine of of teares, to ſee the ſtate of many Churches. Becauſe my text ſpeaketh of *Buying* I know not whereto better to compare them, then to ſome olde Townes, which haue had yeerely faires in them, and are now decayed, and growne out of vſe: you ſhall ſee vpon the day in which their faires were wont to bee kept, they will hang out a gloue or ſome ſuch teſtimony of ſuch a meeting, but not one whit of ware is there to be ſold: ſo in many Churches, you ſhall ſee a Pulpit, a place for a Speaker, and another for Hearers, but it is but for a ſigne; hee which commeth thither *to buy the Truth*, is like to haue but a reaſonable bargaine. Thirdly, as the people muſt labour for diſcerning the ſpirits, ſo the Preachers muſt ſtudie to ſpeake indicially, that they may ſay as Chriſt ſaid to *Nicodemus, We ſpeake that*
f Ioh.3.11. *we know* [f]; leſt they be an occaſion of falling vnto any. Fourthly, as the people muſt equall the price to the worth of the thing, that is, muſt ineſtimably value that which is taught; ſo the Preachers ought to beware of doing Gods *buſineſſe*
g Ier.48.10. *negligently* [g], of ſlight and ſuperficiall performance of ſo weighty a matter. It is generally a fault with vs, that the world hath ſo beguiled and entangled vs, that it maketh vs ſo ſlenderly to prepare our ſelues to the duties of our publike miniſterie; as though to preach were a buſineſſe but by the way: and that cauſeth our preaching to carry the leſſe maieſty and authority with it, becauſe the wiſer ſort of our hearers, doe perceiue, that wee are often put to our ſhifts, and doe make
Ad clepſidram. preaching to be but an exerciſe by the glaſſe, which time if we can by any meanes fill vp, we hold it to be ſufficient; well, if our hearers muſt buy our Sermons at ſo deare a rate, let vs endeuour that they may be worth the *buying*. Laſtly, as the people muſt ſtore vp knowledge, and that now eſpecially, becauſe we know not how neare the dearth is; ſo wee muſt alſo now chiefly bring out of our *Treaſures both*
h Mat.13.52. *new and old* [h], and not bee wanting by our forwardneſſe to prouoke them to diligence in this caſe, remembring what Chriſt ſpeaking touching himſelfe, hath laid vpon vs all, namely, *to worke the workes of him that ſent vs, while it is day, the night*
i Ioh.9.4. *commeth when no man can worke* [i]. Thus much I thought good by the way to adde, touching thoſe whom the Lord hath deputed to the ſeruice of his Church, that
k Col.4.17. we may all *take heed to our Miniſtery which we haue receiued, to fulfill it* [k].

The

The ſecond Sermon.

Buy the Truth, but ſell it not. Pro. 23. 23.

THough I purpoſe not to enter into any preciſe repetition of the points taught out of this place of Scripture, at the time of my laſt being here; yet for order & methods ſake, that it may appeare, how I make my two Sermons to agree & to follow the one directly vpon the other, I muſt neceſſarily entreat you to remember with me thus much; that as this Text was diuided into two parts; firſt, an Iniunction, ſecondly, an Inhibition: ſo the former part was cut into two members, the one, concerning the ſetled knowledge of the *Truth*; the other, touching a holy practiſe and obedience to the *Truth*. The firſt of theſe two, was the matter and ſubiect of the laſt Sermon; the latter muſt haue the firſt roome in this Exerciſe.

The ſecond part of the Iniunction, which is the firſt thing to be handled in this Sermon.

The perfection and good of euery Action, is the End of it; becauſe whatſoeuer we do attempt and vndertake, ſomething there is which we do aime at therin, which is by many degrees to be preferred before the meanes leading thereunto. As it is in all other things, ſo is it in the *Buying* of the *Knowledge* of the doctrine which is according to godlines. For it is not therfore only to be purchaſed, that by it the miſt of ignorance in the vnderſtanding part might be diſpelled, but alſo that thereby, the Will might be ſtrengthened, the Affections ſtraightened, the Conſcience purged, the outward man reformed, and ſo the very body of Falſehood, which *the father of lies* [a] hath begotten in vs, might bee vtterly deſtroyed. Well then, that wee may profite by the handling of this point, I will take this courſe: I will ſhew you firſt, what this ſecond and inferior *Truth* is, which muſt be had alſo to the making vp of this full Purchaſe. Secondly, I will declare the neceſsity of it. Thirdly, I will apply the ſame to our vſe.

a Ioh. 8. 44.

The order of handling the firſt doctrine of this Sermon.

And firſt of all, that we may vnderſtand what this kind of *Truth* is, which from the vnderſtanding is deriued into the whole man, & diuerted to the ordering and gouernment therof, I take it the beſt way will be, a little to take view of that which is contrary thereto, which being aright conceiued of, will giue a better light vnto this. *Dauid* in one of his Pſalmes mentioneth a certaine guile, which he calleth a ſpirituall *Guile*. *Bleſſed* (ſaith he) *is the man in whoſe ſpirit there is no guile*. And *our Sauiour commended Nathanael* in theſe termes, *Behold an Iſraelite in whom there is no guile*. When we ſhall vnderſtand what this *ſpirituall guile* is, we ſhall the better iudge what this other *Truth* is, which my intent is to vrge in this place.

Pſal. 32. 2. Ioh. 1. 47.

Spirituall Guile may be in generall thus deſcribed: it is a kinde of double dealing betweene God and a mans owne ſelfe, in the things which doe concerne his ſoule. It hath many branches, which being opened will giue a fuller and clearer light vnto the whole; you may (if you pleaſe) ſuppoſe this *ſpirituall guile* generally named, to be (as it were) the coat of figge leaues, which *Adam* made for himſelfe when hee had firſt ſinned, wherewith to hide himſelfe from God; and the opening of the particulars (into which I am now to enter) to be (as it were) the ripping of that coate, and the ſundring of each leafe, wherewith the ſame is patched together.

Spiritual guile opened at large for the better ſhewing the nature of that Truth which is the matter of this firſt doctrine.

The firſt branch then of this *Guile*, is a conceit of a mans owne good eſtate for ſpirituall things: an opinion that all in him is well, and nothing to be found fault withall. Such a conceit it ſeemes to me, that *Paul* had of himſelfe before his conuerſion: *I once was aliue* (ſaith he) *without the Law* [b]: that is, before I tooke a fuller view of my ſelfe, in the glaſſe of Gods Law, I deemed my ſelfe perfit, I was ſo *zealous of the traditions of my Fathers* [c], that I ſuppoſed, that I was a man out of the reach

11. Branches of ſpirituall guile.

I

b Rom. 7. 9.

c Gal. 1. 14.

reach of all exception. Such an one alſo was the proud Phariſie, who ſtood pra-
d Luk.18.11. ting and telling God a tale of his owne good deeds[d]. Such an one alſo are they
e Mat.9.13. whom Chriſt calleth *Righteous* in that ſaying, *I came not to call the righteous*[e], that is, men that are ſo in their owne ſeeming. And euen ſuch the greateſt part of vs
f Pſal.10.3. are at this day, lying to our owne hearts, *bleſſing*[f] our ſelues, as *Dauid* ſpeaketh. So that it is euen the hardeſt matter in the world, to perſwade vs, or to beat it into vs, that our naturall eſtate, in regard of the aboundance of in-borne corruption, is ſo lamentable, ſo wofull, and ſo deepely to be pitied, as indeed it is. And that maketh many carnall men, euen to wonder what Preachers doe meane, when they ſpeake ſo vehemently touching the miſery of mans nature, and the extreme danger in which hee ſtandeth thereby. Hence alſo it is, that the offers of Gods mercy in Chriſt are ſo diſdainfully entertained, and ſo commonly rejected: men not knowing their owne neceſsity doe deſpiſe the riches of Gods bounty, and e-
g Heb.10.29. uen *tread vnder foot the Sonne of God*[g].

2 The ſecond branch of this *Spirituall Guile*, is to extenuate and leſſen thoſe ſinnes which we cannot but acknowledge. As namely, when the Word working vpon the conſcience, hath made a man, euen in deſpite of his owne heart, to confeſſe himſelfe in ſome things guilty, then to finde this ſhift, that yet they are ſmall and petty offences, they are no hainous nor bloody ſinnes, and therefore there is no ſuch danger in them, as that they ſhould aske ſo ſpeedy, and ſo
h 1 Sam.13. deepe repentance. This falſe tricke we reade *Saul* played[h]. When hee had preuented the appointment of *Samuel* for ſolemne ſacrificing at Gilgal, (which how great a ſinne it was, the reproofe and puniſhment of it doe declare) yet *Saul* being challenged for it, and not able to deny the fact, extenuated the matter in theſe
i Verſ.12. termes, *I was bold*[i], *&c.* he was content to acknowledge it a little ſlip, but loath to yeeld it to be a matter of that hainouſneſſe, that *Samuel* would make it to be. And this is the very conceit which men haue of many ſinnes at this day, as of caſting, fooliſh talking, vncleane ſpeaking, ſwearing, dalliance, wantonneſſe, gaming, reuelling, Sabboth breaking; which, though they be in their owne nature very great ſinnes, yet the outrage of theſe worſt times, hath made them ſo common, that the commonneſſe hath much abated the vglineſſe of them in mens opinion. And therefore when men are dealt with for any of theſe, or the like, and cannot but confeſſe their owne guiltineſſe, yet they will ſay, *I hope this is no ſuch great offence, I pray God I neuer doe worſe, you need not make ſo great a matter of ſo ſmall a treſpaſſe, and I truſt God will not be ſo extreme for euery triſle.* This is a ſecond branch of this *Guile*,

3 The third branch is a lying ſhift which Sathan hath furniſhed many withall, which is this; to thruſt themſelues in among the multitude, and to thinke by that means to eſcape away vneſpied, or at the leaſt, the leſſe blamed. So at this day, the ſuperſtitious and ceremonious people which place all religion in outward obſeruances, do ſhroud themſelues vnder their forefathers, couer the matter with the name of Cuſtome, and with the practiſe and example of the multitude; they are content to do as others do, and therewith they hope to be excuſed. In like ſort, many taken in the common ſinne of this age, I meane adultery, when they cannot but confeſſe it, then this is their plea, that they be not the firſt; as though it were wiſedome for them to goe to hell, becauſe the way thither is a much trauelled way, in which a man ſhall neuer miſſe much company. Vnder this kinde of *Guile*, may be comprehended all ſuch courſes, the lawfulneſſe whereof, men doe ground only vpon examples, being of the ſame mind for matters of godlines, and religion, tha *Chuſai* would ſeeme to be in State matters vnto *Abſalom*. *Whom this people, and all the men of Iſrael chooſe, his will I be, and with him will I dwell*[k]. So ſay
k 2 Sam.16. 18. they, *Looke which way the moſt goe, that way will we goe.*

4 The fourth branch of *Guile*, is, the ſetting of a tollerable name vpon a groſſe ſinne, that ſo either it may not be ſeene, or may not appeare in it owne likeneſſe.

Thus

Thus in the world drunkenneſſe is called good fellowſhip; riotouſneſſe, merry-meeting; gaming, a paſsing of the time; couetouſnes, is termed warineſſe; couſinage, the liuing by a mans wit; diſſembling, policie. The vſurer will haue his practiſe called intereſt, or vſage, or putting out, any thing ſaue plaine vſury. Implacableneſſe is called ſtoutneſſe; fornication a ſtepping a little awry; ſwearing, a fooliſh cuſtome; pride by a milder name, is called vanity; ignorance is coloured with a pretence of ſimplicity and vnlearnedneſſe; oppreſsion is ſaid to be the making the moſt of a mans owne. And thus in many other things, as in theſe, the diuell beguileth vs, and teacheth vs to lie to our owne ſoules.

The fift branch is, to deriue and tranſlate a ſinne commited by vs to another, thereby to eaſe our ſelues wholly, or at the leaſt by hauing a partner, that it may be the more light vpon our owne ſhoulder. So *Adam* being challenged by God for eating the forbidden fruit, ſought to deriue the fault, partly to God himſelfe, partly to his wife: *The woman that thou gauſt to be with me, ſhe gaue me of the tree, and I did eate*[l]. So *Heuah* likewiſe, it was her excuſe, *The Serpent beguiled me, and I did eate*: thus you ſhall haue a ſwearer ſay ſometime for himſelfe, that he could not otherwiſe be beleeued: the riotous ſaith, company drew him in: the vſurer ſaith, he was importuned to lend, & offred largely for the loane. So the Symoniacall both Patron and Prelate, are at this day at varience, vpon which of the two, the ſinne of corruption ſhould lie. The one pleadeth the greedineſſe of the Miniſtery, that will offer ſo deeply: the other alledgeth the hardneſſe and ſtraitneſſe of the Patrons, whom nothing but a gift in the boſome can perſwade. This is alſo a ſpice of this *ſpirituall Guile*. 5

[l] Gen. 3. 12, &c.

The ſixt branch thereof, is a wrong reaſoning from the examples of the fals of Gods children, related in the Scripture. There is many a man who thus thinketh with himſelfe, *Was not* Dauid *an adulterer? Did not* Salomon *keepe many concubines? Had not many of the Patriarchs (who notwithſtanding were well reported of) multiplicity of wiues? Was not* Noah *drunken? Did not* Lot *commit inceſt with his own daughters? Did not* Peter *curſe, and ſweare, and deny his Maſter? And therefore why ſhould I be afraid to ſatisfie mine owne luſts, and to fulfill my owne deſires, and follow my owne beſt pleaſing courſes? No doubt it may be well with me, as it was with them? By repentance they at laſt recouered, and ſo may I.* Thus many a one ſecretly heartneth and encourageth himſelfe to continuance in euill, by a falſe and vniuſt applying of the fals and blemiſhes of Gods children. The onely vſe whereof is, before wee fall, to make vs watchfull, beholding in them mans infirmity; and after we haue fallen, and are touched in conſcience, to put vs in hope of Gods mercy: and not to be (as it were) a ſtale, vnder the ſhadow whereof, we may the more boldly giue our ſelues ouer to vngodlineſſe. 6

The ſeuenth branch of this Guile is, a miſ-interpreting of thoſe gracious teſtimonies, which the Scripture hath of Gods forbearance, and milde dealing with his children, which belong to his Election. It is ſaid in holy Scripture, that *God will ſpare his Elect, as a man ſpareth his owne ſon that ſerueth him*[m]: that in them he will accept the will for the deed, the endeuour for the full performance; that he will paſſe by their infirmities; that their ſinnes ſhall not ſeparate them from his loue; that hee looketh rather to the truth of their affection, then to the quantitie of their obedience. Theſe and the like aſſurances, the Scripture giueth of the Lords coniuence (as I may ſo ſpeake) and of his remitting the ſtraitneſſe of his iuſtice towards thoſe that are his; which things are indeede exceeding full of comfort to all thoſe which know rightly to apply them. But now many wretched ones hearing this, do euen coſen themſelues with a conceit that their heart is good, their meaning for the beſt, and their deſire to be as holy as the pureſt: and ſo, becauſe God will (in his kindnes) accept good beginnings in his elect, though the ſame bee but weake, and like *ſmoking Flaxe*; therefore they imagine that, albeit their courſes of life are abhominable, and ſuch as in no reſpect, in regard of groſſe 7

[m] Mal. 3. 17.

groſſe ſinnes can be iuſtifyed, yet with a pretence and proteſtation of a good will and deſire, and endeauour to bleare the eyes of God, and to ſcape vnpuniſhed at the day of reckoning. This is a dangerous ſubtilty, becauſe it is an abuſe of the riches of Gods mercy, and a turning of the ſweeteſt propriety of his nature, into wantonneſſe.

8 The eight branch of this guile, is, a miſtaking the nature of ſinne: as for example: Some man hauing ſome one groſſe ſinne reigning in him, which (perhaps) is alſo in the world taken notice of, as whoredome, oppreſſion, ſwearing, &c. thinketh with himſelfe, that though this be indeed a foule fault, yet it is his onely fault, and many times he thus communeth with his owne heart: *True it is (I confeſſe it) there is ſuch a groſſe ſinne which I am guilty of, and it may be the world ſeeth it, and it is ſome blemiſh and diſgrace vnto me: but what then? I hope when they haue named that, they haue named all: they can (I am ſure) lay no other matter to my charge, onely this excepted: and I know no man liueth without a fault, therefore I truſt I may be the better borne withall.* This conceit ariſeth (as I haue ſaid) vpon a miſtaking of the nature of ſinne, men thinking, that ſin may go alone by it ſelfe without company: as though a man could be giuen to adultery onely, and to no other iniquity; to oppreſſion onely, and to no other vice: to drunkenneſſe onely, and to no other enormity. It is vnpoſſible. Theſe groſſe ſinnes haue many attendants, and it cannot be, that they ſhould goe ſingle. Sinne is the ſickneſſe of the ſoule. As therefore in the diſeaſes of the body, we ſee that euery maine griefe, as the ſtone, gout, peſtilence, &c. hath certaine inferiour griefes annexed to it; ſo euery grand ſinne hath other petty euils to attend it, and to feed it (as it were) without which it can neuer come to any great perfection. So that it is a plaine errour, when a man perſwadeth himſelfe, This, or this, is my onely ſinne, not conſidering what a troupe and traine followeth euery foule and open euill.

9 The ninth branch is, the drawing of a falſe concluſion out of the Lords long ſuffering. It is that which *Dauid* mentioneth, when hee bringeth in God thus ſpeaking to the wicked man: *Theſe things haſt thou done, and I held my tongue, therefore thou thoughteſt, I was like thee* [n]. And *Salomon, Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men, is fully ſet in them to doe euill* [o]. It is in ordinary reaſoning among many thus; Surely, if God were ſo ſeuere, or ſo deeply diſpleaſed with my euill courſes, as it may ſeeme by ſome Texts of Scripture, and as ſome Preachers would perſwade, I doe not think he would ſo long haue forborne me, and (which is more marueilous) that he would haue thus heaped outward things vpon me; therefore I ſee not to the contrary, (vnleſſe I be afraid of ſhadowes, and terrified with words) but that I may continue in my owne courſe, and ſeeke mine owne ſatisfaction, as heretofore I haue beene accuſtomed.

n Pſal. 50.21.

o Eccl. 8.11.

10 The tenth branch of this guile is, a hoping to ſatisfie, and make amends for many euill courſes by ſome ſpeciall ſeruices and deuotions, or by ſome ſhewes of charity. This is firſt, the guilefull conceit of all Papiſts; for ſo are our Rhemiſts owne wordes, in their notes, that Almes extinguiſheth ſinne, redeeme ſinne, make cleane, and ſatisfie for former offences, and are to be done as a propitiation to God for former euils. The ſame is their opinion of faſtings, of penance, of pilgrimage, and the like. Secondly, this is the blinde imagination of our ſottiſh ignorant people at this day, who (for want of better inſtruction) are frozen in the dregges of Popery, and ſuppoſe the due obſeruation of ſome ſolemne feſtiuals in the yeere, as they come in their courſe, to be a kinde of recompence for a multitude of other defaults; and that if they bee preciſe in the keeping of theſe & the like rituous traditions, then they are very religious. Thirdly, this is alſo a deuice, by which many worldly men deceiue themſelues, who hauing by rapine and extortion, by gaping ouer the heads of the poore, by treading vpon them and grinding their faces, and by other the like violent and indirect courſes,

Anno. Rhem. Luc. 11. lec. 5.

raked

taked much together, imagine to remedie all this both with God and the world by ſome largeſſe, and benemolence to the poore, or to the Church at their deceaſe; and being poſſeſſed herewith, they runne on, preſuming by this meanes to make a thorough ſatisfaction, both to recouer their credit with men, & to gaine fauour with the Lord. The eleuenth and laſt branch of this *Guile* is to looke no further then to a *ſhew of Godlineſſe* [p], and to thinke ones ſelfe religious ynough, if he haue learned the Art of ſeeming and can make an outward ſemblance of that, which indeede is farre from the heart. Theſe which are thus minded, if the world hold a good opinion of them, they thinke themſelues to be very holy, if men can not challenge them; they account themſelues vnblameable. This is right hypocriſie. Hypocrite, is a Greeke word, and ſignifieth a ſtageplayer, who many times for the time weareth the habite, and carrieth the ſtyle and title of a King, himſelfe being but a raſcall, or beareth the part of ſome valourous knight, being a man of no reſolution, or repreſenteth a chaſt and modeſt louer, when his owne life is a practiſe of vncleanenesse: This is properly an Hypocrite, and being applied to matters of religion, it ſignifieth ſuch an one, whoſe profeſsion & mouth, and face, and habite, make by fits and vpon occaſions, great ſhewes of Pietie, when in his heart, he is nothing leſſe then he makes ſhew of. Yet, this is the common religion of the world, and from hence come ſo many courſes for getting of a man a name, and opinion of religion. One man ſheweth himſelfe a ſharpe reproouer and corrector of the errors of others, that ſo he may be thought to bee ſuch an one, who cannot brooke or ſuffer euill, and yet the ſame notwithſtanding is ſlacke enough in reforming his owne corruptions; like to him of whom our Sauiour ſpeaketh in the Goſpell, who forgetting the *Beame* in his owne eye, was very deſirous, as might ſeeme, to caſt out the *Mote*, which was in his brothers Eye [q]. Another, in ſome outward obſeruations will ſeeme very preciſe, which are but as it were the Circumſtances of religion, in the meane time neglecting the maine duties; after the faſhion of the Scribes and phariſes, to whom Chriſt denounced a woe becauſe they did *tithe mint, and annyſe, and cummin, and did leaue the waighties matters of the Law* [r]: A third ſort to be thought religious, will not ſticke to giue ſome teſtimonie of reformation, and like *Saul* in his expedition againſt *Amalek*, who killed the worſer ſtuffe, and ſaued the beſt of the ſpoile aliue, ſo they will kill (as might ſeeme) ſome petty ſinnes of leſſe profite, aduantage, or delight, and yet let the great ſinnes (the crucifying whereof ſhould chiefly teſtifie their obedience,) bleate and cry ſtill in the eares of the moſt High. Thus *Herod* [s] reformed ſome things at *Iohns* preaching, but the grand-ſinne hee would by no meanes be perſwaded to reforme, but though the Preacher might better ſpare his head, then he could liue without that ſinne; many ſuch *Herods* there are now adaies, who, when a godly reformation is vrged, cry with the ſame words, though I feare me not with the ſame minde, that that good *Syrian* vſed, *Only herein, the Lord be merciſull vnto vs* [t], let vs be borne with in this, and beſides if we will mend any thing. As men courſes are many, for the attaining of an opinion of religion, ſo their ends are diuers; one man doth it for his profit; as the *Shechemites* yeelded to be circumciſed vpon this hope, *Shall not their flockes, and cattel, and all their ſubſtance be ours* [u]? Another doth it for his credit and eſtimation. So *Saul* though hee did not much loue or eſteeme *Samuel*, as a Prophet, yet when *Samuel* in ſome diſcontentment was departing from him, hee importuned him to ſtay with him, and this was his reaſon, *Honour me, I pray thee before the Elders of my people* [x]. Hee thought *Samuels* preſence would grace him, otherwiſe it is likely he did not much regard him. And I doe verily thinke, this to haue beene one cauſe, which mooued *Herod* at the firſt, to countenance *Iohn* Baptiſt; becauſe the people accounting *Iohn* as a Prophet, it could not but make much for *Herods* credit to be a protection vnto him. Another yet maketh religion, but as a cloake to greater villanies: ſo *Iezabel* purpoſing by falſe witneſſes to take away *Nabaths* life, yet would

[p] 2. Tim. 3. 5.
[q] Math. 7. 3, 4.
[r] Math. 23. 23
[s] Mark. 6. 20.
[t] 2. King. 5. 18
[u] Gen. 34. 23
[x] 1. Sam. 15. 30.

would grace the matter with proclaiming a Fast[f]. And *Absolom* made the performance of a Vow in Hebron, to be the shadow of his vnnaturall conspiracie against his father[g]. This is the last Branch of this *Spirituall Guile*; the summe of it, is this, when for matters of religion men content themselues with the iudgement of the world, thinking themselues very holy, if the world so account them. Thus haue I ripped vp *Adams* fig-leaues, and shewed you, as I thinke, all the particulars of this *Spirituall Guile*; whereby men thinking to deceiue God, do at the last vtterly beguile their owne soules. I haue beene longer in it then I thought; but the excellencie and necessitie of the point, hath ouercarried me. Now, *truth* is in euery respect contrary hereunto, as full of plain-nesse, as this is full of subtilty, making a man as like to the God of *truth*, as the other maketh him to resemble the *father of lies*. It is briefly this, An humble and feeling acknowledgement of a mans naturall sinfulnesse; an aggrauating to the conscience of euery euill, when a man hath to doe directly with the Lord; a shunning and auoyding of all shifts, either of pretensed examples, or of multitude, or of shrouding great sinnes vnder tolerable names, or of translating faults vnto others, or of presuming vpon Gods goodnesse, or of hoping by petty meanes to redeeme offences, or by couering a false heart with a face and vizard of religion. This is *Truth in the inward parts*, as *Dauid* tearmeth it[h]. This was in *Hezekiah*, *O Lord, I haue walked before thee in Truth*[i]. And from hence springeth *Truth* in the conscience, giuing a true information of peace wrought with God by Iesus Christ, and assuring a man by the *Truth* of his obedience, of the *Truth* of his faith: *Truth* in the mouth, to put away lying[k], and all manner speeches, which may giue the lie to a good profession: *Truth* in the eyes, not to *behold Vanity*[l]: *Truth* in the eare not *to heare the Instruction that causeth to erre, from the words of knowledge*[m]: *Truth* in the hand in respect of the vprightnesse, and fidelitie, and plainnesse, and openesse of a mans dealing among men. Thus I haue shewed you, the nature of this *Truth*, which is comprehended in one clause thus, *True obedience to that which a man knoweth to be the Truth.*

f 1. King 21. 9
g 2. Sam. 15. 7
h Psal. 51. 6.
i Isa. 38. 3.
k Eph. 4. 25.
l Psal. 119. 37.
m Prou. 19. 27

The next point, is to shew the necessity of this kind of *Truth*, or namely, *Truth* of obedience, or obedience to the *Truth*. The necessity, may be gathered by that which the Scripture hath deliuered of it, all whose precepts impose a necessitie. *When wisedome entreth into thy heart & knowledge delighteth thy soule, then shal counsell preserue thee, and vnderstanding keepe thee*[n]. So that there is no benefite by knowledge, till it come into the heart, and hath wrought vpon the affections. Saint *Iames* speaking of a generall apprehension of the *truth* of the religion, without vse, saith, *The diuels* haue it *and do tremble*[o]. *Many shal come in that day, & shall say vnto me Lord, Lord, we haue prophecied in thy name* (let vs which are Preachers consider it,) yet Christ shal say vnto them, *Depart from me, ye that work iniquity*[p]. Here is knowledge, and yet no saluation. *If you know these things,* (saith Christ elsewhere) *Blessed are you, if you do them*[q]. It is the obedience, which maketh vp the happinesse. *To euery one that is thrifty, Come buy*[r], and what then? Eate too: the hauing is nothing, without the vsing. Places of scripture of this nature are infinit all which do confirme thus much; that the purchasers of the *Truth*, ought not to be like the Rich, (but yet miserable) purchasers of the World, who when they haue gotten much into their hands, yet go as neere the winde, fare as hardly, toile as painefully, looke as rufully, as they did when they had nothing, and so (as *Salomon* saith) *make themselues poore hauing wealth*[s]: Such must not the buyers of the *Truth* be, knowing much, doing little, hauing (as it were) golden vnderstanding, & leaden affections; And indeed to haue recourse vnto the true definitiõ of a lie, there is no more proper lie, then when a man knoweth one thing, and doth the cleane contrary; To lie, is to go against a mans mind. So that when a mans carriage giueth his knowledge the lie, that man, is though he know the *Truth*, a notorious lyer before God. So much briefly for the necessity of this *Truth*.

n Prou. 2. 10.
o Iam. 2. 16.
p Matth. 7. 22.
q Ioh. 13. 17.
r Isa. 55. 1.
s Prou. 13. 7.

Mentiri est contra mentem ire.

Now

Now to apply this (which is the third point I vndertooke) this is the vse of that which hath beene said; euen to stir vs vp (as before to soundnesse of knowledge in the *Truth*, so now) to hearty and vnfained obedience thereunto: that as by following the former exhortation we shall be able to say, *Thus we haue liued, thus we abound in knowledge, thus are we grounded in religion*, so by this, I meane by this obeying *from the heart the forme of doctrine* [t] which wee haue learned, we may with feeling vse the words of *Iehoiada*, *The Lord is my portion, saith my Soule* [u]: and of Dauid, *I haue sworne and will performe it, that I will keepe thy righteous iudgements* [x]. So that when we shall heare the Lord say in his word, *Oh that there were such an heart in them to feare me, and to keepe all my commandements alwayes*; our hearts within vs may make answer, *Oh that our wayes were directed to keep thy statutes* [y]. This is the life of all religon, this is the *Power of Godlinesse* [z], namely, when as the *Truth* seated in the vnderstanding, like the oyntment [b], which being powred on *Aarons* head ranne downe to his beard, and went euen to the skirts of his garments; so this, deriueth it selfe into the whole man, and sweeteneth all his actions, making him to giue vp his *Body a liuing sacrifice, holy and acceptable vnto God* [c]. And surely, if I had the best gift in perswading which God hath giuen to any man, and could make my words *like nailes fastned by the masters of the Assemblies* [d], I could not bestow my skill better, then in vrging and pressing this duty: and that in these three respects. First, because of the difficulty of the dutie. It is by many degrees easier, to become a man of deepe iudgement, then of a religious obedience: a harder matter to rectifie the affections, then to informe the vnderstanding. And there is good reason for it, euen in nature: In a matter of knowledge, to be apprehended by the vnderstanding part of man, there may such forcible reasons and necessary consequences bee drawne, whereunto it cannot possibly but giue consent: In the affections it is not so. For, that which mooueth them, is some sensible, either profit or delight, which because it is not so easily felt, and so soone perceiued in this case of obedience, and reformation, therefore it is an easie matter, for the vnderstanding to be well enlightened in the knowledge of religion, and yet the affections to remaine cold and lumpish without any loue to religion. So that a man may sooner runne through the whole Circle of knowledge, then set one steppe forward to obedience. Now in reason, that which is so hard in performing, requireth vehemency of perswading. The second respect, why I hold it so worthy the paines of mee, or of any other to vrge this duty, is the excellencie of it; and that appeareth hereby, because the least graine of obedience, doth as it were season the whole lumpe of knowledge: the smallest quantitie of hearty affection, is the measure of religion: God respecteth not how much, but how heartily: yea, if a man be cut short of the fulnesse of obedience, yet if hee haue an vnfained desire, hee is accepted *according to that hee hath* [e]: so precious a thing is the hearty embracing of this *Truth*. The third respect, is the generall want hereof among the men of this generation. For as wee haue caused the enemies of God to blaspheme, (I meane Papists,) and to speake euill of our holy profession, because of our fruit-lesnesse: so it would make the *Eyes of Dauid to gush out with riuers of waters* [f], and *vexe the righteous soule of Lot* [g], if they liued among vs; to see first, how the more learned and wiser sort (who yet would be thought religious) make religion onely a matter of contemplation and thinke it enough to bee able to discourse in matters of diuinitie, as in other things vpon occasion; and then next, how the common sort (that are yet called Christians,) bee as far from the power and truth of religion, as they which neuer heard of religion. So then, this being a duty of that difficultie, of that excellencie, of that necessitie, (that I may at last end this first part) suffer me to renue the former exhortation in one word: As you must spare no cost to possesse the *Truth*, so you must euen giue all, euen for one little *Medicum* of hearty obedience to the *Truth*. For the purchasing whereof, I know no other place

The Vse.

t Rom. 6. 17.
u Iam. 3. 24.
x Psa. 119. 106
y Deut. 4. 29.
z Psal. 119. 5.
a 2. Tim. 3. 5.
b Psal. 133.
c Rom. 12. 1.
d Eccl. 12. 11.
e 2 Cor. 8. 12.
f Psa. 119. 136
g 2. Pet. 2. 8.

to remit thee vnto, then that which I named for the purchaſing of knowledge; euen the market of the Lord, the houſe of God, where his word is moſt faithfully diſpenſed: where the faithfull Steward of Gods houſe, who knoweth how to di-
h Luk.12.42. ſtribute to euery man his portion in due ſeaſon [h], will, as he doth prooue the doctrine, to ſtabliſh thy Iudgement, ſo apply it alſo, and make vſe of it to direct thy obedience. And thus much for the firſt part of the Text, the Iniunction, *Buy the Truth*. Now followeth the Inhibition, *ſell not the Truth*.

The ſecond part of the Text.

I ſhall not neede to ſpend much time, in ſearching out the meaning of this clauſe. For firſt, the word *Truth* is ſo to be vnderſtood here as in the former part, And then, what it is to *ſell the Truth*, will eaſily be gathered from the conſideration of *Buying*, which hath hitherto beene expounded. as then *Salomon* when hee enioyned the *Buying* of the *Truth*, meant thereby a carefull and an induſtrious endeauouring to obtaine the *Truth*; ſo here inhibiting the *ſale of Truth*, he intendeth a careleſſe and negligent diſpoſition to forgoe the *Truth*.

The onely diuiſion which I will vſe, ſhall bee to apply this *ſelling*, to the double Interpretatiõ of the word *Truth*: So that I haue here two points to handle: 1. *Sell*
The 2 doctrine of this Sermon. *not the knowledge of the truth*: 2. *For goe not, part not with thy obedience to the truth*, Of theſe two in order. And firſt of this, *ſell not the knowledge of the truth*; that is, Be not wrought by any meanes, to alter thy Iudgement when thou are once grounded, and ſetled in the *truth*. Now as in handling of the former part, I did apply the ſimilitude of *Buying*, ſo in this alſo, I muſt haue leaue, to follow the phraſe of *ſelling*, ſo farre forth (as agreeably to the rule and proportion of faith,) it may giue light vnto this place.

Of a good & thrifty husband, which is reſolued not to part with that, which by his great induſtry & charg he hath gotten, two things are required. 1. To cõtinue & preſerue his eſtat. 2. By all honeſt meanes to increaſe it. He which hath a reſolution not to ſell that which he hath, you know hee will haue nought to do with cõmon Brokers, ſuch as are lifting (as it were) at euery thing, & lie in the wind to catch whatſoeuer, any vnthrift ſhall be willing to depart with; or els, if he happen to haue to doe with ſuch, he will be wiſe to know how to rid his hands of them, & to keepe that which he hath frõ their fingering. This is worldly policy; not much vnlike to this, ought to be the wiſedome of euery good Chriſtian in this behalfe. As our times are, Sathan, (who is the captaine Broker & cannot abide this Chriſtian frugalitie) hath two principall agents, who follow his cauſes, and are dealers for him in this kind, 1. The Atheiſt. 2. The Papiſt. Againſt both theſe, hee which is
i 1. Kin.21.3. a right religious *Naboth* [i], and crieth, God forbid that I ſhould part with the poſſeſſion of Gods *truth*, muſt arme himſelfe. Firſt, for the Atheiſt, (who is the diuels
k 2.Sam.20 10 hand, as the ſword was in the hand of *Ioab* toward *Amaſa* [k], to ſtrike religiõ to the hart) that he may not need to double his ſtroke; the beſt courſe in regard of him is altogether to diſclaime him, & not ſo much as to vſe any ſpeeches of chafering with him; but as S. *Iames* ſpeakes touching the diuell, at the very firſt incounter *to reſiſt him* [l]. For it is a dangerous thing, in religion, eſpecially in the principall
l Iam.4.7. points, as of the godhead, the immortality of the ſoule, the reſurrectiõ, & the like, to admit of any diſcourſe, although it may be pretended to be but for conference ſake, whereby the *truth* of theſe things might bee called into queſtion. Reaſon teacheth vs, that euery Art muſt haue his principles, which muſt not be gainſaid. I remember what the Philoſopher could ſay; If any ſhould diſpute and argue touching this principle, whether there be motion in nature, let him be beaten, till hee confeſſe, that he who ſtriketh him, may deſiſt frõ beating him; or, whether the fire be hot, let him be made to feele it; and ſo hee that ſhould call the immortality of the ſoule into queſtion, it were pity but he ſhould ſo be ſerued, as he voluntarily did ſerue himſelfe, who reading of the ſtate of the ſoule ſeparated from the body, threw himſelfe headlong from a rocke that hee might experimentally know it. The Heathenish Epheſians were wiſer: for when they heard *Paul* beginne to

call

call the godhead of *Diana* into doubt, they carried it away with a ſhoute, *Great is Diana of the Epheſians* [m], they thought it a thing not to be endured. And through this flood-gate, came this Sea of miſery into the world in which wee are all ouerwhelmed, euen, that our grand-mother *Heuah*, did entertaine a diſcourſe, and parley with Sathan [n], touching the *Truth* of Gods word: As indeed, to what end are conferences and reaſonings of this nature? For, *If men will not beleeue Moſes and the Prophets* [o], nothing can perſwade them. Furthermore: becauſe euery man ſhall now and then feele a little piece of an Atheiſt in his owne boſome (for each man by nature is that *Foole* which *ſaith in his heart their is no God* [p],) therefore (becauſe alſo the Principles of Atheiſme are grounded vpon mans reaſon;) it is good to be ſetled in this rule; that the Myſteries of Chriſtian religion are not to be examined by humane reaſon. For which cauſe the Scripture ſaith, *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhnes vnto him* [q], *&c.* And, *The wiſedome of the fleſh is Enmity againſt God* [r]: and, *If any man among you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe* [ſ]. Is it not in religion, as in naturall things: In them, a Iudgement is grounded vpon experience and obſeruation, and the Induction of many particulars, from which is drawne a generall concluſion: In diuinity, the very thing deliuered by Scripture is to be acknowledged, though it be not as yet ſtrengthened by experience. [t] *Bleſſed are they that haue not ſeene, and haue beleeued*, ſaith our Sauiour [t]: and, *Faith is the euidence of things which are not ſeene* [u]: and, *wee haue beleeued, and knowne, &c.* ſaid the Diſciples [x]. As *Abraham* hoped againſt hope [y], ſo a religious man muſt beleeue againſt all carnall reaſon to beleeue. And indeed, if we will tie our ſelues to reaſon, there can be no ſoundneſſe in religion: for bring your maine points of religion to reaſons barre their to receiue their triall, and what ſhall be the verdict but this; that the doctrine of the Trinity is ſenſleſſe, of the Incarnation of Chriſt, abſurd; of the Reſurrection incredible; of the Vnion of Chriſts two natures, vnlikely; of Regeneration, vnpoſsible; of Predeſtination, vniuſt; of Preaching, Fooliſhneſſe, and ſo of others: howbeit I holde this alſo, that where Scripture approoueth reaſon, there reaſon may be brought in as a witneſſe, although neuer as iudge; as in the caſe of the reall preſence, the Scripture aſcribing to Chriſt a naturall body, maketh naturall reaſon an argument ſtrong ynough, againſt ſuch an vnreaſonable opinion. Thus if a man ſhall bring his owne thoughts into captiuitie, which exalt themſelues againſt the knowledge of God, hee ſhall bee reaſonably well guarded againſt the Atheiſt, and maintaine this ſpirituall profeſsion of Gods *Truth*.

The ſecond Manager of Sathans Buſineſſe, in ſeeking to draw vs to an vnthriftie ſelling of the *Truth*, is the Papiſt, who was neuer buſier, nor fuller of deuices then hee is at this day: labouring by bookes, by priuie perſwaders, by bribes, and by all meanes which helliſh wit can deuiſe, to draw men from the acknowledgement and profeſsion of Gods *Truth*. Their common motiues, are well knowne to thoſe, which know any things, and how they ſeeke to blinde and dazell the eyes of many with the glorious (but yet pretenced) ſhewes of antiquitie, vniuerſalitie, vnity, lineall ſucceſsion, Catholike Church, Church planted by the Apoſtles, Fathers, Councels, Miracles, and the like. Now to ſhew the weakeneſſe of euery of theſe motiues, the falſhood of ſome, the pretenſing of other ſome, the Inualidity of them all, were a long piece of worke, and not poſsibly to bee (though it were but ſlightly,) handled, in this ſhortneſſe of time: yet leſt I ſhould ſeeme to name an enemy, and to giue no direction ro reſiſt him, therefore, that euen the meaneſt Chriſtian, who hath gotten ſome comfortable knowledge of the *Truth*, may know how to keepe his right againſt euery intricigling and catching Papiſt, I will deliuer theſe two inſtructions. The firſt is, the ſpeech of the Apoſtle to *Timothy*, *Continue thou in the things, which thou haſt learned, and art perſwaded thereof, knowing of whom thou haſt learned them* [z]. I pray you to

m Act. 19. 24.
n Gen. 3.
o Luk. 16. 31.
p Pſal. 14. 1.
q 1. Cor. 2. 14.
r Rom. 8. 7.
ſ 1. Cor. 3. 18.
t Ioh. 28. 29.
u Heb. 11. 1.
x Ioh. 6. 69
y Rom. 4. 18.
z 2. Tim. 3. 14

conſider the Place and you ſhall finde it a notable Preſeruatiue, and as good as a grimme Porter to keepe out thoſe Popiſh factors that would defeate vs of our inheritance. The Apoſtle preſſeth to a ſtiffe & firme continuance in *Truth* receiued, when as theſe two things concurre with it: 1. A mans owne perſwaſion: 2. The conſideration of the Qualitie of thoſe which firſt taught vs. Firſt, for a mans owne Perſwaſion; marke I pray you, leſt I ſhould ſeeme, in ſtead of grounded ſetlednesſe, to commend ſelfe-willed peeuiſhneſſe: By being *Perſwaded*, *Paul* meaneth thus much, as if he had ſaid to *Timothy*: *If it be an opinion, which thou haſt not ſuddenly entertained, but vpon good aduiſe; if it hath ſeated it ſelfe in thy iudgement, then, when as thou with Care and Conſcience, with Humilitie, with vſing the ordinary meanes, with prayer vnto God, with hearty deſire to be guided into Truth, enquireſt after knowledge, ſurely thou oughteſt not (being by theſe degrees brought to it and in this manner perſwaded in it) raſhly and ſuddenly to forgoe it.* This is meant by perſwaſion in this place; *A ſetlednesſe of Iudgement, following vpon an orderly courſe to bring a man thereunto.* The ſecond thing which muſt concurre, is, *Conſider and marke of whom thou haſt learned them: that is, Obſerue, and note well, what kinde of men they are, by whoſe Miniſtry thou haſt beene inſtructed. If they be men, who by their fidelitie in teaching, and by the bleſſing of God vpon their labours, in vſing their Miniſtry to conuert mens ſoules, doe carry with them the ſeale of their Miniſtry, nay, if thine owne ſoule can witneſſe for them either of theſe, out of thine owne feeling, then beware of a doctrine contrary to that thou haſt bin taught; though I would not haue thee tie thy ſelfe to any mans Authority, yet be not raſh, be well aduiſed, before thou alter thy iudgement confirmed by ſuch a Miniſtry.* This is the firſt thing which I will in the Lord commend as a direction, for the meaner ſort, (who cannot enter into the examination of euery ſeuerall) to preſerue them from the allurements of Popery, and from *ſelling* the *Truth* to euery cheating companion.

The ſecond thing which I will commend vnto the ſimpler ſort, as a meanes to keepe them, from being entangled, with the large offers of ſubtill Papiſts, which ſeeke to draw men from the *Truth*, is this; when they ſhall be perſwaded to any point of Popery, differing from the doctrine taught amongſt vs at this day, either by writing, or priuie ſuggeſting, or corrupt and vnſound teaching, let them compare it with the contrary which we hold, and well ponder with themſelues, (deſiring alſo the aſsiſtance of Gods Spirit) which of the two opinions, maketh moſt for the glory of God, for the comfort of a diſtreſſed and diſtracted conſcience, and for the reſtraint of the libertie of the fleſh: and which ſoeuer of the two, they ſhall finde, by the witneſſe of their owne conſcience, (concurring with the voice of the Scripture) to make moſt for all, or for any of theſe three, let them take that, to be the ſoundeſt, and for their life not dare to renounce it. Marke the Reaſon. Firſt, the end why God made all things, was the *Glory* of his owne name [a]; the end why he redeemed mankind was, *That no fleſh ſhould reioyce in his preſence, but that he which reioyceth ſhould reioyce in the Lord* [b]; that no man ſhould haue cauſe to thanke himſelfe, but ſhould bee compelled to aſcribe all vnto the Lord. By this rule *Paul* decideth the controuerſie touching Iuſtification by faith and workes [c], *Where is then the reioycing?* (ſaith he) *It is excluded. By what law*; (that is, *By what meanes of ſaluation*) *of workes? Nay, but by the Law of Faith.* Faith taketh all from man, and aſcribeth all to the Lord: *Therefore we concludе, that a man is iuſtified by faith without the workes of the Law* [d]. So that hence I confirme this rule, that looke which point of doctrine doth moſt debaſe man, and giue the whole glorie of all good vnto the Lord, that is the *Truth*, and that is alone to be embraced. For the ſecond rule, which is touching comfort: *Paul* ſaith, that the end why the Scripture was written, was for our *learning and comfort* [e]: The end of all, both writing and teaching is, that man feeling the extremitie of his owne miſerie, might notwithſtanding be ſetled in the comfortable aſſurance of the loue of God, in Chriſt Ieſus. So then, that doctrine which affordeth

a Prou. 16. 4.
b 1. Cor. 1. 30, 31.
c Rom. 3. 27.
d Verſ. 28.
e Rom. 15. 4.

affordeth the ſoundeſt comfort, then, when a wounded conſcience moſt deſireth comfort, that is the Truth, & that is not at any hand to be forſaken. Thirdly, touching the reſtraint of the fleſh, I remember the ſaying of the Apoſtle, *Ye haue been called into liberty, only vſe not your liberty as an occaſion to the fleſh*[f]: as who would ſay, The doctrine of Chriſtian Religion, though it be a doctrine of liberty to the ſpirit, freeing it from the bondage of ſinne & Sathan, yet it is a doctrine of reſtraint to the fleſh; ſo that when you feele the fleſh begin to break out & take liberty, then know it to be an abuſe of the doctrine of liberty. This was *Pauls* meaning. So that it is an vnfallible Canon, that that doctrine which preſſeth vpon men, the moſt preciſe & ſtrict obedience to Gods wil, not giuing any the leaſt toleration to any the ſmalleſt ſin, but is ſtill curbing mans naturall inclination vnto euill, the ſame is the *Truth* of God, that ought euery ſeruant of God to maintaine. I pray you remember this direction. I do not for mine own part (and I ſpeak it hauing often & aduiſedly thought vpon it) know any maine point of popery, but it may well be tryed by theſe Rules. So that you ſhall find all the grounds of that religion, either to obſcure Gods glory, or to weaken mans comfort, or (what pretence ſoeuer it may make, by not ſeeming *to ſpare the body*[g]) to giue liberty to the fleſh I pray you try the truth hereof vpon occaſion, and then credit the direction accordingly. f Gal. 5. 13. g Col. 2. 23.

Thus much briefly how a Chriſtian good husband, who hauing at a deare hand purchaſed the *truth*, & is willing ſtill to enioy it, may keep the ſame from all huckſters, whether they be ſuch as would draw him to no religion, or ſuch as would winne him to a falſe religion. A needfull point in theſe decaying times, in which Sathan knowing that *he hath but a ſhort time, hath great wrath*[h], & beſtirs himſelfe exceedingly; & in which alſo, many, as it were weary of Manna, of the ſincere doctrine of the Goſpell, do long for the fleſh pots of Egypt, for the groſſenes of Popery; others go about to make a medley of Popery & true Chriſtianity, to put the Arke & Dagon into one Temple, which cannot be; others conſidering the courſe of times, cary themſelues in a kind of indifferency, caſting (like the wiſe ſteward[i], what they ſhall do hereafter. So that if euer the Papiſts, leauing all other perſwaſions, ſhould haue oportunity (which God forbid) to reſume their old argument, *From the clubs*, threatning vs, that if we will *not ſell our inheritance*, they will fire vs our, is much to bee feared, that a great many of vs would reſigne our intereſt, chooſing rather to go ſeeke a new, then to holde our old poſſeſsion vpon ſo hard conditions. I beſeech you therfore let vs as wel remember to take heed of a thriftleſnes in forſaking the *truth*, as of miſerablenes and nigardice in purchaſing the *truth*, & let me conclude this place & exhortation, with the words of the Apoſtle; You that are, or hereafter by the bleſsing of God vpon the vſe of the good means ſhall be grounded in Gods holy *truth, ſtand faſt, & keep the inſtructions that ye haue bin taught; and I pray Ieſus Chriſt our Lord, who hath giuen vs euerlaſting conſolation, & good hope through grace, cõfort our harts, & ſtabliſh vs in euery word & good work*[k]. h Reu. 12. 12. i Luk. 16. *Vſe.* *Aſſumed.* k 2 Theſ. 2. 16. 17.

The next point is, to vrge this inhibition in regard of the *truth* of obedience; of which alſo this place is to be vnderſtood, which ſaith, *ſell not the truth*, that is, *After thou art once entred into a holy courſe of true obedience, ſee thou neuer forſake the ſame.* For the well handling of this point, the moſt full and profitable courſe were this: Inſomuch as Sathan, the Arch-enemy of our ſoule, knowing, that the further we go on in true obedience, the further we are from his iuriſdiction, doth therfore not faile to ſolicite vs, & by many ſeuerall means to be euer tempering with vs, to ſlake our forwardnes, and to kill & coole all zeale within vs; for this cauſe it were good to diſcouer his plots, to deſigne his inſtruments, and to note the ſeuerall ſuggeſtions by which hee attempteth to make vs caſt off all holy obedience to Gods *Truth*. Sometimes profit hindereth, ſometimes pleaſure miſleadeth, ſometimes a feare to impaire our credite in the world is a ſtop, ſometimes a conceit of too much ſtraitnes & difficulty in Religion diſcourageth, ſometimes an opinion that too much zeale is ſuperfluous, croſſeth vs; ſo that it is a hard matter to play the *Doct.* 3.

good husband in holding faſt a good profeſsion to the end. But, becauſe to enter into euery of theſe particulars, would require a more large diſcourſe, therfore as a generall preſeruatiue againſt all occaſions that may withdraw, I will only commend, and confirme vnto you this doctrine, namely, *That he which hath entred into a good courſe of true obedience, ought not at any hand to deſiſt and fall away from the ſame.* The courſe of Chriſtianity is often in Scripture cõpared to a race, in which it ſufficeth not a man, either to haue run long, or to haue run painfully, vnleſſe he hold out vnto the marke; nay, hee which breaketh off in the mid way, is as farre from a reward as he which neuer ſet one ſtep forward thereunto; So in this caſe, it booteth not a man to haue beene ſometimes very forward, & to haue made ſome ſhew of loue and obedience vnto Gods *Truth*, vnleſſe he doe perſiſt and continue therein vnto the end. Therefore, So run (ſaith the Apoſtle) *that you may obtaine i*

1 a Cor. 9.24. *ſo run* [l], that is, moderately in the beginning, conſtantly in the midſt, & cheerfully in the end, making the end rather better, then worſe then the beginning. An vnſtaid, inconſtant, & fickle diſpoſition, to be carried with a humor, and to embrace a thing but for a fit, is a thing ſo diſgraceful euen in common reaſon, that many men oftentimes doe perſiſt in that which is naught, rather then to incurre the ſuſpition of vnſetlednes; much more is it ſhamefull in matters of religion. And therfore, as it is the brand of the wicked to be like a whirlewinde, ſo it is the note of the righteous to be as an *euerlaſting foundation* [m]. All the promiſes of happines in

m Pro.10.25. holy Scripture, are made with condition of continuance. *Hee that endureth to the*

n Mat.24.13. *end, ſhall be ſaued* [n]; *To him that ouercommeth will I giue, &c. Be faithfull to the death,*

o Reu.2.10. *and thou ſhalt receiue the crowne of life* [o]. So that if you take away continuance, all hope of happines is vtterly ouerthrowne. In a word, not to ſay ſo much as might be ſpoken in this caſe; they which haue bin zealous, and carefull, and forward, and do after grow cold, their caſe is worſe, & their puniſhment more heauy. Firſt their caſe is worſe, becauſe therby they are brought into the way to that vnpardonable ſinne againſt the holy Ghoſt, ſo that if euer they recouer, it will coſt them the ſetting on. Againe, their puniſhment is more heauy: For *they, who haue eſcaped from the filthines of the world, through the knowledge of the Lord, &c.* if they be *entangled*

p 2 Pet.2.20. *againe therein, the latter end is worſe then the beginning* [p].

Vſe. There is a neceſſary vſe to be made of this point: Back-ſliding, falling away, loſing the firſt loue, are the common ſins of the profeſſors of religion in this age. The Church is full of *Demaſes*, who haue left their old zeale, and haue *embraced*

q 2 Tim.4.10 *the preſent world* [q]. The bleſſed continuance of our happy peace, hath bin to many an occaſion of falling: It is time that the Lord ſhould quicken vs by ſome ſharper courſes. There be many of whom it may be ſaid, *He was a zealous Gentleman, carefull in the waies of godlines: I knew ſuch a one, an earneſt and painfull preacher, ſtudious, induſtrious, of excellent gifts: There is another was pretily come on, & gaue good teſtimony of Gods graces to him, was a diligent hearer, a man who loued to confer of good things; But now there is a great alteratiõ, the world hath choked them, the vanity of outward things hath beguild them, and they are not the men that they haue been.* Alas that any man ſhould giue occaſion to haue it ſo ſaid of him. I remember the ſaying, *It is the moſt wofull thing to haue bin happy*: and ſo, it is a miſerable thing to haue bin zealous, & now not to be zealous; to haue had lands and liuings, and large poſſeſſions, & now to be a begger; to haue had the *Truth* of obedience in poſſeſsion, but now to haue cleane parted therewithall. I beſeech you, if any here be guilty herein (as euery man hath good cauſe to be iealous ouer himſelf with a godly iealouſie) let him be admoniſhed to looke to it quickly, *to repent & do his firſt works* [r], leſt he

Miſerrimum eſt fuiſſe beatum.

r Reu.2.5. incurre a double condemnation. Who will pity him that had land and liuing, and could not keepe it? and how ſhall the Lord bee merciſull vnto him, who hauing knowne the *way of Truth*, ſhall *turne from the holy commandement giuen vnto him?* And for others, which are (perhaps) but yet commers on and beginners in good things, as you ſhall learne other things, ſo learne this withall, that we haue need

to

to keepe a narrow watch ouer our hearts, leſt we waxe weary *of well doing*[f], leſt at vnawares a kind of ſaciety and fulneſſe creepe vpon vs. To begin a thing is pleaſant, therefore for varieties ſake, many will begin, but vpon ſome occaſions ſoone leaue off; ſo that all the proofe is in the end. f 2. Theſ. 3. 13

There is one point more behinde, no leſſe neceſſary then the former, a branch of my diuiſion, and incident alſo to my Text; and that is, a godly *care to enlarge, and encreaſe the Truth which we haue purchaſed.* In this frugall and thriuing age, he is, among worldly wiſe men, halfe accounted an vnthrift, not only that maketh away his eſtate, either in whole, or in part, but alſo which doth not by his induſtry and prouidence, ſomething better the ſame. And I pray you marke if my Text do not require ſo much: It is in the nature of euery inhibition, or forbidding commandement, to imply the contrary: As *Thou ſhalt not kill*, comprehendeth this vnder it, *Thou ſhalt by all honeſt meanes preſerue the life of thy neighbour*: ſo, *thou ſhalt not ſell the Truth*; what muſt I then doe (wilt thou ſay?) Thou muſt husband it well, and labour to encreaſe it. So that my Text very naturally, without ſetting it vpon the racke, occaſioneth the vrging of that duty which the Scripture often doth perſwade, namely, *A caring and endeauouring to thriue in Religion, to encreaſe both in knowledge, and in obedience.* *S. Peter* Giues a charge, *Grow in grace*[t], *Paul* beſeecheth his hearers *to encreaſe more and more*[u], *Salomon* compares the ſtate of a Chriſtian *to the light, Which ſhineth more and more vnto the perfit day*[x]. In *Ezekiel*, the graces of Gods ſpirit, are figured by the waters, iſſuing out of the ſanctuary, which were firſt to the *ankles*, then to the *knees*, then to the *loynes*, then to a *riuer that could not be paſſed ouer*[y], *Dauid* cals Gods ſeruants *Trees, which bring forth fruit in their age*, and euen then are fat, *and flouriſhing*[z], Chriſt in the Parable[a], reporteth, that the euill ſeruant, though hee kept the Talent in a napkin ſafe, yet was condemned for not encreaſing it. Thus you ſee the Truth of this doctrine. And I pray you let vs make the vſe of it, to be ſtirred vp by it (ſo many as haue gotten ſome knowledge, & ſhewed ſome fruits of obedience,) not to reſt ſatisfied therewith, thinking that we know enough, and haue done enough; but after the worthy example of *Paul*, let vs ſtill *forget that which is behind*[b], accounting that wherto we are come to be ſcarce worth the naming, and ſtriuing to goe from grace to grace, from vertue to vertue, *from ſtrength to ſtrength*[c], *according as God hath dealt to euery one the meaſure of faith*[d]. Fleſh and blood is ready ſoone to ſatisfie it ſelfe, with a little in theſe things, though in other things it be vnſatiable; and worldly men (that would be thought religious for all that) they plead, *All is well, & how religious would you haue vs to be? Do we not thus and thus, and what would you haue of vs more?* To helpe this I pray you remember this: He is the beſt Chriſtian, who is euer complaining to himſelfe of his owne ſlackneſſe, and carrieth a kinde of holy indignation againſt himſelfe, that he knoweth no more, and is no more obedient, more grieuing at that which is *behind*[e], then pleaſing himſelfe in that wherto he is attained. And on the other ſide, he that is in his owne conceit come to a full point, thinking that a little religiõ, a litle zeale, a little holines, a litle knowledge will ſuffice, the ſame man hath no zeale, no holines, no knowledge, no religiõ at all. My reaſon is, the euil ſeruãt ſpake of before, though in one place it is ſaid of him, that that was taken from him which hee had[f]; yet elſewhere it is ſaid of him, that that was taken from him *which it ſeemed* he had[g]. So that it is but a ſeeming of religion, where their is no care of encreaſing. And thus at laſt I haue ended this Text, and though I haue not handled euery point ſo largely, as the worth of it did deſerue, yet I haue, in ſome meaſure, touched euery particular incident to this place.

The Vſe.

t 2. Pet. 3. 18.
u 1. Theſſ. 4. 1
x Prou. 4. 18.
y Ezech. 47.
z Pſal. 92. 14.
a Math. 25. 29.
b Phil. 3. 13.
c Pſal. 84. 7.
d Rom. 12. 3.
e Phil. 3. 13.
f Math. 25. 28
g Luk. 8. 18.

The end of the ſecond Sermon.

THE DIGNITIE OF THE SCRIPTVRE, TOGETHER WITH THE INDIGNITIE WHICH THE VNTHANKFVLL world offereth thereunto.

PSAL. 119. V. 129.

Thy teſtimonies are wonderfull.



LONDON,
Printed by IOHN LEGATT.
1624.



DIGNITIE

To the Right VVorſhipfull and my very *reuerend friend M. Doctor* Goad,

Prouoſt of the Kings Colledge
in Cambridge.

WHen I remember the times and furtherances of my education, and conſider with my ſelfe, by whoſe free choice, I was preferred into that worthy Society (the headſhip whereof your Worſhip hath ſo many yeares enioyed) I cannot but ſay to you as Hierome *did to a friend of his,* Tibi & quod poſſum debeo, & quod non poſſum: *I am indebted to you both to the vtmoſt extent of my abilitie, and in much more then I can performe. Giue me laaue therefore (I beſeech you) not as by way of requitall, (for I will not ſo much either vnder-value your fauour, or abridge my debt) but as by way of acknowledgement (leauing this, as it were a bill of my hand what I haue receiued, and how deeply I am engaged) to preſent you with theſe three Sermons. They are of the Dignity of the Scripture, and therefore (there ſubiect conſidered) are not vnworthy your patronage, being ſo ancient & iudicious a profeſſour of Theologie. The maner of handling, becauſe, as it is lyable to cenſure in this taxing age, ſo it may perhaps through my want either of skill or care, deſerue reproofe; therefore I doe ſubmit it wholly to your Worſhips triall, that after, it may either ſtep further into publike view, or elſe ſtop where it is, according as you ſhall pleaſe to diſpoſe. Howſoeuer it be, albeit I muſt confeſſe, that I ſhould much reioyce in your approouing furtherance, yet at the leaſt I ſhall herein find contentment, that I haue endeuoured out of my vnfained ſenſibleneſſe of our reſpectiue kindneſſe, to make the world a witneſſe of my thankfulneſſe. And ſo in the fulneſſe of my deſire, that he in whom* all fulneſſe dwelleth *may ſo repleniſh you with* ſpirituall bleſſings *in* heauenly things, *that like the* Trees planted in the houſe of the Lord, *you may* ſtill euen in your age bring foorth fruit, and bee fatte and flouriſhing, *I humbly take my leaue.* Modbury *in* Deuon. *this* 2. *of* Iuly. 1607.

Hiero. Sophron.

Col. 1. 19. Eph. 1. 3. Pſal. 92. 13. 14

Your Worſhips euer in the Lord,

SAM. HERRON.



THE DIGNITIE OF THE SCRIPTVRE.

Hoſea 8. 12.

I haue written to them the great things of my Law, but they were counted as a ſtrange thing.

The firſt Sermon.

THis verſe is, as it were, the Lords complaint touching the wretched careleſneſſe of the ſonnes of men, who enioying the greateſt benefite, *viz.* the bleſſed liberty of his word, yet notwithſtanding vtterly neglect it, and eſteeme it as a thing not worthy the regarding. That I may both for your profit, and mine owne helpe proceede in handling of it, with the better order, I will diuide it into two parts; the firſt may be not vnfitly called, Gods bounty, *I haue written to them the great things of my law*; the ſecond may be termed, mans impietie, *but they were counted as a ſtrange thing*. God hath vouchſafed the free vſe of his word; what greater bounty? Men paſſe by it as a thing not worth the looking to, what greater impietie? of theſe two poynts in order.

The generall ſtate of the Text.

The diuiſion of it into two parts.

I haue, &c. In the firſt part we haue two things to conſider, firſt the commendation of Gods word; ſecondly, the mercy of God in vouchſafing it vnto vs: The word of God is commended vnto vs in theſe termes; *The great things of the Law:* The word which is out of the Hebrew tranſlated here (*Great*) ſignifieth, *honourable, or precious, or ample, and plentifull:* ſo that the word of God is commended here by two things; firſt, the plenty, and abundance, and largeneſſe of matter that is in it; ſecondly, the price, and excellency, and worth of the matter. I will ſpeake of both ſeuerally: and I pray you let vs well obſerue them, that the word of God may grow into greater credite with vs then it is.

The firſt part.

Touching the largeneſſe and ampleneſſe of the word of God, I ſet downe this point, *That all neceſſary points, either touching faith or manners, are aboundantly contained and layd fourth in the Scriptures*; for proofe whereof, that one ſaying of the Apoſtle is ſufficient; *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe* [a]. Now what ſpirituall occaſion can there be deuiſed, which is not here mentioned? what matter is there in the whole body of religion, but it may well be referred to one of theſe heads; either *teaching, improouing, correcting, or inſtructing?* ſo that the word of God beeing ſufficient to all theſe, is not wanting in any neceſſary matter whatſoeuer. *Theſe things* (ſaith Saint *Iohn*) *are written, that yee might haue life through his name* [b]; a plaine teſtimonie that there is enough left written in the Bible, for the begetting of faith, and for the guiding of the ſoule of euery faithfull beleeuer vnto life eternall. *I gaue them my Statutes* (ſaith the Lord) *I declared my iudgements vnto them, which if a man doe he ſhall liue* [c]: the taking of that courſe

Doctrine 1.

a 2. Tim. 3. 16

b Ioh. 20. 31.

c Ezec. 20. 11.

which is prescribed to vs in the word, is all-sufficient to saluation. *They haue* Mo-
d Luk.16.31. ses *and the Prophets* [d], saith *Abraham* to the rich Glutton in hell; meaning that then they want no needefull instruction, for the bringing of them by repentance vnto life. Infinite are the places of Scripture to this end, shewing the absolutenes of that doctrine, which is contained in the written word, vrging vs to rest our selues satisfied with that which is reuealed, condemning all the inuentions and traditions of man that are added thereunto. And seeing it is a sure thing that the
e 2.Pet.1.21. Bookes of holy Scripture are penned by the speciall guidance of Gods Spirit [e], as Saint *Peter* affirmeth; it must needs follow, that if there bee any needefull matter omitted in them, it came to passe, either because they which wrote, did not know it, or because, knowing it they would not reueale it: or because, being willing to reueale it, they forgot it; or else, because though they forgot it not, yet they knew not how & in what manner to performe it. Now whichsoeuer of all these we shall thinke, we shall cast a very great indignitie and disgrace, not simply vpon the pen-men of the Scripture, but vpon the Spirit of God, by whose speciall direction, they wrote euery word and tittle, and vpon whom to lay any imputation, either of weakenesse or vnwillingnesse to performe any thing for the good of Gods Church, were no lesse then blasphemy. Adde hereto for the better opening of this point, that looke what is the spirituall necessity of a Christian vpon any occasion, either of his calling, or of his degree and proceeding and estate in his profession, the word of God is not wanting to giue him fulnesse of direction. If he be a magistrate, it teacheth him how to gouerne; if a minister, it informeth him how to teach; if a master of a family, it instructeth him for the particular duties of his place; whether hee bee a husband, or a father, or a master, or sonne, or seruant, it sheweth him in euery of these, how to demeane himselfe as becommeth a Christian. It giues him direction for his apparell, his speech, his diet, his company, his disports, his labour, his buying and selling, yea and for his very sleepe, and for those things which may be thought most arbitrary and indifferent. It is vnpossible for him to deuise any thing, touching which he may not fetch a needfull direction from the Scripture. Againe, conceiue of him how you will, in regard of the seuerall degrees of Christianty, the word of God is still his Counsellor: if he be ignorant, there be plaine principles of religion, as milke to feede him; if hee be better grounded, there be poynts of greater depth to employ him; if there bee any case of conscience that troubleth him, and scruple that disquieteth him, there is infallible certainety to resolue him; if he be afflicted either in body by sickenesse, or in goods with losses, or in good name with vndeserued reproches, or in minde with the buffeting of Sathan, and his owne corruption; there is plenty of comfort to releeue him, there is store of rules to informe him how to profite by his trials: if hee bee zealous, there is matter to encourage him: if colde and falling backe, there is meanes to quicken him: if he be stubborne and obstinate, there is iudgement to humble him: if he be broken-hearted, there is a salue to restore him: if hee bee turned out of the way by some great sinne, there is as it were a bridle to stop him: whatsoeuer his occasion be, how euer his soule is affected, in what perplexitie soeuer he is, whether it be comfort or counsell, or resolution, or reproofe, or instruction that he needs; the word of God is a plentifull store-house, and meetes to the full with euery spirituall necessitie: So then this is my reason, why the law of God, the word of God, is called *Great*, or *Large*, because, looke of what extent and wideneſse our spirituall wants are, of the same are those holy directions which the Lord hath reuealed in his word. *I haue seene* (saith *Dauid*) *an end of all perfection, but thy Law is exceeding large* [f]. Let vs now make vse of this doctrine. The
f Ps.119.96.
The Vse.
vse of this point touching the largenesse and ampleneſse of the word of God, extending and stretching it selfe to all the spirituall occasions of all Gods people, is first to ouerthrow the iudgement and practise of the Church of Rome, which, as though

though there were ſome defect in the Scripture, or ſome needfull matter not re-
ueiled in it, hath added to it a packe and rabble of vnwritten traditions, concer-
ning which it teacheth, that they are to be receiued and embraced with the ſame
affection, with the like zeale, with the ſame reſpect, as we doe receiue the written
word it ſelfe, and muſt bee beleeued alſo as profitable and neceſſarie to ſaluation.
Now this opinion and courſe is plaine againſt this place of Scripture, in which the
word of God is graced with this title, *great*, or *plentifull*, or *large*. If their be any
thing left out of it, which is neceſſary for the information of any mans ſoule vn-
to life eternall, ſure it hath not deſerued that honourable name wherewith it is
ſtiled: I meane, if a Chriſtian man, eyther for the ſetling of his ſoule in a matter
of faith, or the directing of his courſe in a matter of conuerſation, ſhould find that
ſcantneſſe and barrenneſſe in the Scripture, that hee ſhould be faine to goe ſeeke
direction elſewhere: or if there were no want in the word of God, why ſhould he
be ſo heauily curſed that puts ought vnto it? whereas if there be any point neede-
full to ſaluation, which is not mentioned in it, there muſt of neceſsity be ſome ad-
dition. And therefore wee muſt for euer ſeparate our ſelues from that Church
which (when God hath written his word as a perfect direction, full and entire in
euery reſpect) thruſts vpon vs the inuentions of man, daring alſo to make them
in authority equall to the Scriptures. This is the firſt vſe, euen to teach vs hear-
tily and vnfainedly to deteſt all additions to the word of God, and all the authors
of them whatſoeuer: & yet with this caution, that we muſt beware that we be not
deceiued in the right vnderſtãding of that which we call an addition to the Scrip-
ture: we muſt not thinke as ſome doe, that this ordinance of God which wee call
Preaching, is an adding to the Scripture, it being a courſe which God in his wiſe-
dome hath appointed for the gathering of his Church, and for the opening and
diſcouering vnto the ſons of men, the hid treaſure. But that is called an addition
to the word of God, which beeing commended vnto men as a matter of religion,
cannot be iuſtified, nor warranted, nor made good by the written word, but is
grounded onely eyther vpon carnall reaſon and conceit, or vpon the will of him
that vrgeth it: All and euery ſuch addition wee muſt take heed of, and remem-
ber what the Apoſtle ſaith: *If any man deliuer any other*, (meaning any other for
ſubſtance, though in words and manner of deliuery it may differ) *though hee were*
an Angel &c. let him be accurſed[g].

Note

[g] Gal. 1. 8.

The ſecond vſe of this point, is to condemne the common neglect, and vni-
uerſall contempt of the precepts and rules of holy Scripture: what occaſion ſoe-
uer wee haue, the word of God is ſtill at hand to counſell vs, and it is ſuch a dire-
ction as cannot deceiue vs, yet in the moſt of our caſes and ſpirituall needs, wee
will ſeeke to any thing rather then to the Scripture. In the worſhip of God we do
much more eſteeme our owne humours and the traditions of our Fathers, then
the preſcription of the Word. In matters of conuerſation, we preferre the exam-
ples and guiſes of the times, the courſe and practiſe of the multitude, before the
principles of Gods ſpirit: nay, we thinke it too much preciſenеſſe, and a thing ve-
ry ridiculous and childiſh, to tie a mans ſelfe ſo ſtreight, as not willingly to ſwarue
from the direction and warrant of the Scripture. If we be ſicke, we will goe firſt
to carnall meanes, and laſt to the Scripture: if wee be grieued in minde, and tou-
ched in conſcience, wee will looke for comfort any were, before we will ſeeke it
in the Scripture: if wee be wronged and iniured in the world, we will runne after
the eggings on of our owne corrupt heart, to bee our owne auengers, before we
will aske counſell of the Scripture. As in theſe few, ſo almoſt in all other things,
any rules pleaſe vs better then the rules of the Scripture. In apparell wee are led
by the faſhion, in meate and drinke by our ſenſuall appetite; in recreation by
company, or by our owne inordinate affection: in dealings with men, by our
profite; in getting riches, by our vnſatiable deſires; theſe bee our rules: the
precepts of the word of God eyther wee doe not know, or wee doe not eſteeme

Vſe.

them, or wee thinke in a burthen, and a kinde of reſtraint to bee tyed to obſerue them. Thus wee are like vnto thoſe of whome God complaineth by *Ieremie*, *They haue forſaken me* (ſaith he) *the fountaine of liuing waters, and digge themſelues*
h Ier.2.13. *pittes, euen broken pits that can holde no water* [h], ſo we let goe the beſt aduice which cannot erre, and deuiſe rules and precepts to our ſelues, which muſt needes deceiue vs. To reforme this common euill, let vs remember what wee haue heard, viz. that God hath furniſhed his word with variety of directions, the precepts of
i Gal.6.16. it are of equall largneſſe to our ſpirituall occaſions: *as many as walke according to this rule, peace ſhall be vpon them* [i] (ſaith the Apoſtle:) but to euery other courſe whatſoeuer it be; we may boldly apply the ſaying of *Salomon*: *There is a way that*
k Prou 14.12. *ſeemeth right to a man, but the iſſues there of are the wayes of death* [k]. And thus much of the commendation giuen to the Law of God, it is large in matter, and abounding with variety of doctrine.

Doctrine 2. Now followeth to ſpeake of the next thing by which it is commended; *It is precious, the value and price* of the matter, doth equall the *largneſſe and variety of it.* The preciouſneſſe and excellency may many wayes bee made knowne vnto vs; firſt by the Author of it, which is God, for which cauſe it is ſo often called the
l 1.Pet.1.25. *word of God* [l]; *the law of God* [m]; *the counſell of God* [n]; *the oracles of God* [o]; *The whole*
m Pſal.1.2. *Scripture was giuen* (ſaith *Paul*) *by inſpiration of God* [p]; *And it came* (ſaith Saint
n Act. 20. 27. *Peter*) *not by the will of man but of the holy Ghoſt* [q]; and, *I haue written it* (ſaith he)
o Rom.3.2. heere in my Text. So that it is no idle tale, deuiſed as Atheiſts ſay, by the witte
p 2.Tim.3.16. of man to keepe the vulgar in ſubiection; but it is the very minde of [r] God, and
q 2.Pet.1.21. the very expreſſe patterne of that truth, which is originally in the fountaine of all
r Prou.1.23. truth, which is the Lord. Secondly, by the matter of it; the matter of the Scripture is in a word, that *great miſtery of Godlineſſe*, of which the Apoſtle ſpeaketh,
ſ 1.Tim.3.16. *God manifeſted in the fleſh* [ſ] *&c. A glorious miſtery* [t]: *A hid myſterie which none*
t Col.1.27. *of the Princes of this world could know* [u]: A myſterie which no man by the wit of
u 1.Cor.2.8. man is euer able to conceiue; A myſterie which the Angels in heauen doe admire, and the diuells in hell doe tremble at; A myſterie which the Atheiſts in there mouthes doe ſcoffe at, but euen at the ſame time in their hearts, doe quake to conſider. This is the matter of the Scripture, *Ieſus Chriſt, yeſterday, to day,*
x Heb.13.8. *the ſame for euer* [x]: hee is the *yea*, and the *amen* [y] of all the promiſes, the *Alpha*,
y 2.Cor.1.20. and the *Omega, the firſt, and the laſt* [z], the pith and marrow of the whole. Third-
z Reuel.1.1. ly, by the ſtile of it: *Fulneſſe of maieſtie in ſimplicitie of words*, the like temper no where elſe to bee found in any humane writer whatſoeuer. I know that in ſundry parcels of the Scripture, there are to be ſeene many more then ſteppes or prints of eloquence, which the wiſedome of God did to make vs know, that he could if it had pleaſed him, haue fretted (as it were) the whole volume of the Booke with excellency of words; yet generally it is ſo carried, in ſuch a lowe phraſe of ſpeech, which yet doth not ſauour of any earthly mould, but makes a man euen as it were in diſpight of himſelfe to admire it: *Thy teſtimonies are wonderfull* (ſaith
a Pſal.111. 1,9,130. *Dauid*,) yet in the next verſe he ſaith, *the entrance into them ſheweth light, and giues vnderſtanding* [a]: ſo that there is a depth of myſterie in plainnes of words. Fourthly, the end of it; the end of the Scripture is not to pleaſe the idle humours with variety of delightful matters, neither to exerciſe buſie wits with ſubtilitie of queſtions, nor to bee as a matter of ſtorie onely to acquaint men with the courſe of times, nor to furniſh men with ability to diſcourſe; the word of God aimes at none of theſe ends, (which yet notwithſtanding are the cheife ſcope, and euen the happines of the moſt Authors,) but it driues at this one point, *to make a man wiſe vnto*
b 2.Tim.3.15 *ſaluation* [b]. *To ſhew the path of life* [c]; *To guide our* feet *into the way of peace* [d]: we may
c Pſal.16.11. reade in the great booke of the creatures (as I may ſo call it) *inuiſible things of*
d Luk.1.79. *God his eternall power and Godhead* [e]; yet the knowledge of God gotten there, is of
e Rom. 1.20. no power, but onely to make vs inexcuſable. And therfore *Dauid* hauing ſpoken of the maieſtie of God which appeares euen in the creation of things, comes at

laſt

laſt to this, *The law of the Lord is perfect, conuerting the ſoule* [g], to ſhew, that without the word of God, though man might gain knowledge enough to condemne him, yet he could get none to ſaue him. And ſo in another place, hauing declared the teſtimonies of the power of God which are to be ſeene euen in the very waues of the ſea, at laſt he concludes the pſalme, *O Lord thy teſtimonies are very ſure* [h], meaning that there is no certaine, and comfortable knowledge of God to be gotten; but onely from thence. And for the ſame cauſe Chriſt told the woman of Samaria, *that they worſhipped they knew not what* [i]; and that the true worſhip was onely among the Iewes, becauſe they only had the Scriptures. Now then looke how far ſaluation, life eternall, euerlaſting happineſſe, doe exceed all other things, by ſo much is the doctrine of the Scripture of greater price, then all other doctrines, then all other writings whatſoeuer. Thus you ſee the price and excellency of the word of God: *pretious* for the author, the God of truth: *pretious* for the matter, the glorious miſtery of Chriſt; *pretious* for the frame and forme, plaineneſſe of ſtile mixed with maieſtie: *pretious for the end*, to make vs wiſe vnto ſaluation. Let vs indeuour now to make the beſt of this doctrine.

g Pſal. 19.7.

h Pſal. 93.5.

i Ioh. 4.22.

The firſt vſe of it, is to admoniſh euery Miniſter, (who by the office and calling is to handle the word of God) to doe it with reuerence and humilitie, in as much as it is a thing of that exceeding price, and therefore a woe ſhall bee vnto him whoſoeuer, that ſhall raſhly, and vnaduiſedly, and vnreuerently diſpence it. Wee ſhall reade that among other the holy things which God ordained to bee made in the auncient Tabernacle, hee appoynted a Lauer of *braſſe* [k], in which *Aaron* and his ſonnes ſhould waſh their hands & their feet, ſo often as they went into the Tabernacle, or did goe vnto the Altar to miniſter; which outward waſhing commanded to the Prieſts (and that with ſuch a ſtreight penalty, that they muſt doe it *leſt they die* [l]) ſerueth to teach all thoſe that ſucceed them in the ſeruice of God in the Church, to take heed how they doe vnhollily and without due preparing, and ſtudy, and an humble ſeeking of the Lord, aduenture to meddle with a thing of that heauenly price, as the word of God is. *If any man ſpeake, let him ſpeake as the words of God* (ſaith Saint *Peter* [m].)

The vſe. 1

k Exod. 30.18

l Verſ. 20.

m 1. Pet. 4.11

Secondly, it is an admonition to all that come to heare, to *take heede* (as *Salomon* ſaith) *to their feet before they come into the houſe of God* [n]. I may ſay to you touching the word of God, as Chriſt ſaid to the people touching *Iohn Baptiſt*, *what went you out* (ſaith he) *into the wilderneſſe to ſee* [o]? So, what is it that you come from your houſes to the Church to be partakers of? is it an idle ſong, or an olde wiues tale, or a fooliſh hiſtorie, or a friuolous enterlude to be laughed at? or what is it that you come for; it is not the word of God? if you ſay it is, know you not of what price it is, or doe you conſider from whom it commeth, of whom it treateth, and to what end it aimeth? if you doe, how doe you dare to come vnto it with vnprepared, vnreformed, vnſanctified hearts? how is it that wee make no more account of hearing it, then of any other vaine employment? Aliſſe, who is their amongſt vs, but generally hee comes with as great preparation to his worke, or to his market, or to his play, as hee doth to the graueſt exerciſes of the moſt pretious word of God? nay, our preparation vſually is greater vnto things of that nature then to this: for whiles we are ſetting our ſelues to thoſe occaſions, we will buſie our tongues and our thoughts, about the things pertaining to them; but when wee come to the word, wee neuer ſeeke to diſburthen our thoughts of all other matters, that we might bee the more free to intertayne a thing of that exceeding price. Remember what God ſaide to *Moſes* when hee appeared vnto him when *Moſes* was comming towards the place, God called vnto him *put off thy ſhooes from* [p] *off*. meaning by that ceremony to ſtrike a kinde of awfull reuerence into *Moſes*, when as he was now to come and ſtand before God: thereby alſo teaching vs; that when we come to the exerciſes of Gods worſhip, (amongſt which the vſe of the word is the principall) wee muſt labour (as the Apoſtle ſaith) *to caſt*

n Eccl. 4.17.

o Math. 11.7.

p Exod 3.5.

away euery thing that preſſeth downe [q]; and to eaſe our ſelues from euery vncleane, vnhallowed, worldly or needleſſe thought, for euery vnreuerent motion, which may be a clog, or hinderance vnto vs, in the ſauing hearing of Gods word. This is the ſecond vſe.

q Heb.12.1.

Vſe 3. Thirdly, it is to be applied as an aduertiſement to all thoſe that profeſſe themſelues to be knowers & doers of the word, to beware how by their euill liues, they be a meanes to bring the precious word of God into diſgrace: wee ſee by euery dayes experience, how forward men of corrupt mindes are, to prie into the actions and courſes of thoſe, which ſeeme to haue ſome more reſpect vnto the word of God, and to religion, then they themſelues haue, and how ioyfull a thing it is vnto them, when they can haue but any colour of occaſion to ſay, *Lo theſe be the men that be ſo ful of Scripture, that talk ſo much of Gods word, behold there fruits, marke if they be not as badde, or worſe then any other.* This is a game vnto ſuch, and by this meanes, they wretchedly ſtrengthen themſelues in their contempt of all goodneſſe: woe to him whoſoeuer, that ſhall giue iuſt cauſe to ſuch people, of exception, and to make Gods *precious* word, to become a by-word in the mouthes of euill men. How often doth the Apoſtle giue charge to the profeſſours of Religion, to looke vnto it, that the *word of God be not euill ſpoken of* [r]? what a heauy accuſation is it that is layed to the charge of the Iewes? *the name of God is blaſphemed among the Gentiles through you* [s]: what a ſharpe expoſtulation is that which is vſed by God himſelfe againſt diſſembling hypocrites, (which like a rower in a boate, who lookes one way and pulles another; ſo they profeſſe one thing, and doe the contrary,) *What haſt thou to doe to take my couenant in thy mouth* [t]? &c. *Dauid* was a man deare vnto God, yet becauſe by his adultery and murder hee had made the enemies of God to blaſpheme, the Lord would not ſuffer the fact to goe away without ſome teſtimony of his diſpleaſure [u]: And ſure what-euer thou bee, bee ſure the Lord will puniſh thee, if thy euill life, thy not labouring to maſter thine owne affections, and to make thy conuerſation ſuch as becommeth the Goſpel, doe giue occaſion to any profane perſon, to ieſt at religion, and ſpeake euill of the wayes of godlineſſe. Remember it therefore ye that loue the word, remember it, I ſay, that the word of God is *precious*, be not you a meanes to bring it into diſgrace. This is the third vſe.

r Tit.2.5.

s Rom.2.24.

t Pſal.50.16.

u 2 Sam.12.14

Vſe 4. A fourth vſe is, to cut off all vaine and idle vſing of the Scripture: it is a common grace of ſome to vſe ſome words or ſentences of Scripture, inſteed of ieſts & prouerbs, in their common talke, by which to delight themſelues and other. The word of God is *precious*, and ought to be vſed with great regard. *I will looke vpon him that is of a contrite heart, and that trembleth at my words* [x]. There is a great difference betweene trembling at the word, and making of a mans ſelfe merrie by playing and toying with the word; the Lord looketh vpon the one, and pittieth it; hee ſetteth himſelfe againſt the other, and will reuenge it. Wee haue an example of the practiſe of it in the hiſtory of the Church, in that wicked Emperour *Iulian*; his manner was to reach vnto the Chriſtians boxes on the eare, and withall, to bidde them turne the other; for (ſaith hee) your Maſter biddeth you, that whoſoeuer ſmites you on the one cheeke, you ſhould turne to him the other alſo: And ſo when wee denyed pay to the Chriſtian ſouldiers that were hired by him, and they complained thereof vnto him; his anſwer was, that hee did it to make them fit for the kingdom of heauen, becauſe Chriſt had ſaid; Bleſſed are the poore in ſpirit, for theirs is the kingdom of heauen; thus this profane wretch ſcoffed at the Scripture: we muſt labour to take heed of the like wretchednes. *Pilate* was but a heathen, yet the Text ſaith, that when hee heard but the name of *the Sonne of God, he was afraid* [y]. We that profeſſe our ſelues Chriſtians, ſhould much more reuerence the holy word of God, in euery title whereof, the maieſtie of God may be ſeene. You ſhall reade that the *oyle* [z] wherewith the Tabernacle and the Arke, and the Prieſts were annointed, was holy, and therefore no man might

x Eſa.66.2.

y Ioh.19.8.

z Exod.30.32

put

put it to any other vſe, eyther to annoynt his owne fleſh with it, or to make a compoſition like vnto it: The like may be ſaid of the holy doctrine of the Scripture, it is appointed as an holy oyle, to ſupple, and to refreſh the ſoules and conſciences of Gods people, and therefore may not bee diuerted by vs, to any other prophane or ydle vſe whatſoeuer. It is a taking of the name of God in vaine, and a breach of the third commandement. Theſe are the vſes I thought good to make of this, that the things of the law of God are called honourable or precious; And thus much touching the firſt part of this clauſe, the commendation of Gods word, the matter of it is very *large*, and it is very *precious*.

I come vnto the ſecond part of the clauſe, touching the mercy of GOD in vouchſafing his word vnto vs, in theſe words; *I haue written vnto them*: In the handling of this clauſe, ſundry things are to be opened; as firſt, *How it can be ſaid that God hath written his word*: ſecondly, *why it was meete to write it*: thirdly, *when the word of God began firſt to be written, & how it was preſerued for the Churches vſe all that time*: fourthly, *how we ſhall be aſſured, that that which amongſt vs is now called the Scripture, is the very ſame word and precious will of God, which he hath written for the vſe and comfort of his people*. Theſe points are meete to be opened, both for the well vnderſtanding of this place in hand, and for the ſetling of vs againſt Atheiſme, and the perſwading of vs of the authority of the Scripture. Time will not ſuffer me to enter into them all now, I will proceed as faire as I can. Firſt, *how it can be ſaid, that God hath written his word.*

How the Scripture is ſaid to bee written by God.

God is ſaid to haue written his word in two reſpects; firſt, becauſe the ten commandements (of which all the reſt that is written in the volume of the Booke, is but as it were a comment or expoſition) theſe I ſay were written after a ſecret, vnknowne, and vn-vtterable manner by God himſelfe, according as the Scripture doth often mention it: It is called *the finger of God* [a], by which according to the moſt ordinary interpretation of the ancient Fathers, is meant the Spirit of God: Secondly, God is ſaide to haue written his word, becauſe all the reſt that was written (though men were the inſtruments) yet it was done by his appointment, and by his aſſiſtance. As concerning Gods appointment, wee reade how *Moſes* was commanded to write [b]; ſo was *Eſay* [c]; ſo was *Ieremie* [d]; ſo was *Ezekiel* [e]; ſo was *Habacuk* [f]; and ſo was *Iohn*, as you ſhall reade in the booke of the Reuelation [g]: And when as Chriſt commanded his Apoſtles to bee witneſſes of him, and publiſhers of his truth and doctrine to the ends of the earth, and to deliuer that, of which the Church ſhould haue continuall vſe to the worlds end, no doubt he did in that charge inſinuate, that they ſhould not onely preach by word of mouth, but ſhould commit the ſumme of their doctrine to writing alſo; that the ſame might be preſerued to all poſteritie. As it is plaine that God appoynted the writing of the Scripture, ſo hee aſſiſted the pen-men of it, by the extraordinary, and immediate, and infallible guidance of his Spirit; for which wee neede no better proofe then that one of *Peters*, now once or twice alreadie mentioned [h]: ſo then becauſe God writ the Law immediately with his owne finger, and then both gaue commandement and order for the writing of the reſt, and directed the writers ſo, that they could not in any thing indited by them be miſtaken; the word is ſaid to haue beene written by the Lord.

a Exod. 31. 18 Auguſt. de verbis Ap. Serm. 6. Theophil. in Luc. 11.
b Exod 17. 14
c Iſa. 8. 1.
d Ier. 30. 2.
e Ezek. 37. 16,
f Hab. 2. 2.
g Reu. 1. 19.
h 2. Pet. 1. 21.

Vſe of this that the Scripture is the Lords writing.

The vſe hereof is, firſt, to bee a confirmation to that which I ſaid before, touching the perfection and price of the Scripture; it muſt needes be an abſolute and intire body without any eyther ſuperfluity or defect, and containe a moſt neceſſary & exact forme of doctrine, ſeeing that God is the author of it, both in his wiſedome knew what was conuenient, and in his loue would not keepe ſecret any thing which he knew to be for the neceſſary behooſe of his own choſen,

Againe, it can be no triuiall, baſe, or vulgar matter which is commended vnto vs, as it were out of the boſome of the Lord; and for the ratifying whereof our Sauiour Chriſt ſpent his owne bloud; and in framing whereof the Spirit of

2 God hath breathed ſo extraordinarily. But the principall and more proper vſe which wee are to make hereof, is, to be an aſſurance to vs of the irrevocable and vnchangeable certainty of the Scripture: and that as our Sauiour ſaith, *Heauen and earth ſhall paſſe away before one tittle thereof doe fall to the ground vnfulfilled*[i]. It is a good obſeruation of one of the Fathers; If *Pilate* (ſaith he) being but a man, after hee had ſet the title ouer Chriſts head vpon the Croſſe, and was dealt with by the Iewes to alter it, could ſay, *What I haue written, I haue written*[k], meaning, that hauing ſet it downe vpon good aduice, he would not change it: much more may we be ſure, that the Lord hauing written his will, and ſet it foorth to the view of the world, as an abſolute rule vnto all, will neuer alter the thing that is gone out of his mouth. Men alter their writings many times, becauſe of ſome ouerſight or miſtaking, or becauſe of ſome ſecond thoughts wiſer then their former; it were blaſphemy to impute any ſuch thing vnto God. Againe, there is much failing in the execution of mans lawes, either through the remiſſeneſſe of thoſe that are intruſted with them, or through want of power to goe thorow with them. The Lord is *neither ſlacke as men count ſlackneſſe*[l], (ſaith Saint *Peter*, neither yet is his hand ſhortened, that hee ſhould not be able to ſee every parcell of his holy pleaſure put in execution. It may ſeeme needleſſe to inſiſt vpon this point, touching the vnfallible certainety and fulfilling of the Scripture, but if wee conſider our times, wee ſhall ſee it is a needfull doctrine. For, whatſoeuer mens profeſsion is, their conuerſation is ſuch, that a man may well thinke of them, that they imagine the word of God to be but an idle tale, a frightfull ſound to amaze fooles; full of terrible threatnings, but yet lighter then vanity in performance. Doth the vnchaſte perſon thinke it true, that *Whoremongers and adulterers God will iudge*[m]? Doth the drunkard beleeue, that *no ſuch ſhall inherit the kingdome of God*[n]? Doth the vſurer imagine that there is any certainety in that ſpeech, that no ſuch ſhall be *receiued into heauen*[o]? Doth the contemner of Gods word ſuppoſe, that that ſhall come to paſſe which *Paul* ſaith, that *the Lord will in flaming fire render vengeance to them that dot not obey the Goſpell*[p]? Doth the deſpiſer of knowledge perſwade himſelfe, that *Salomon* ſpake with authoritie, when hee ſaid, *The Lord would laugh at his deſtruction*[q]? Do thoſe that preſume vpon Gods mercie, and think they may liue how they will, and repent when they will, giue credit to that where it is ſaid, that thoſe which doe *deſpiſe the riches of Gods bounty, and abuſe his patience, dot but heape vp wrath to themſelues againſt the day of iudgement*[r]? And ſo I might ſay in many other things. Is it likely that men thinke there is any truth in the words which are ſo flat againſt thoſe courſes, of which their life is a continuall practiſe? Sure it is not: for out of all doubt, if they had any ſuch conceit, and did not rather ſay to themſelues as they did in *Ieremies* time, *it is but winde*[ſ]; they would humble themſelues before the Lord, for their euils paſt, and their future reformation ſhould manifeſt their reuerend perſwaſion of the certainety of thoſe iudgements which ſtand vpon record in the Scriptures. Therefore let vs remember this, this Scripture, this word is not a deuiſe of man, it was written by God; euery curſe written in it, ſhall fall vpon the vnrepentant, and euery bleſsing promiſed therein, ſhall bee made good to the ſoule of euery true beleeuer.

i Mat. 5. 18.
k Ioh. 19. 22.
l 2 Pet. 3. 9.
m Heb. 13. 4.
n Gal. 5. 21.
o Pſal. 15 1. 5.
p 2 Theſ. 1. 8.
q Pro. 1. 22, 25.
r Rom. 2. 4, 5.
ſ Ier. 5. 13.

The ſecond Sermon.

THE next queſtion to be handled in this place, touching that which God hath heere ſaide, that he had written the great things of his law, is, *why it was meet that the word of God ſhould be committed to writing*. As I haue prooued vnto you that it was not written at aduentures out of the humours of ſome priuate men, but by the ſpeciall appointment and direction of God; ſo it ſhall appeare that the writing of it was not vndertaken, but vpon very great reaſon and for very exceeding good purpoſe. The meane and principall end, was the ſpirituall good and edification of Gods Church; that is not to be doubted, inaſmuch as in all things the Lord hath a chiefe reſpect vnto the glory of his owne name in the good of his choſen: But how, and in what manner, and for what reſpects, the writing of the Word was neceſſary for the Churches good, it ſhall bee worth our labour to enquire. Vnderſtand therfore that the writing of the word, was, & is, for the good of the Church in this reſpect, euen that it may haue one certen and infallible rule by which all doctrine may be tryed, all controuerſies in religion decided, all doubts reſolued, and euery conſcience firmely grounded and ſetled in Gods truth. For this cauſe we reade, that when there was no word written, but *Moſes* Law, the doctrine of the Prophets was tried by it [a]. After, when to the Law of *Moſes* were added the Sermons of the Prophets, then euery thing was referred vnto them: ſo Chriſt cleared his doctrine, and made it good by *Moſes* and all the Prophets [b]: and *Pauls* defence was this, that he had ſaid no other *things, then thoſe which* Moſes *and the Prophets did ſay ſhould come* [c]. And all the learned in the beſt times which followed, took the ſame courſe, leauing themſelues an example vnto vs, to make the written word, as it were the ſtandard or the kings beame, by which to try all doctrine that is tendred to vs, accepting none for ſound and good, but only that which is agreeing thereunto. So that, looke what neceſsity there was, that the Church ſhould haue a Iudge to decide doubts, and a true rule to finde out, and to diſcerne the truth; the ſame is there, that the word ſhould be put in writing for the common and perpetuall good of all poſterity. If any man thinke that the word of God might as well & profitably haue proceeded from the Churches good, from hand to hand, by liuely voyce, as by writing, the father commending it to his ſonne, and ſo continuing it on after another to the end; hee is much deceiued. For firſt the minde of man is very ſlippery and weake, and ſoone readie to forget the beſt things; ſecondly mans nature is very prone to errour, and apt eyther to entertaine, or to broach new religions: and therefore, to preuent forgetfulneſſe, to auoyde errour, and to preſerue the truth of God from corruption; it was meet the ſcripture ſhould be written. It is worthy to be marked, the ſpeech of *Luke* in the preface of his Goſpell to that noble *Theophilus* [d]: hee confeſſeth that he had beene inſtructed in the doctrine of religion; yet he thought to write vnto him *from point to point, that he might haue the certainety of thoſe things*. So that though he had indifferent good knowledge before, yet writing the ſtory was the meanes to beget *certainety*. *This ſhall be written for the generation to come*, ſaith *Dauid* [e]: writing is the beſt meanes euen (as wee ſee by common courſe) to preſerue a thing vnto poſterity.

The doctrine of this Sermõ touching the neceſsitie of writing the Scripture.

a Iſa. 8. 20.

b Luk. 24. 27.

c Act. 26. 22.

d Luk. 1. 4.

e Pſal. 102. 18.

Beſides,

Beſides, as in a generality it was neceſſary the word of God ſhould be written; that there might be one certaine rule to iudge the truth by: ſo for one maine point of doctrine it was very behouefull, namely, to aſſure vs that Chriſt the ſonne of *Marie* was the true Meſsias, who being once come, none other was to be looked for: To ſettle vs wherein, there could bee deuiſed no more direct courſe then this, *viz.* that firſt the promiſes of his comming ſhould be recorded, the nature and office and all other circumſtances of his perſon deſcribed; and then the hiſtory of all his acts, his birth, doctrine, miracles, death exactly regiſtred; that ſo the following ages comparing both together, and ſeeing how euery promiſe was fulfilled, and euery propheſie accompliſhed, might reſolue vpon it, that he indeede was the Chriſt; and that their is no name elſe giuen vnder heauen, whereby we may be ſaued. An example of this vſe of the written word, we haue in Chriſt himſelfe, who falling into company after his reſurrection with two of his diſciples, who were in ſome doubt, beganne at *Moſes* (ſaith the Text) *and interpreted vnto them all the Scripture, the things which were written of him*[f]. And whoſoeuer marketh the courſe of the hiſtory of the Goſpel, ſhall often finde, that when ſome ſpeciall action of Chriſt is recorded, this, or the like is added to it; *This was done that the Scripture might be fulfilled*[g], which ſhewed how behouefull the writing of the promiſes, touching the Meſsias, was to be our ground in this maine point; that Chriſt Ieſus is the onely appointed Sauiour of mankind. Here then is the iſſue of my ſpeech: it was meete the word ſhould bee written, that the Church might neuer want a rule of religion, and in particular might be ſetled in this point, that the Chriſt in whom we beleeue, is that Sauiour, whom we need not doubt to depend vpon. Let vs make vſe of this point.

f Luke 24.27.

g Mark 14.49 Ioh. 13. 18. Ioh. 19. 24. 36

Vſe.

The vſe is this: Our courſes (conſidering the obedience that wee owe vnto God) ſhould be anſwerable to Gods intents; ſith therefore the intent of God in giuing order for the writing of his word, was the grounding and ſetling of our hearts in the truth of religion; it becommeth vs to labour both to conceiue the doctrine of godlineſſe, ſo much as is neceſſary to ſaluation; and in matters that concerne the worſhip of God and our owne ſoules health, not to build vpon opinion, conceit, or the traditions of men whatſoeuer they be, but onely vpon the Scriptures: becauſe when wee come to giue an account (as wee muſt) of our religion vnto God, it ſhall not goe for currant, I beleeued, or, I thought this becauſe ſuch a one perſwaded mee, or becauſe the law of the times ſo commanded mee, or becauſe my fathers before me ſo thought and from them I receiued it: but this anſwere onely ſhall bee accepted, when a man ſhall bee able to ſay thus; *This* my heart hath embraced, and vpon this haue I built my faith, becauſe God, bleſſing the miniſtery of his holy word vnto me, I haue plainely preceiued, that it is the expreſſe doctrine of the written word, and the very ſame which God hath left vpon record for me to beleeue. This is the onely anſwer that ſhall bee then excepted of. As many therefore as doe deſire to haue comfort of there religion at the day of Iudgement, muſt giue great heede vnto the reading and preaching of the word, and ſo in humility by praier bee prepared to it, that in there ſecret thoughts they may conceiue, how the word of God is a warrant of there beliefe. Men thinke this is a matter of impoſſibility, and caſt many perills (the diuell helping them forward) with many ſhifts to nouzell themſelues in ignorance; but ſtill the ſaying of the Spirit of God is true, *Knowledge is eaſie to him that will vnderſtand*[h], and God will alwayes giue a bleſſing, and reueale *euen his ſecret* (as *Dauid* ſaith) *vnto thoſe that feare him*[i], and will be found of thoſe that ſeeke him as they ought to doe. So much of this Queſtion, and the vſe of it, why it was meet that Gods word ſhould be written.

h Prou. 14.6.

i Pſal. 25. 14.

The ſecond doctrine, touching the time of firſt writing the Scripture.

The next Queſtion neceſſary for the clearing of this place, is, *When the Word of God began firſt to be written, and how till that time it was preſerued for the vſe of Gods Church.* Touching which wee muſt holde, that *Moſes* was the firſt writer of the word

word of God that euer was. It is the opinion of ſome (I know) that *Enoch* the ſeauenth from *Adam*, wrote ſomething; and that they thinke may be prooued out of the ſaying of Saint *Iude*, who alledgeth ſome part of *Enochs* doctrine. But *Iude* ſaith not, *Enochs wrote*, but *Enoch prophecied* [k]: and it was poſsible for the ſumme of *Enochs* doctrine to be continued without writing. Beſides, one *Ioſephus* (who himſelfe was a Iew, & writ of Antiquities) ſaith, that *Adams* of-ſpring had erected two pillars, the one of bricke, the other of ſtone, in which they had ingrauen many things; but theſe things are vncertaine. And that there was no part of Gods word written before *Moſes*, it may thus be gathered. Firſt, becauſe the Iewes, to whom as Saint *Paul* ſaith, *the Oracles of God were committed* [l], had not in there cannon any holy Writ more ancient then *Moſes*: ſecondly, our Sauiour labouring to prooue himſelfe to be the Meſsias, the Text ſaith, *He beganne at Moſes* [m]: if there had beene any Author of greater antiquitie then *Moſes*, no doubt our Sauiour would haue alleadged it, in as much as all the Scripture that was before him, was to giue teſtimony of him. And it is likely that God himſelfe by writing the tenne Commandements extraordinarily with his owne fingers, did acquaint *Moſes* with the manner of writing, and the vſe of letters, which for ought we can finde to the contrary, vntill that time, was vnknowne. If it be demanded then, whether till then the Church and people of God were vtterly deſtitute of the word? I anſwer, No, for it was alwayes a truth, that God would accept of no worſhip, but that which was according to his word; voluntarie religion was hatefull vnto him, euen from the very firſt beginning. Sith then it is apparent, that before the word was written, God was truely worſhipped, as by *Adam, Abel, Enoch, Noah, Abraham, &c.* it muſt needes be that there was ſome word, or ſome reuealed and knowne will of God to direct them. If you aske how the will of God was then made knowne, and how preſerued? I anſwer, that the Lord reuealed it by holy oracles, by viſions, and apparitions of Angels, yea and of Chriſt himſelfe, who is ordinarily meant by the name of Angell throughout the olde Teſtament, *As ſundry times, and in diuers manners God ſpake to our Fathers in the olde time* (ſaith the Apoſtle [n],) He ſpake to *Moſes mouth to mouth* [o]. He vſed alſo the miniſterie of man for the ſpreading of that truth abroade to many, which by viſion or oracle was reuealed to few. Thus the father to the ſonne, one to an other made knowne the will of God. But when the Church was enlarged, and (hauing beene ſhut vp in ſome few families) beganne to ſpread it ſelfe into a greater compaſſe, and withall, corruption in religion encreaſed, and the people of God by conuerſing with idolaters, were more ſubiect to be miſled; the Lord gaue order to write the Lawe, and in proceſſe of time, added the writings of the Prophets as expoſitions of the lawe, and at the laſt, the new Teſtament, to bee a full and manifeſt diſcouerer of that myſterie of Chriſt, which was more darkely (as it were) lapped in the types, and figures, and propheſies of the olde. So that this is the anſwer then to this queſtion; till *Moſes* beganne there was no word written, yet the Church was not diſtitute, but by other meanes, was made acquainted with Gods will, and was informed in ſuch things as partained to life. We may make vſe alſo of the clearing of this queſtion.

Auguſt. lib. de ciu. Dei 15. c. 23.

[k] Iud. ver. 14.

Ioſ. Antiq. l. 1, 2, 3.

[l] Rom. 3. 2.

[m] Luk. 24. 27.

[n] Heb. 1. 1.

[o] Numb. 12. 8

Nouum Teſtamentum in vetere velatũ. Aug. in Pſal. 105.

Firſt of all it giueth vs iuſt occaſion to note and obſerue, the continuall care and prouidence of God ouer his Church, in that hee hath neuer left it vnſupplyed, but in all times and ages from the beginning, hath taken a courſe for the right informing it, in ſuch things as were behooefull, and neceſſarie thereunto. Before *Moſes*, he taught the world by viſions and oracles ſpeaking vnto the ſonnes of men from heauen with his owne mouth. In the following times he ordayned, and with his owne finger (as it were) conſecrated the vſe of writing, for the perpetuall preſeruation of that truth, which otherwiſe in common reaſon, eyther time might haue worne out, or men of corrupt mindes haue falſified, to the corrupting and poiſoning of the Church. So that God may

The Vſe. 1.

truely say, to his Church in generall, as he did once to the Israelites, *What could I haue done more, which I haue not done vnto you?* ? I haue spoken to you by visions, I haue reuealed my holy will by the ministery of Angels, I haue committed it
p Isa.5.4. to perpetuall record, that it might bee turned into all languages, and read and perused by all men. God had not beene wanting to vs, if we shall now bee wanting to our selues, we shall bring vpon vs a greater measure of condemnation: we shall neuer be able to say; this and this we would haue done, if wee had knowne it; it shall alwayes be replied vpon vs, as it was to the people of olde, *he hath shewed thee, O man, what is good* q: the Lord was neuer sparing or close-handed towards his Church, to keepe secret any thing, which might be a meanes to bring it vnto life.
q Mic. 6.8

Vse 2. Secondly, this mutuall following each of other, I meane of the making knowne of the word of God vnto the Church, by visions, and reuelations, and then after in the appointed time by writing, serueth to shew vnto vs, that as before the word was written, the power of God was not to be doubted of, but that he was fully able to acquaint his Church with all needfull matter; so now the word being written, no visions or reuelations must be looked for. Now the written text is our onely guide; and whosoeuer he should bee, that vnder pretence of some speciall matter extraordinarily reuealed to him from heauen, should indeuour to perswade vs any thing besides that which is already written, though hee should bring neuer so great probabilities and shewes of likelihood, yet he were not to be beleeued. It is true, Christ promised to send his Spirit vnto his Church, and he hath, and doth still make good his promise; but yet, not that men vnder a pretence of the Spirit, should contemne the Scripture, but that they should bee better able to profit by the Scripture. For the proofe whereof wee haue an excellent place in *Luke*, where it is saide, that Christ comming among his Disciples after his resurrection, *opened their vnderstanding*, but to what end? what? that they should from that time despise the written word, and take vpon them to deliuer what they would, vnder a colour of being inspired from aboue? No; but he opened their vnderstanding, that they *might vnderstand the Scriptures*: So
t Luk.24.45 that the increase of the gift of Gods Spirit in them, did not priuiledge them from tying themselues still to the doctrine of the Scripture. But you will maruell perhaps to what end I speake this; you shall know therefore, that as there were in the elder times certaine heretiques called *Enthusiasts*, which pretended (I know not what) visions, and secret conferences with the Spirit of God, and so contemned the written word, so out of there ashes haue risen in our dayes, men of the same humour, knowne by the name of the *Family of Loue*, who despised the ordinary course of the ministery of man, and of attaining to the knowledge of saluation by the written word, and stood vpon priuate reuelations, and such other idle fancies, commending vnto them there owne dreames, vnder the name of the speciall instincts of Gods Spirit: and the dregges of this grosenesse are remaining amongst some to this day. Now, lest at any time we should be deceiued with such senceleſſe and foolish pretences, we must vnderstand, that since God committed his word to writing, eyther visions, and the courses of that nature haue beene very seldome, or else all those to whom God hath so reuealed any thing, haue beene tyed to the iudgement of the Scripture. The holy Apostle Saint *Paul* was taken vp into the third Heauen, and had strange things discouered to him, yet this was still his plea for himselfe, and the thing he stood vpon, that hee
Act.26.22. said no other things then those *which Moses and the Prophets did say should come* r. And therefore if either Papists, or Familists, or any of the like stampe, shall vnder any colour of visions or voices from heauen, & the like, perswade vs to any thing
r Tertul. de resurrect. carnis, contrary to that we haue bin taught, let vs strait vrge them to make their matters good by the word written; & then shall we finde that true which an ancient father said, that if you bring them once to defend their questions by scripture alone, they

cannot

cannot ſtand. It hath alwaies beene the badge of heretikes, that there were (*ſcripturarum lucifugæ*) *men that could not abide the light of the Scripture.* And thus much for this queſtion, *When the word was written, and how the Church of God was inſtructed vntill then.* Tertul. ibidē

Now come wee to the laſt and weightieſt, namely, that ſeeing God ſaith here in our Text, that hee *hath written his Law vnto vs, how we may be aſſured that that* which wee now haue, and is called by vs, Gods word, is indeede that holy will of his, which commanded to be written for the good and comfort of his people? And this is a point of great moment, becauſe if we ſtagger therein, we can haue no certainty of religion. Wherefore I pray you let vs obſerue it the rather, that we may haue wherewith to ſtoppe the mouthes of Atheiſts and profane ſcoffers, and auoyd alſo the doubtings and queſtions which may ſometimes ariſe in our owne hearts. Vnderſtand therefore this firſt of all, that nothing is able to perſwade a mans conſcience, that the Scripture is the word of God, but onely the Spirit of God. The Apoſtle *Paul* ſaith truely, that *no man can ſay that Ieſus is the Lord, but by the Holy Ghoſt* [t]. Therefore my meaning is to ſpeake onely of ſuch teſtimonies which are of force to conuince the conſcience, and to make men that they ſhall not be able to deny the Scripture to bee from God, though to frame their hearts to yeeld vnto it, is in the power of God onely to effect. Now to come a degree neerer to the matter, we muſt know alſo that the beſt proofes for the Scripture, that it is Gods word, are to be fetched out of it ſelfe; for which cauſe it is called *light* [u], becauſe it diſcouereth it ſelfe: and many times *the teſtimonies of the Lord* [x], becauſe it beareth witneſſe to it ſelfe. The Papiſts would haue vs ſtand to the iudgement of the Church, which is altogether doubtfull; for there may bee as great queſtion made of the Church, whether it bee the true Church of God, as of the Scripture, whether it bee the true word of God. The teſtimonie and authority of the Church may bee ſome inducement to a man in this caſe, according to Saint *Auguſtine* ſayth it was to him, but it can bee no certaine Argument. Know this then, that there is a certaine euidence of Gods Spirit, as it were imprinted in the Scripture, which ſheweth the Diuine excellencie thereof, about all the writings of men whatſoeuer. And this ſtandeth vpon ſundry particulars; Firſt, the purity of the Law of God written by *Moſes*, aboue all the lawes that haue bin euer enacted and deuiſed by the wiſeſt men. We reade of many worthy Law-giuers among the heathen, that ordained ſtatutes of great wiſedome for the gouernement of their people: yet was their neuer any Lawe deuiſed by the wit of man, but it needed ſome reuiewing, and for ſome reſpect was eyther to bee repealed, or abridged, or enlearged; beſides that, ſcarce any law can bee ſo wiſely framed by a ſtate, but ſome or other will finde a ſhift to doe the very thing, which the intent of the Law was to forbidde, and yet free himſelfe from the danger of the Law, & ſtand vpon termes as if he had not broken it. It is not ſo in the law of God, as it was 1. giuen out, ſo it ſtands without any changing, neither was there euer any found, able to carry himſelfe ſo cunningly in the practiſe of any euill, but this law in one reſpect or other would ſurely finde him guiltie. Secondly, the qualitie of the matter in Scripture: In the writings of the heathen we ſhall finde ſome touch giuen here and there of the miſery of mankind and ſome cold comforts taught for the relieuing it, but the true opening of the direct cauſe of mans miſerie, to wit *ſinne*, and the entring in of ſinne into the world by *Adams fall*, and the perfect and full remedie for all this, namely *Chriſts death* was neuer knowne or heard of, but onely from the Scripture. Thirdly, the antiquity of the Scripture; for the bookes of *Moſes* are more ancient then any humane Writers, in that they ſet downe a Hiſtory from the beginning of the world, a thing which other Writers knew not of, or elſe borrowed from *Moſes*, or elſe, corrupted with many fables, and ridiculous narrations. Beſides, there is no writer of any humane ſtory, that can be prooued to bee more ancient then

The third doctrine touching aſſurance that the Scripture is the word of God.

t 1. Cor. 12. 3.

u Pſ. 119. 105. & v. 130. x & v. 14. 22. &c.

Non credidiſſem Scripturis niſi me eccleſiæ authoritas coin mouoret. Lib. contra epiſt. Fund. c. 5

1 How the ſcripture is known to be Gods word.

2

3

4 *Nehemias* and *Ezra*, who were about the yeares of the world 3500. Fourthly, the admirable consent of the whole body of the Scripture within it selfe, al conspiring together in this one point, that *through the name of Christ all that beleeue in him*, *shall receiue remission of sinnes* [y]: what shewes of vncertainty and differences soeuer may appeare, either in numbring of yeares, or in any circumstance of history, or in any point of doctrine, are so fully and apparently reconciled by those which haue laboured therein, that there can be no iust colour of exception. Fiftly, the certaine euents of the propheſies thereof, as of the comming of the Messias, the calling of the Gentiles, the reuealing of Antichrist, of the going of the posterity of *Abraham* into Egypt, and there deliuerance thence, of the foure monarchies by *Daniel*. And it is worth the noting which we read in *Esay*, who speaking of the captiuity of the people of the Iewes in Chaldea, doth not onely propheſie their deliuerãce, but names the very man by whom the Lord would saue them, *Cyrus* [z], and yet *Esay* liued at the least an hundred yeares before *Cyrus* was borne. Like to that was that propheſie of the man of God against the Altar of Bethel built by *Ieroboam*, hee names the partie *Iosiah* [a], and related the particulars what hee should doe, and yet it was at least 330. yeares before *Iosiah* was borne. So *Ieremy* told the people iust the number of yeares in which they should bee captiues vnder Babylon, (70. *yeares*) [b]. And we our selues if we will obserue it, may see daily how the propheſies of the Scripture are accompliſhed. *Paul* said in the last times *men should broach doctrines of diuels forbiding to marry*, *and commanding to abstaine from meates* [c], wee see it verified in Popery: he saith againe, that *in the last dayes men shall be louers of themselues* [d], *&c.* doe we not perceiue among our selues, how these euills doe daily encrease? he saith further, the time will come *when men will not suffer wholesome doctrine* [e]; we may behold how this is made good enery day. There is no doctrine more wholesome, then that which is applyed to mens particular sinnes, and yet it is a thing which men will not endure. Saint *Peter* propheſied, and so did Saint *Iude*, that in the last times, there should *be mockers*, *men walking after their owne lusts* [f], we need not goe farre to see the accompliſhment of this propheſie. How doe men deſpise the iudgements of God, and scoffe at all goodnesse and preferre the satisfying of their owne lusts, before obedience to the will of God? Thus that which wee our selues are witnesses of, declareth the certaine euents of the foretellings of the Scripture, and it is an assurance vnto vs, that it is the word of God. Sixtly, the vnpartiall faithfulnesse of those that haue beene enditors of the seuerall bookes. In *Moses* it is worth the noting how he preferreth the relating of the truth of the story, before the discrediting of his owne birth; hee was borne of the Tribe of *Leui*, yet if you reade *Genesis* 49. you shall find hee spareth not to report the hard sentence that old *Iacob* gaue of *Leui* at his death; *Simeon and Leui, brethren in euill, instruments of cruelti, into their secret let not my soule come* [g], *&c.* And in *Numbers* [h] he doth not spare *Aaron* and *Myriam* his owne brother and sister, but hath left there sinne, and the displeasure of God against it, vpon perpetuall record: nay, he is not ashamed to reueale his owne errour, and how much the Lord was offended with him, and how for it he threatned him, that hee should neuer come into the promised Canaan: hee doth in the storie many times make mention of it. It is said, that Saint *Marke* wrote the Gospel out of Saint *Peters* mouth, and yet the deniall of *Peter* is more expresly laied downe by the Euangelist Saint *Marke* then by any other. And Saint *Paul* setteth downe with his owne penne, his owne faults in more sharpe measure, then any other man would doe, *I was a blasphemer*, *a persecutour*, *an oppressour* [i]. This argueth that these men were guided by God, in that they were so free from flattery, as they spared not themselues. We know it is contrary in other writers: you shall see generally those that write Histories, speake partially either of some men, or of their owne natiue countrie: as if a man should reade the chronicles of England, he would thinke that the only country. It shews the Scripture to haue

y Act. 10. 43.
z Isay 45. 1.
a 1 Kin. 13. 2.
b Ier. 25. 11.
c 1 Tim. 4. 1.
d 2 Tim. 3. 2.
e 2 Tim. 4. 3.
f 2 Pet. 3. 2. Iud. 18.
g Gen. 49. verse. 5.
h Chap. 12.
i 1 Tim. 1. 13.

haue beene guided by ſome higher Spirit, it being ſo free from all partiality. Seauenthly, the wonderfull preſeruation of the bookes of the Scripture: At the firſt, the two tables of the Law which were written by Gods owne finger, were appointed by the Lord to be laid vp in the Arke, and the whole tribe of *Leui* commanded to attend it [k]. Next, the bookes which *Moſes* himſelfe wrote, as he wrote them by the ſpecial appointment of God (as appeares) ſo he deliuered them to the ſons of *Leui* alſo to be kept [l]. *Ioſhua* took the ſame courſe for the preſeruation of that which hee had written [m]: So did *Samuel* [n], yet this is nothing in reſpect of that which followed. The propheſie of *Ieremy* was burned by king *Iehoiakim*, thereby thinking to aboliſh the whole memory of it; but the Lord preſently cauſed the ſame to be written againe, yea and added thereunto many words [o]. When *Manaſſes* & *Ammon*, two wicked kings, to the end they might the better draw the people to idolatry, & keepe them in it, had ſuppreſſed the booke of the law; yet in the daies of *Ioſias*, it pleaſed God, that euen in the ruines of the tẽple it was found againe [p]. It is recorded in the booke of *Maccabees* [q], how that king *Antiochus* cut in pieces, and burnt all the bookes of the law which he could find, & followed the matter ſo extremely, that whoſoeuer had a booke of the teſtament found by him, hee ſhould bee put to death. And *Euſebius* an ancient writer of the ſtory of the Church, reports how *Diocleſian* a heathen Emperour, and a cruell perſecutor, both forbad the vſe of the books of the Prophets and Euangeliſts, and conſumed them with fire alſo. So that indeed it is a very miracle, and an argument that the Scripture is from aboue, inaſmuch as notwithſtanding the perpetuall enmity of the diuell againſt it, the indeuours of heretikes to corrupt it, the practiſes of tyrants vterly to aboliſh it, and the many hazards which the Church hath beene in, which could not chuſe but endanger it; yet it hath bin preſerued whole and entire, yea euen in the originall tongues, the old teſtament in the Hebrew, and the new in the Greek, euen vnto this day: we may well apply vnto it the words of the Pſalme, *It is the Lords doing, and it is marueilous in our eyes* [r]. Eightly, the forme and dignity of the ſtile, which is (as I ſaid) fulnes of maieſty in ſimplicity of words. There is no part or tittle of it which ſauoureth of any earthlines; the maieſty of the ſentence is ſuch, as it cannot be fully and wholly conceiued and vttered by any man; and yet it is alwayes more powerfull in matter, then in words. And we ſee the books called the Apocrypha, which haue endeuoured to expreſſe the excellencie of that holy ſtile; are yet ſo far from it, that they are but cold, and euen barbarous in compariſon. Ninthly, if when we conſider the excellencie of the matter, and the heauenly maieſty of the ſtile, we ſhall remember alſo what kinde of men they were which wrought it, it will adde ſome ſtrength vnto this proofe. For if we conſider them ſimply in themſelues, wee ſhall ſee how vnfit they were by all likelihood for ſuch a ſtory. *Moſes*, firſt a Sheepheard, then a Prophet [s]; *Ieremy* a very childe by his owne confeſsion [t]; *Peter* a fiſherman, one that was neuer trained vp in learning [u]; *Mathew* a Publican, a meere ſtranger to the things of God [x]; *Luke* a Phiſician [y]; learned, but yet not accuſtomed in things of that qualitie; *Paul* a perſecutor, a profeſſed enemy to the doctrine of the Goſpell [z]: it could not chuſe but be ſome heauenly and ſpirituall power, that ſhould call, and afterwards enable theſe men vnto this weighty buſineſſe to be the pen-men of that, in which ſo admirable excellency appeares. Tenthly, let vs conſider alſo the power and efficacie of the Scripture. There is no man, but if he obſerue it, and hearken to it, ſhall finde the power of it, how it ſearcheth into the very ſecret of the heart, *and diuides aſunder the ſoule and the Spirit, and is a diſcerner of the thoughts and intents* [a]: it ſtrikes a terror into the conſciences of thoſe, which are the greateſt enemies vnto it, and would ſeeme to deſpite it; and that is the very thing that hath cauſed it to haue ſo many aduerſaries among men. Wee may behold alſo how it worketh to the reclaiming of many men from their euill waies; what fruits of holines it bring forth in the liues of diuers that profeſſe it, what contempt of the word, what hatred

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k Deut. 10.2. 5.8.
l Exod 34.27 Deut 31.9.
m Ioſh. 24.26.
n 1. Sam. 10. 25.
o Ier. 36.
p 2. Chr. 34.14
q 1. Mach 1.
r Pſal. 118.23.
s Exod. 3.1.
t Ier. 1.6.
u Math. 4.18
x Col. 4.14.
y 2 Tim. 1.13
a Heb. 4.12.

tred of ſin, what duties of mercy; yea, and how the loue and ſweetnes thereof hath ſo poſſeſſed the hearts of ſome, that they haue bin content not onely to ſacrifice, their wealth, their credit, their good name, their liberty for it, but euen there very liues, and to chuſe rather to beare any torments, then to diſclaime that holy truth, which by the teaching of the Scripture, they haue once throughly entertained. Thus this power of the word in conuincing ſome, in conuerting others, in amazing ſome, in reioycing others, in drawing ſome earneſtly to loue it, in prouoking others deeply and tyrannouſly to deteſt it, this ſame ſecret and effectuall working of it (I ſay) vpon the ſecret powers of the ſoule, is a teſtimony for the Scripture, that it is no deuice of man, but the very ſacred will of God. Theſe ten tokens, I haue thought good to commend vnto your care and conſideration, by which it may be manifeſted vnto vs, that that which wee call the Bible, and is daily commended vnto vs to be *the Word of God*, is indeede that which it is ſaid to be, and the very thing by which wee ſhall be iudged at the laſt day; 1. the purity of the law; 2. the matter of the Scripture, the deſcription of mans miſery, and of the true remedy for it; 3. the antiquity of it; 4. the conſent of it with it ſelfe; 5. the certaine euent of all prophecies; 6. the vnpartiall dealing of thoſe that doe write it; 7. the miraculous preſeruations of it from the firſt writing till now; 8. the maieſticall ſtile wherein it is written; 9. the condition of the penne-men before they were called to that ſeruice; 10. the power and efficacie of it in the working vpon mens conſciences. Howſoeuer (as I haue ſaid) nothing is able to perſwade the minde, but onely the Spirit of God, yet theſe particulars are of force to conuince, and to proone vnto men, whether they will or no; that the Scripture is no humane hiſtory, but the Oracle of God, ordained by him, to bee as it were, *a light ſhining in a darke place* [b], (as Saint *Peters* words are) that by the direction thereof, our feete may be *guided in the way of peace*.

b 2. Pet. 1. 19.

Vſe. The world groweth to a ripeneſſe and perfection of all kinde of ſinne, and the Lords long-ſuffering hath made many to thinke, that religion is but a toy, and all Scripture meerely vanity: and many hearing manifeſt teſtimonies alleadged out of the Scripture againſt their lewdnes, are not afraid to ſay, that ſure it is not all from God, which is ſaid to be his word: Beſides that euery man by nature ſhall finde a ſpice of atheiſme, euen in his owne boſome, and he ſhall finde doubtings ariſe ſometimes euen in theſe maine points, how he ſhall know ſcripture to be ſcripture, and that there is ſuch a God, and a Chriſt, and a hell, and a heauen, as is there made mention of. And therefore for ſtrengthning of vs, both againſt the Atheiſts and ſcorners which wee ſhall meete with in the world, and the doubtings which may ſpring vp in our owne hearts, I haue thought good (my Text giuing me ſo iuſt occaſion,) to diſcourſe thus largely of this matter: for whereas God ſaith here, he hath written to vs his Lawe, we cannot poſſibly make any true profitable vſe of this ſpeech, except we be cleared in this point; That that which we account Gods law, is that ſame doctrine which his will was ſhould be committed to writing for our good.

The third Sermon.

The ſecond part of the Text.

Vt they were counted as a ſtrange thing. This is the ſecond part of this verſe, the former ſhewed the bounty of God vouchſafing his law; this ſhewes the vnthankfulnes and impiety of men in deſpiſing his Law; ſith that by the very courſe of the words it is plaine, that there is a fault here diſcouered, therfore in the handling of this part, I will follow this courſe; 1. I will ſhew the nature of the fault; 2. I will open the greatnes of it; 3. I will

The order of handling it.

will declare what punishment is belonging to it; 4. I will apply it, to see whether it be not also our fault; 5. when it is manifest, that to count the word of God *as a strange thing*, is a fault, and such a one as shall be punished, and which is also our fault: I will then teach of what vse all these points ought to be vnto vs, and what we must indeuour to learne thereby; these be the parts and points of this dayes sermon, all necessary to the profitable handling of this clause. And first what the fault was, and wherein this people trespassed, when they are said to haue counted the great matters of Gods Law, *as a strange thing*.

The effect and substance of the fault, in a word, was this; that howbeit the Lord had committed and commended his word vnto them, for there necessary vses, intending that it should be familiar vnto them, and alwayes at hand with them as a counsellour in all their occasions, to aduise them, yet they reputed it as a matter not pertaining to them, so that wherein they ought to haue beene most conuersant in it, they were the greatest strangers; neither were they lesse seene, or more slenderly expereienced in any one thing, then the rules and precepts of the Scripture. That is briefly the very true fault, for which the vnthankfull Iewes are challenged in this place, and that was my first point. Now lest when we shall bee found guilty of the same trespasse, it should seeme vnto vs but a slight offence, let me draw you to the next point, which is the greatnes of it, and how grosse a thing it is to count the honorable matters of Gods law, as a *strange thing*. I will endeuour to make it manifest after as familiar a manner as I can. This is that therfore which I say of it, that it was a fault, compounded and made of three grosse euils; 1. is disobedience; 2. vnthankfulnes; 3. neglect of there owne priuate good euen the good of their soules. First, it was disobedience; for the commandement of God was very streight, that they should all, one and other acquaint themselues with the things of his law, wherof that one place which is in *Deuteronomy*, is a sufficient witnes; *And these words,* [a] *&c.* Therefore besides the ordinary course of teaching by the Leuites in the Temple, the Lord commanded, to bind them as *signes vpon their heads, & write them vpon the posts of their house, & vpon their gates*, and all to the end that the law of God by that means might become familiar vnto them: so that it was a manifest contempt of Gods commandement, to passe that by, as a matter which concerned them not, which the Lords desire and will was, by all meanes, to accustome them vnto, as it was disobedience to the expresse will of God (and so according to the saying of *Samuel* to *Saul*, *as bad as sin of witchcraft* [b];) so it was vnthankfulnesse also and a most odious abuse of Gods kindnes. Consider how, marke the words of my Text, *I haue written to them, &c.* saith God, so that the written word is as it were an Epistle or Letter sent from the Lord vnto his Church. A Letter I say of which the matter is weightie, and such as concernes all euen in the highest degree; so the carriage and frame of it, considering what the Lord is in respect of vs, is full of exceeding kindnes, many gracious promises, many kind intreaties, many fatherly aduertisements, euery word in a manner sauouring of vnspeakable loue. Now put-case a King should write a letter to his meanest subiect, nay to such as being traitours to him, stood at his mercy to be disposed with at his pleasure (for so is the case betwixt God and vs) and should in all temperate maner speake graciously vnto them, promising vpon their submission, a finall remitting of their mis-behauiour, yea and a purpose to take them finally into his fauour; if these men thus at the Kings pleasure, and thus kindly written vnto, should throw the Letter aside, not vouchsafing to peruse it, what name would we giue vnto this demeanour? wee would say vnthankefulnesse were so fauourable a tearme, presumption, villany, intollerable insolency; wee would not know how to describe it. How must it not needes then be ingratitude in a higher degree, that the Lord writting to his enemies (as we are all by nature [c]) such a gracious Letter of reconcilement, suing to winne vs, when as it were meeter that we should euen with teares of blood importune him: yet the

The doctrine.

[a] Chap 6.6 7

[b] 1. Sam. 15. 23.

So saith August. Euar. Psal. 90. Co. 2.

[c] Rom. 5.10.

ſonnes of men whoſe breath is in their noſthrils, not weighing this vn-vtterable kindnes, ſhould dare to ſet at nought ſuch a meſſage, and to let it ſlip as if it were ſome idle ſtuffe, nor worth the looking on? Againe, whereas it is often touched in the Scripture, that the Lord had a ſpeciall regard ouer the Iewiſh nation, more then to any other vnder heauen; the liberty of enioying of the law of God, is noted as the principal benefit which the Lord vouchſafed them: *What nation is there ſo great* (ſaith *Moſes*) *that hath ordinances and lawes ſo righteous, as all the law which I ſet before you this day*[d]? And *Dauid* in the Pſalmes hauing ſpoken at large touching the prouidence of God ouer all mankind, commeth at laſt to ſhew wherein the Iewes had the pre-eminence aboue all other, in theſe words; *he ſhewed his word vnto Iacob, his ſtatutes & iudgements vnto Iſrael, he hath not dealt ſo with euery nation*[e]. And Saint *Paul* propounding to himſelfe this queſtion, *What is then the preferment of the Iew?* anſwereth it thus, *Chiefly, becauſe vnto them was committed the Oracles of God*[f]. So then, ſeeing among all the bleſsings that God beſtowed vpon them, this was the choice, that the great things of the Law were committed vnto them, it muſt needs be an argument of extreme vnthankfulnes in them to make ſo ſlight account of ſo great a fauour.

d Deut. 4. 8.

e Pſal. 147. 19 20.

f Rom. 3. 1, 2.

The third euill of which this euill here reproued in them, was compounded, was, neglect of their owne priuate good. For the Lord hath not commended to them, the things of the law, ſimply a meane by which they might ſhew their obedience vnto his authority, but the intent of the Lord therein was the furtherance of their good. *I gaue them* (ſaith God) *ſtatutes and ordinances, which if a man doe, he ſhall liue in them*[g]. The glory ſhould haue returned to God by their obedience, but the cheife profite ſhould haue beene their owne: and therefore for them to let the law lie, like ſome olde booke out of vſe, or ſome other forlorne or forren matter, it could not argue a moſt miſerable neglect, and bewray them to bee men of a moſt profane and diſſolute diſpoſition. So then if you demand what great matter this was, for which this people was ſo highly blamed in theſe words, *they haue accounted the great things of the lawe as a ſtrange thing*? I anſwer, it was an error compriſing vnder it three foule euils; firſt, rebellious diſobedience to Gods expreſſe commandement; ſecondly, preſumptuous contempt and baſe eſtimation of Gods great kindneſſe; thirdly, the deſperate neglect of the ſaluation of their owne ſoules. This is the ſecond point. Now for the third.

g Ezec. 20. 11

Which is, touching the puniſhment due to this fault: if wee haue obſerued what hath beene ſaid before touching the nature of the ſinne, wee cannot doubt, eyther that it deſerues a puniſhment, or that the Lord will ſurely proceed againſt it in his due time: but yet if we ſhall conſider what the Scripture ſaith of it in particular, it will much more affect vs. Thus much therefore we may generally vnderſtand, that the Lord puniſheth no ſinne more grieuouſly, then the contemning of his word; and thereof we haue no more full and pregnant example then this Iewiſh nation. For whereas ſundry times before the comming of Chriſt in the fleſh, the wrath of God came vpon them, that the iudgements wherwith they were viſited, made euen their eares to tingle that heard them, and brought that very people, whom he had carried (as it were) in his armes out of Egypt, to become a hiſsing and a by-word to the whole world; whoſoeuer obſerues the courſe of the Prophets, ſhall finde that the principall ground of all this, was their ſlight account of the holy doctrine of God, their preferring the inuentions of men, the guiſes of other nations, and the traditions of their fathers, before the bleſſed will of the Lord, manifeſted and reuealed to them in his law. But leſt we ſhould thinke this is nothing to vs (though indeede it was left written to admoniſh vs) concerning this matter there are two places of holy Scripture eſpecially to be conſidered, and they are both in the booke of the Prouerbs, the one is, *Hee that turneth away his eare from hearing the Law, euen his prayer ſhall be abhominable*[h]: marke I pray you, there is no duty in the holy Scripture, to which the Lord hath promiſed

h Chap. 28. 6.

miſed a greater bleſsing then the duty of praier; the Lord takes it as an honour vnto him, to haue this title, to be called *the hearer of prayers* [i]; yet the neglect of Gods word, the making no account of the meanes to bring vs to the knowledge of it, turnes all a mans prayer into ſinne, ſtoppeth vp the eares of the Lord vnto all his ſuites, doth (as it were) bar vp the gate of heauen againſt him, that though his requeſt be neuer ſo earneſt, yet it is vnpoſsible for him to haue entrance. God will heare no prayer that proceeds from him which doth not eſteeme the knowledge and vnderſtanding of his word; a fearefull iudgement. i Pſal 6.5.2.

The other place is, *O you fooles how long will you loue fooliſhnes, and the fooles hate knowledge?* and againe, *You haue deſpiſed all my counſell, & would none of my aduice?* marke now what followeth, *I wil alſo laugh at their deſtruction, & mocke when their feare commeth* [k]. I beſeech you in the feare of God let vs conſider it. The Lord is often reported of to vs in the Scriptures by the name of a merciful God; a God that puniſheth not willingly; a God that delighteth not in the death of him that dieth; what a grieuous ſinne then muſt that needes bee, which turneth that ſo ſweete and gracious nature of God into that extremity, that hee ſhould euen reioyce at mens deſtruction, and take pleaſure in there torment? And yet this reckoning the word of God as *a ſtrange thing*, brings forth this ſtrange effect, and makes that God who delighteth in mercy, to pleaſe himſelfe in the fierce execution of his vengeance. k Chap. 1.22, 25.

Thus then we end this poynt. If you aske what iudgement is due to this offence of not regarding the *great things* of Gods Law: I anſwer, in generall, it ſetteth vpon the very floudgate of Gods wrath, as appeareth by the example of the Iewes; 2. in particular, it makes all our praiers odious, and the torment of our ſoules, a matter of reioycing and pleaſure to the Lord. It is truely ſaid of our Sauiour, *To whom God giueth much, of him he requireth much* [l]. The libertie of his word is the greateſt bleſsing, and therefore the contempt thereof muſt needes bring vpon vs the greateſt vengeance. l Luk. 12. 48.

Come we now to the next point, to ſee whether this fault thus deſcribed, and thus deſeruing to be puniſhed be not our fault alſo, that ſo wee may by degrees make a way to that which is the vſe and drift of this whole Scripture.

And firſt heere, to the end that it may appeare, that this is our fault, to neglect Gods word, we muſt neceſſarily enquire, whether the Lord hath not affoorded vs the ſame bleſsing, I meane the liberty of his word. It is a thing that cannot be denyed, that the kindneſſe of God in this behalfe towards vs is no whit inferiour to that which in former times he ſhewed to the Iewes; I doe thinke that no man can name any one particular, tending to the diſcouery and making manifeſt of the Law of God, which is not granted to vs in as great a meaſure as it was to them. Nay, looke by how much the miniſtery of the Goſpel exceedeth the miniſtery of the Law, by ſo much is the mercy of God greater vnto vs, then vnto them; becauſe it is free for vs to behold the ſubſtance of that, whereof they ſaw but the ſhadowes onely. So that the Lord may euery way, and in euery reſpect, ſay to vs as truely, as euer he might ſay to them, *I haue written to you the great things of my Law.* It is manifeſt then I thinke to euery one that vnderſtandeth any thing, that we are nothing inferiour to the Iewes in reſpect of the bleſsing, I doubt not but it ſhall alſo appeare, that we do fully match them; nay, I beleeue, go farre beyond them in the contempt. And to the end I may make good that which I ſay, let me ſhew it in particulars how the word of God, the holy will of God reuealed in the Scripture, is a meere ſtranger vnto vs; a thing that is farre from being ſo well knowne, and ſo familiar vnto vs as it ought to be; and let that which I ſay be credited, onely ſo farre as your owne conſciences ſhall find it to be true. The word of God is a ſtrange thing to our iudgements, a ſtrange thing to our thoughts, ſtrange to our affections, ſtrange to our tongues and ſpeeches, ſtrange to our courſes, and to our ordinary converſation. If this bee true, how

ſhall

ſhall we be able to ſhift off the like challenge from the Lord, which is here made againſt the Iewes; namely, that we haue accounted the great things of Gods Lawe as a ſtrange thing? Firſt, it is ſtrange to our iudgements; that appeareth by our exceeding ignorance in the things of God, and by that extreame dulneſſe of conceipt which is ſtill to be ſeene in vs: There is ſcarcely any one thing of thoſe, which doe neceſſarily and generally concerne men, wherein the greateſt part of our people are leſſe ſeene, then the doctrine of Gods word; there is nothing which they heare ſpoken of, in any company, or vpon any occaſion, the meaning, courſe, and ſcope whereof they doe leſſe apprehend, then the rules and precepts and inſtructions of the Scripture: men of yeares and great experience, skilfull in the courſes of the world, wiſe in there affaires and very politike, well ſeene in matters of law, able to ſpeake well and with good aduice about outward things, a man would wonder to heare their weakneſſe and ſimplicity in religion. This ſheweth that the Law of God is *a ſtrange thing* to our iudgements; there is nothing leſſe knowne, there is nothing leſſe conceiued. Secondly, it is *ſtrange* to our thoughts; Truth is, thoughts are knowne onely to God, who is the ſole ſearcher of mens hearts; but yet (if our conſciences beeing appealed vnto) wee will ſpeake the truth as it is, I beleeue that wee muſt (whether we will or no) confeſſe that our mindes are ſo (in a manner) wholly taken vp with couetous, ambitious, idle, wanton, reuengefull thoughts, riſing out of our corrupt hearts, as from a continuall ſpring, that there is ſcarcely any roome or time for any priuate queſtionings or communings with our ſelues touching *the words of eternall life* [m], and the *great things* of Gods Law. Such meditations may ſometimes (perhaps) knocke at the outward doore of our hearts, or (it may be) finde, vpon a fit ſome ſodaine and ſuperficiall entertainment, but (alas) they are quickly vaniſhed; and like a *ſerpent vpon a ſtone, or a ſhippe in the middes of the ſea* [n], leaue no print behinde them; and by that meanes neuer come to pitch with vs, or to *dwell plenteouſly* [o] in our hearts. Thirdly, there is a ſmall acquaintance betwixt the word of God and our affections: I needе ſay no more to prooue it but this, namely, that there is nothing which doth ſooner tyre vs out, and make our ſpirits dull and lumpiſh, then the exerciſes of the word, in what kinde ſoeuer. In other things we are like to the *Horſe-leaches daughters, which cried, Giue, giue*, and we are ſeldome heard to ſay, *it is enough* [p]: but in matters of religion we are verie moderate; compendious ſermons, briefe diſcourſes, ſhort praiers, haſty meditations, theſe pleaſe vs beſt. Indeede, were it not for very ſhame, we would haue none at all. Thus Gods word is not to vs as a beloued friend, of whoſe ſweet acquaintance we could neuer be weary, but as ſome vnwelcome ſtranger, who (it may be) by importunity, getteth a nights lodging with vs, but his departure pleaſeth vs better then this comming. Now fourthly, for our tongues and ſpeeches, let vs call to minde our ordinary conferences, at home, at worke, in iourneies, in meetings, in going and comming too and from the Church, and then ſay truly, whether if our Sauiour Chriſt ſhould ſodainly choppe in amongſt vs, as hee did to ſee the two diſciples trauelling to Emaus, and ſhould ſay to vs as he did to them, *What manner of communications are theſe that ye haue one to another* [q]? we ſhould bee able to anſwer him for one time of a thouſand, that we are reuerently and ſoberly communing together of good things, conferring of the things in which publikely we haue beene taught, that ſo we might both *edifie our ſelues in our moſt holy faith* [r], and might alſo prouoke and ſtirre vp one another *to good workes* [ſ]: doubtleſſe (as it was ſaid to *Peter*) our *very ſpeech would bewray vs* [t]; and the barrenneſſe of our talke, would diſcouer the drieneſſe and deadneſſe of our hearts. But now laſtly, although the word of God doe now and then twang vpon ſome mens tongues, and be made a matter of diſcourſe and table talke, to take vp the time, or to ſhew wit, or elſe be called in by ſome profane ones, as *Samſon* was by the Philiſtims, *to make them paſtime* [u], yet it is moſt vniuerſally a ſtranger to

m Ioh. 6. 68.
n Prou. 30. 19
o Col 3. 16.
p Prou. 30. 15
q Luk 24. 15.
r Iude 20.
ſ Heb. 10 24.
t Mat. 26 73.
u Iudg. 16. 25.

to mens liues and conuerſations. It is madneſſe in the worlds account for a man in all things (with *Dauid*) to make *the teſtimonies* of the Lord, *his counſellours* [z], and to ſtand vpon thoſe ſtrict and nice termes of conſcience, as not to aduenture vpon any thing, but that which hee may warrant vnto his owne ſoule thereby. Shall it not hinder my profite? will it be no blemiſh to my reputation, may I thereby further ſuch and ſuch purpoſes? are they any examples of men of ſome note and faſhion in the world, running the ſame courſes? Here is the ordinary religion of the world; but as for laying the precepts of the word as preciſe rules for the ordering of all our wayes, and the guiding of our liues in the Lords path it is a thing ſo ridiculous, and vnreaſonable in common iudgement, and through diſcontinuance in theſe euill times ſo out of vſe, that when as the word challengeth that right of gouerning vs which the Lord hath giuen it, men foorthwith (ſo ſtrange a thing it is vnto them, to beare the yoke) ſnuffe, and are not afraide to expoſtulate with it, as the Sodomites did with *Lot*, ſhall it, *being a ſtranger, iudge and rule ouer vs*? Thus I haue by particulars confirmed this point, that wee are as deſerued lyable to this reproofe, as the Iewes were. The Lord wrote vnto them *the great things of his Law*; ſo he hath done to vs; *they accounted them as a ſtrange thing*, wee are very equall to them in contempt. [z] Pſal.119.14 [y] Gen.19.9.

Now for the laſt point propounded, namely, the vſe of all that hath beene ſayd, it muſt needes be this: That ſeeing to account the *great things* of Gods law as *a ſtrange thing*: is, firſt, a fault; ſecondly, a grieuous fault: thirdly, a fault liable to ſo extreame puniſhment; and fourthly, our fault; their is no remedie (vnleſſe by a bolde perſiſting in an apparent euill wee will prouoke God) but wee muſt henceforth giue all diligence, that the word of God may be no more a ſtranger vnto vs, but a dweller with vs, and may become familiar vnto vs. That this is a dutie from which no man is exempted, the Scripture is manifeſt, in which (if the whole body of it throughout be examined) there is no releaſement or diſpenſation giuen vnto any to neglect the ſearching of Gods booke; neyther was it euer maintained by any doctrine, but by doctrine of Popery, that ordinary men need not ſeeke to be made acquainted with the Scripture. We reade that when the Philiſtims had the Iſraelites in bondage, one policie to keepe them vnder, and to detaine them in prepetuall thraldome, was this; they left them never a Smith throughout all the Land, and what was their reaſon? *Leſt* (ſaid they) *the Hebrewes make them ſwords and ſpeares* [a]. If they tooke away their weapons from them, it was an eaſie thing to oppreſſe them. The very like policie was vſed in the dayes of Popery, to the end to continue the people in blindneſſe, that they might not deſcry the abhomination of that religion, by the light of the Scripture. They tooke the Bible from them, and ſhut it vp in Colledges and Libraries, and ſuffered it not to paſſe, but in a language which the Vulgar vnderſtood not. And as in that bondage of the Iſraelites vnder the Philiſtims, no man could ſharpen his mattocke, his axe, and his weeding hooke, but they muſt bee beholding to the Philiſtims, and take of them ſuch helpe, as they would vouchſafe to affoord them [a]; So in the dayes of popiſh blindneſſe, no common man wanting the helpes of learning and knowledge in the tongues, could enioy the benefit of any ſpiritual ſharpening, any comfort for his ſoule, but as it pleaſed thoſe tyrants ouer Gods heritage to beſtow vpon them. So that the contempt of the Scriptures of God (which is the common ſickneſſe of the countrey) is nought elſe, but a very dregge of Poperie; Ignorance beeing the ſcepter of that kingdome, and the reaſons which euen the moſt learned Papiſts alledge for the diſcharging of the Laity, from the conuerſing with the Scripture, beeing the very ſame which euery prophane ignorant perſon, is able by the priuate teaching of his owne corrupt heart, to pleade on the behalfe of his owne careleſneſſe. Well, the ſcope of this place (which is a part of that holy truth by which wee muſt bee iudged at the laſt day) requireth at our hands better things: and if we be any whit aſhamed

Vſe.

Iudex lib. prohibas. Reg. 4.

[a] 1.Sam.13. 19.

[a] Verſ.20.

of

of our former neglect, and thinke our ſelues bound in conſcience, to grow into a farther degree of familiaritie with the word of God, the vſing of theſe helps ſhall be a great furtherance.

1 3. Helps to make the Scripture familiar to vs.

An humble ſetting our ſelues to ſchoole to the publike miniſterie. In Chriſt are *hid all the treaſures of wiſdome and knowledge* [b]; and in the ſound and ſincere preaching of the word, there is plainly ſet out vnto vs the very myſtery of Chriſt. To this courſe is the bleſſing promiſed, that it ſhall *ſaue them that beleeue* [c]; eſpecially when it is yeelded to with humility, and with a holy diſclayming of a mans owne ſeeming wiſedome. For the Lord *will guide the meeke in iudgement, and teach the humble his way*, yea his very *ſecret is reuealed* vnto ſuch [d], according as on the contrary *hee catcheth the wiſe in their owne craftineſſe* [e], and maketh them *become fooles* [f], when they profeſſe the greateſt wiſedome. If we would then grow into more and more acquaintance with the Scripture, we muſt weare out the threſhold of the Lords houſe, and *watch daily at his gates, and giue attendance at the poſtes of his doores* [g]. For, *if thou cauſe thine eares to hearken after wiſdome, and encline thine heart: then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God* [h]. If in our affections and care we be ſtrangers to publike teaching, we may perhaps haue ſome ſmattering and ſuperficiall knowledge, but can neuer haue any true taſt of the marrow and ſweetnes of the Scripture. Secondly, priuate exerciſe

2

namely firſt, an aduiſed, intentiue, and well prepared reading (if wee be able) or a hearing others reade. This rubs vp the memorie of things heard publikely, confirmes the iudgement, makes fit to depend vpon the Church inſtruction, and inureth to the Phraſe and language of the Scripture: ſecondly, a buſie and ſecret meditating and exerciſing the thoughts about ſuch things as wee haue receiued. This doth (as the Apoſtle ſpeakes) *deliuer*, and (and as it were) caſt vs into the *forme* and mould of *doctrine* which wee heare [i], and ſeaſoneth the inner man, euen the *ſpirit of the minde* (*k*), with that holy truth which we haue learned: thirdly, a reuerent and diſcreet conference touching heauenly things as occaſion falleth, ſometime with our miniſter [l], ſometimes with our neighbours [m], ſometimes at home with our families [n], ſometimes abroad euen *as we walke by the way* [o]. This is a notable quickening for our ſelues, and a great helpe to others; *The lippes of the wiſe do ſpread abroad knowledge, and feede many* [p].

At the leaſt ſome of theſe priuate exerciſes ſhould daily be performed: for miſerable is that man, who for one whole day together, doth neyther buſie his tongue, nor employ his thoughts, nor apply his eares to ſome holy vſe, to heare, or talke, or muſe about ſomething by which hee may be built vp in Chriſt Ieſus.

3

Thirdly, carefull and ſtedfaſt practiſe proceeding from a reſolute vow, and as it were a ſolemne oath taken betwixt God and mans owne ſoule *to keepe the Lords righteous iudgements*, and to *haue reſpect to all his commandements* [q]. Vſe in all things breeds cunning, and he which makes it his care to put in execution ſuch good duties as he heareth taught, praying the Lord to *eſtabliſh him in euery word and good worke* [r], will in time grow *ſo perfect* [s], in good things, that he ſhall euen with a kind of pleaſure (for the Lords *yoke is eaſie* [t]) *walk in the law of the Lord* [u] neuer being *idle nor vnfruitfull in the knowledge of Chriſt* [x], but *adorning the doctrine of God our Sauiour in all things* [y]. The conſcionable practiſe of theſe duties ſhall, by the bleſſing of God, reforme our common fault of being ſtrangers in Gods booke, and ſhall by making Chriſts *word dwell with vs*, fit, and make vs ready to dwell with him for euer in his kingdome.

THE

b Col. 2. 3.
c 1. Cor. 1. 21
d Pſal. 25. 9. 14.
e 1. Cor. 3. 19.
f Rom. 1. 22.
g Prou. 8. 33.
h Prou. 2. 2. 5.
i Rom. 6. 17.
k Eph. 4. 23.
l Mark. 4. 10.
m Heb. 3. 13. 10. 24.
n Deut. 6. 7.
o Luk. 24. 13. 14.
p Prou. 15. 7. Prou. 10. 21.
q Pſal. 119. ver 6. 106.
r 2. Theſſ. 2. 17
s Heb. 13. 21.
t Matth. 11. 30
u Pſal. 119. 1. 1 3. Pet. 1. 8.
y Tit. 2. 10

THE ABRIDGMENT OF THE GOSPEL:

OR,

THE ORDER AND COVRSE OF MANS SALVATION, AS IT IS SET FORTH BY *ZACHARIE* THE FATHER of IOHN BAPTIST: *Luk.* 1. 67. &c.

Diuided into two parts.

1. TIM. 3. 16.
Without controuersie, great is the mysterie of godlinesse.



LONDON,
Printed by *Iohn Beale*, for *Ioyce Macham*.
1624.

TO THE RIGHT WORSHIPFVL Sr. ANTHONIE ROVS of *Halton* in *Cornwall* KNIGHT.

SIR, being called vpon, to prepare theſe Sermons for a new Impreſsion by reuiewing them, I haue emboldened my ſelfe, to requeſt your good leaue, that they may be entitled to your name. Neither let them I pray you be the more vnwelcome, becauſe they become (as it were) at a ſecond hand; but be pleaſed rather to interpret my purpoſe thus; that I would firſt trie them, how they could beare the light before I would aduenture them to your preſence. Now therefore that they haue once paſſed the hands and cenſure of others with ſome fauour, I haue ſo much the more courage to commend them to your vſe; not doubting withall, but that if at any they ſhall paſſe TAMAR, *the credit of your name, written in their front, ſhall much further their acceptance, chiefely with theſe, to whom your long continued reſpect to the truth of Religion, is not vnknowne, I hope alſo that your Worſhip will account this as an euidence of my loue to your ſoule, for which I muſt hold my ſelfe bound to haue care; becauſe albeit you liue not vnder my miniſterie, yet inaſmuch as out of that part of your faire Inheritance which lyeth heere, I receiue ſome of my maintenance, I muſt needs thinke it my duty to* beſtow ſome ſpirituall gift[a], *by which I might ſomething further you in your paſſage towards that* Countrey *which I truſt you ſeeke*[b]; *and for your obtaining whereof I will not ceaſe to pray. So, craning your pardon for my boldneſſe, I reſt, from* Modbury.

a Rom. 1. 11.
b Heb. 11. 14.

Your Worſhips in all Chriſtian reſpects,

SAM. HIERON.

THE ABRIDGEMENT OF THE GOSPEL.

The first Part; and the first Sermon.

Luke 1. verse. 67. &c.

Then his father Zacharias *was filled with the Holy Ghost, and prophesied, saying: Blessed be the Lord God of Israel, &c.*

The generall division of the whole place.

IN this passage of speech, in which the hymne of *Zacharie* is reported, two things are to be considered: first, the preface to it: secondly, the hymne it selfe. In the preface againe, there are two points obserued, first, the speciall enabling of *Zacharie* to this businesse: secondly, the generall nature of the thing performed. The enabling of *Zacharie*, is in these words, *He was filled with the Holy Ghost.*

By [*the Holy Ghost*] we must not here vnderstand the very essence and deitie of the third person in Trinitie, but the gifts and graces of the Holie Ghost, according as the word is often so taken in the Scripture [a]. By beeing *filled with the holy Ghost*, wee must not imagine, that *Zacharie* till this time was destitute of the graces of the Spirit, but this is the meaning, that at this time, and vpon this occasion, a more large and plentifull measure of the graces of Gods Spirit appeared in him. In this we may obserue, that *Zacharie* afflicted formerly with the dumbnesse of many moneths, hath not onely the libertie of his speech restored, but beeing endowed with a fuller portion of Gods graces, his tongue is made the instrument of the Holy Ghost, in vttering a matter of extraordinary consequence. From whence wee may collect this doctrine: That the comforts which God bestoweth vpon his afflicted seruants doe come in with a kind of aduantage: there is not onely a remouing of the affliction, but a bestowing withall of some speciall kindnesse. *Zacharie* is not onely now, not dumbe, but (which is more) is inabled by an extraordinarie measure of spirituall gifts, euen in an admirable manner, to set forth the whole mysterie of the redemption of mankind. We meete with like examples in holy Writ. Great was the affliction of *Ioseph*, *He was solde for a slaue, they held his feete in the stockes, and he was laide in yrons* [b]. But when the Lord had thorowly tried him, as siluer is tried, in the furnace of a long and greeuous affliction, he was not barely enlarged, but withall, aduanced to a place of great respect; *The King made him Lord of his house* [c], *&c.* *Moses* his triall is at large set downe in the story [d], his feare, his flight and his long seruice Midian; but when Gods appointed time came, hee not onely restored him to the fellowship of his owne country-men, but made him the guide and captaine of his people, so that he neuer wrought greater things by the hand of any meere man, then hee did by the hand of *Moses*. Notorious is the Historie of *Iob*, how hee was tormented in person, and wasted in estate: but when *the Lord turned his captiuity, he gaue him twice so much as he had before* [e], *and blessed his laste dayes more then the first* [f]. To this agreeth that of *Dauid*, who saith

The 1. doct.

a Ioh. 3. 34. Ioh. 7. 39. Rom. 8. 9.

b Psal. 105. 17, 18.

c Vers. 22.

d Exod. 2. 14. &c.

e Iob 42. 10.

f Vers. 12.

that the Lord did not onely *bring him out of the horrible pit*, but also *set his feete vpon a rocke, and ordered his goings* [g]. And that of the afflicted people is of like nature; *After two dayes* (say they) *he will reuiue vs*: that is not all, but *in the third day he will raise vs vp, and we shall liue in his sight* [h]. Hee would not onely pull backe his hand and forbeare to smite (which yet had beene much) but he would come as a skilfull and tender hearted Surgeon, to lappe vp their sores, to powre oyle into their wounds, *to giue them beauty for ashes, the garment of gladnesse for the spirit of heauinesse* [i]: neyther would hee alone in some little measure reuiue and quicken them, but he would giue that large measure of strength that they should *liue in his sight. They which went weeping*, doe not onely *returne with ioy*, but they doe ouer and aboue *bring their sheaues* with them [k].

g Psal. 40.2.
h Hos. 6.2.
i Isa. 61.3.
k Psal. 126.6.

The reason of the Lords so dealing proceeds; first, from his mercy: *He knoweth whereof we be made* (saith *Dauid*) *he remembreth that we be but dust* [l]: therefore lest his afflicted seruants should bee swallowed vp with heauinesse, and euen ouercome with discouragement, hee doeth not onely withdraw his hand of chastisement, but hee addeth some speciall mercy, to the end that they may bee comfortably assured, that whatsoeuer was done, was done to prepare them for a greater kindenesse. Secondly, it proceedeth from his Wisedome: hee knoweth that none do valew his kindnesses more, or are fitter to employ them to their owne good and the good of others, then those that haue beene most humbled by afflictions: according as no ground is so fit to receiue seede, euen with a full hand, as that which hath beene most torne with the plough, and beaten smallest with the labour of the husbandman: For this cause God is wont to make ready his seruants for great graces by great crosses: affliction is his schoole, in which he traines them vp for the best purposes.

l Psal. 103.14.

The Vse. This doctrine is full of comfort to all, who being vnder the crosse in what kinde soeuer, doe looke vp to the hand which smiteth, and seeke to profite by tribulation. The Lords yoke is vnpleasing to flesh and blood, and his chastisements like bitter pilles which cannot goe downe without much annoyance to the stomacke; but if thou wilt haue true solide comfort, looke not so much vpon the present grieuance, as vpon the *quiet fruit of Righteousnesse* [m] which will surely follow: and take it for a rule which neuer faileth, that the crosse (if care bee had to profite thereby) neuer departs but it leaueth a blessing behinde: God giues some speciall fauour or other in lieu of the former burthen. *Zachary*, who had beene dumbe tenne moneths, not onely speakes, but beeing furnished with a large portion of new grace, he speakes more heauenly than before. Learne thus to bee humbled with *Zacharie*, and loe, thus thou shalt be comforted.

m Heb. 12.11.

Doctrine 2. Secondly, from hence we are taught another doctrine; *That those whom God intendeth to employ in any speciall seruice, he furnisheth with gifts suitable to the nature of the businesse, in which he will employ them. Zacharie* is appointed to prophesie: the businesse is weighty, therefore hee is *filled with the holy Ghost*, that he may bee able to performe it. This may bee made plaine by many particulars: The Lord meant to send *Moses* vpon a seruice of great consequence. *I will send thee to Pharaoh*, [n] *&c. Moses* being guilty of his owne infirmity, was afraide to vndergoe it: *Oh my Lord, I am not eloquent* [o], *&c.*: The Lord supplyeth his want: *Goe now, and I will be with thy mouth* [p], *&c. Isaiah* being a vision in the presence of God, and considering the nature of the seruice to which he was called, cryed out, *Woe is me, for I am vndone* [q], *&c.* After this one of the Seraphims touching his mouth with a coale from the Altar, and the Prophet was thereupon so sensible of the supply of grace, that he was as ready to goe as the Lord was to employ him: *Here am I, send me* [r]. The same is to bee seene in *Ieremy*. God calling him, hee beganne to complaine of his insufficiencie: *O Lord behold I cannot speake, for I am a childe* [s]. Well, the Lord tooke away his feare, by bestowing a competencie of gifts; *Behold I haue put my words in thy mouth* [t]. Touching *Ezechiel*, as there is mention made of

n Exod. 3.10.
o Exod. 4.10.
p Verse 12.
q Isa. 6.5.
r Verse 8.
s Ier. 1.6.
t Verse 9.

Gods

Gods sending him [u], so there is also of Gods furnishing him [x]. Christ tolde his Disciples, that he would *make them fishers of men* [y], that is, that he would traine them vp to bee competently fit for the seruice to which hee ordained them: For this cause, before hee choose them, *he spent the whole night in prayer to God* [z], *hee breathed on them the holy Ghost* [a]. He willed them after his ascension, *to tarry at Ierusalem, vntill they were endued with power from on high* [b]. *Bezaleel* and *Aholiab*, insomuch as they were to worke in the tabernacle, *were filled with an excellent spirit* [c]: and when God chose *Saul* to the kingdome, *he gaue him another heart* [d]. If God should not thus deale, it were contrary to those principles of holy wisedome which himselfe hath left vpon record in his Word. *As vinegar is to the teeth, and smoake to the eyes, so is the slothfull to them that send him* [e]. *Hee that sendeth a message by the hand of a foole, is as he that cutteth off the feet* [f]. No wise man will send a foole on an arrand of moment: Who will set a fresh souldier ouer an armie, or entrust a dumbe man with an embassage? It were an odious imputation to the wisest God, to thinke him lesse carefull in his businesse, then men in their affaires. Besides, great is the corruption of our nature, our *heart wicked aboue all things* [g], *the imaginations of it are onely euill* [h]. Now, as *men do not gather grapes of thornes, nor figges of thistles* [i], so the heart of man, which is in it selfe, euen as a very mist of vanitie, and a forge of profane, godlesse, and irreligious thoughts, can not bring forth any good matter without speciall enabling.

u Ezec. 1. 3. &c.
x Exec. 2. 2. & 3. 1.
y Mat. 4. 19.
z Luk. 6. 12.
a Ioh. 20. 22.
b Luk. 24. 49.
c Exod. 35. 31
d 1. Sam. 10. 9
e Prou. 10. 26
f Prou. 26. 6.
g Ier. 17. 9.
h Gen. 6. 5.
i Mat. 7. 16.

This is a good admonition to all those which intend to enter into any seruice of weight, either in the Church or common-wealth. It is a dangerous thing to thrust ones selfe into the Lords businesse. Heauy will that saying be, when God shall say of any; *I haue not sent them, yet they ranne* [k]: And woe to him who shall be challenged with that; *Friend, how camest thou hither* [l]? Now hee that would know whether God hath sent him, must not stay for reuelations or some speciall informations from heauen, but hee must search his owne heart, to see with what graces he is furnished: If betweene the calling hee intends, and his sufficiencie, there be any proportion, there is an euidence of sending; where there is not, hee that vndertakes it, is but an intruder, and his reckoning will be terrible.

Vse.

k Ier. 23. 21.
l Mat. 22. 12.

Now followeth to consider the generall nature of the businesse to which *Zachary* was enabled: It is said, *he prophecied*. To *prophecie*, in Scripture signifieth two things: First, to foretell things to come, and so the word ordinarily signifieth in the olde Testament: Secondly, exactly and soundly to interpret the Scripture, to which sense the word is often applyed in the new Testament [m]. *Zachary* his *prophecying* may not vnfitly be referred to both: For hee partly foretolde things to come, as of *Iohn Baptist*, and partly also hee did excellently interprete things anciently written of the Messias: Once, this we see, that the holy Ghost in him was not idle, but did discouer it selfe in some holy and religious employment, so that hence this is gathered, *That the graces of Gods spirit wheresoeuer they be, are not idle, but are alwaies to be found in the doing of some spirituall good, according to their places and callings, who are indued therewith.* Zacharie *is filled with the holy Ghost*, and straitway he prophecieth: the more graces hee had receiued in himselfe, the more good proceedeth from him to others. *He that beleeueth on me* (saith our Sauiour) *out of his belly shall flow riuers of water of life* [n]. The graces receiued shall issue out to the refreshing of others. *Paul* saith, that *it pleased God to reueale his Sonne to him, that hee might preach him among the Gentiles* [o]; and that *God did comfort him in all his tribulations, that he might be able to comfort others* [p]. It is an expresse commandement; *Euery man as he hath receiued, so let him minister vnto another, as a good disposer of the manifold graces of God* [q]. Euery one is a Steward, not to engrosse Gods graces to himselfe, but to employ them to a common benefit. *The word* (saith the Prophet) *was in my heart as a burning fire shut vp in my bones, & I could not stay* [r]: and, *We can not but speake*, say the Apostles [s]. The gifts and graces of Gods Spirit are like the oyntment, wherewith *Marie* annointed Iesus

The 3. doct.

m 1. Cor. 14. 1. &c. 1. Thes. 5. 20.
n Ioh. 7. 38.
o 1. Gal. 1. 16.
p 2. Cor. 1. 4.
q 1. Pet. 4. 10.
r Ier. 20. 9.
s Act. 4. 20.

feete; the text ſaith, *The houſe was filled with the ſauour of it* [t]. It is truly ſaid, that Good is a ſpreader of it ſelfe [u]; It is like a candle in a workmans ſhop in a winters euening, which both giues light to the workeman, and to the paſſers by alſo.

t Ioh.12.3.
u *Bonum eſt ſui diffuſiuū*

Vſe 1. This, firſt may be an aduertiſement to thoſe, which being called to the ſeruice of the Church, are negligent in their places: ſome ſuch would be accounted learned and good ſchollers. But it cannot be ſo: Where the graces of God are, they are neuer idle: Where there is idleneſſe in action, there is emptineſſe in affection. It may be that in ſuch a loiterer as the Prophet ſpeaketh of, *Who lieth and ſleepeth, and delighteth in ſleeping* [x], there may be a great deale of confuſed knowledge, but certainely there is no ſanctifying learning: There is no holy Ghoſt in thy heart, if (thy calling requiring it) there be no prophecie in thy mouth; and what vſe is there of a head full of learning, with a mouth full of nothing? It is truely ſaid that the *Prieſts lippes ſhould preſerue knowledge* [y]: But why? to hoord it vp as miſers doe their corne? No: But that his lippes may *feede many* [z], and may *ſpread abroad knowledge*. Therefore alſo (ſaith the Prophet) *the people muſt ſeeke it at his mouth* [b]. Wherefore let vs holde this: The gifts of the Spirit and profitable employment cannot be ſeparated: he is not truly learned, who doth not truly labour: *When thou art conuerted ſtrengthen thy brethren* [c].

x Iſa.56.10.
y Mal.2.7.
z Pro.10.21.
a Prou.15.7.
b Mal.2.7.
c Luk.22.32.

Vſe 2. Secondly, this may haue a larger application to all; thus, *Paul* ſaith, *If any man haue not the ſpirit of Chriſt, the ſame is none of his* [d]: Now if wee would know whether Chriſts Spirit be in vs or no, we muſt follow Chriſts rule, of iudging the tree by the fruits [e]. Let vs ſee what comes from vs, which may be profitable to others in matters concerning life eternall. Where be thoſe particulars ſpoken of in the Scripture, *admoniſhing the vnruly, comforting the feeble minded* [f], *&c.* Where is our *conſidering one another to prouoke to loue and to good workes* [g]? Where be our prayers, exhortations and inſtructions in our families? Where ſuch fruits as theſe be are wanting, there the graces of Gods Spirit are not preſent. He that is not carefull in his place to profite others in the waies of godlineſſe, himſelfe is farre from any true taſte of godlineſſe. *Zacharie* was *filled with the holy Ghoſt*, and he was forthwith employed in a ſpirituall ſeruice, of which euen we haue the benefit to this day. Thus much of the Preface.

d Rom.8.9.
e Math.7.16.
f 1.Theſ.5.14
g Heb.10.24.

The diuiſion of the hymn into 2 parts.

The Prophecie or Hymne it ſelfe may be diuided into two parts: the firſt of which is touching Chriſt and the worke of Saluation by him wrought, vnto the 76. verſe: the ſecond is of *Iohn Baptiſt* and his office in reſpect of Chriſt. The former part againe may be cut into two members: Firſt, a propoſition (*Bleſſed be the Lord God of Iſrael:*) Secondly, the prooſe thereof,) *For he hath viſited and redeemed his people, &c.*

The 1. part. diuided.

In the propoſition we haue to note two things: Firſt, a duty performed: Secondly, A deſcription of the party to whom it is performed. The duty performed, is a *Bleſſing of God*. To *bleſſe God*, is an ordinary phraſe of Scripture, it betokeneth nothing elſe, but to giue thankes to God for his bleſsings receiued: Theſe words, *praiſe God*, or *bleſſe God*, or *giue thankes to God*, are indifferently tranſlated: it is all one as if *Zacharie* had ſaid, *All praiſe, honour, and thankes be giuen vnto God*. The doctrine commended to vs is this; *That the praiſing and bleſſing the name of God for his goodnes, is one part of that ſpirituall worſhip & ſeruice, which is owing from vs vnto God.* It is plaine by the text. For I aske what that was which *Zacharie* here performed: It muſt be anſwered, that he offred vp a ſacrifice of thankſgiuing to God. I aske againe, Did he therein worſhip God? Queſtionleſſe he did, and that which he did, proceeded from the Spirit of God, and could not chuſe but be acceptable before him. Out of theſe it muſt needes follow, that thankſgiuing is one part of that duty which is to be performed by vs vnto God. This will eaſily be made good by Scripture: *Call vpon me* (ſaith God) *in the day of trouble, ſo I will deliuer thee, & thou ſhalt glorifie me* [h]. *Let vs offer the ſacrifice of praiſe alwaies to God* [i], This kinde of ſeruice is in thoſe words compared to thoſe ſweete ſmelling ſacri-

Doctrine 4.

h Pſal.50.15.
i Heb.13.15.

fices

fices which in the time of the Law were offered to God. *Paul* bids *ioyne giuing of thankes with our requests which we shew vnto God* [k]: so that this duty is like the salt with which all our services must bee seasoned. Hence are the commendations giuen of it, *It becommeth vpright men to be thankefull* [l]: *It is a good thing to praise the Lord* [m]. *It is a pleasant thing, and praise is comely* [n]. Hence was *Dauids* care to giue euidence of speciall thankefulnesse vpon speciall occasions: from whence came that phrase of his, *A new song* [o], signifying his course of particular insisting vpon particular fauours. The default herein remaineth as a great staine in the good name of *Hezekiah*, *He did not render according to the reward bestowed vpon him* [p].

k Psal.4.6.
l Psal.33.1.
m Psal.92.1.
n Psal.147.1.
o Psal.40.3.
p 2. Chr. 32. 25.

This should prouoke vs to make conscience of this duty, euery man saying to his soule with *Dauid*, *My soule praise thou the Lord, & all that is within me praise his holy name* [q]. Thanksgiuing was ordained as an exercise for man in paradise, and shall be an exercise in heauen, when as all other exercises are determined. In heauen the word and Sacraments shall cease, but the *blessing of God* shall neuer cease, seeing it is the peculiar exercise of the Angels and Saints of the Lord: The more we practise this duty now, the more wee haue our *conuersation in heauen* [r]. If it be a seruice tedious vnto vs, heauen it selfe will be a burden. When this duty is named with the particulars of it, many will be ready to steppe forth and say with him in the Gospel, *All these haue I kept from my youth* [s]: we thanke God (say we) for all: but when it commeth to triall, the case will be like that of the tenne Lepers, *Tenne were cleansed, but one only returned to giue God praise* [t]. Many enioyers of Gods blessings, few which returne backe to shew their thankfulnesse. And this appeareth by three things: First, by our generall carelesnesse in the duties of Christian holinesse. True thankefulnesse stands not in words and shewes, but in the practise of obedience. The sonne in the Gospel who said, *I goe sir, yet went not* [u], was he dutifull? so he who saith, *I thanke God*, and, *Blessed be God, &c.* and yet careth not to dishonour God, is he thankefull? *Offering praise*, and *disposing ones way aright*, are coupled together as companions [x]: where the latter is wanting, the first is but a ceremony. He that hauing receiued a kindnesse from me, shall come and say, he thankes me, and when he hath turned his backe, shall doe mee a displeasure; I will neuer thinke him to be thankefull. He that commeth to God, like the Pharisee, with *Lord I thanke thee* [y] in his mouth, and yet maketh no conscience of sinne, is but a dissembler. Hee hath *Iacobs voyce, but Esaus handes* [z]. His words are the words of blessing, but his deedes are full of cursednesse. Sith then men generally liue in grosse sinnes to the dishonour of God, and to the discredit of religion, let their words be as they will, yet they shall be cast off as men guilty of vnthankefulnesse. The second signe of our vnthankefulnesse is, our passing ouer daily fauours without respect: health, liberty, rest, food, successe in our affaires, these things are daily bestowed, yet we vse them as swine, who eate the maste, but neuer looke vp to the tree from whence it falleth: wee goe to our meate, to our rest, to our labour without any signification of our acknowledgement from whom these things come; or of our opinion, that nothing can doe vs good without Gods blessing. The third signe is, the cursednesse of many of our language. S. *Iames* makes it a matter of impossibility, that God should be blessed by a cursed tongue, *Doth a fountaine at one place send forth sweet water and bitter* [a]? Swearers, railers, slanderers, vicious speakers; as holinesse cannot dwell in their hearts, so neither can their tongues be messengers of any true thankfulnesse vnto God. To conclude this point then, if we will be thought truly to worship God, let vs make conscience of the duty of thankefulnesse: if we will be thought truly thankefull, let vs declare our thankefulnesse by obedience, let vs take all occasions to blesse God for blessing vs, and let vs beware how we defile our tongues with cursednesse. Thus much of the duty to be performed.

q Psal.103.1.
The vse.
r Phil.3.20.
s Luk.18.21.
t Luk.17.17, 18.
u Mat.21.30.
x Psal.50.23.
y Luk.18.11.
z Gen.27.22.
a Iam.3.11.

Now followeth the description of the party to whom it must be performed: *the Lord God of Israel*. He is Lord of the whole earth, according to that in the Psalme:

The

b Psal.24.1. *The earth is the Lords and all that therein is* [b]. How then is he the God of Israel? By *Israel* is meant the Church and chosen people of God: and therefore the elect are called *the Israel of God* [c], and the true seruants of God, *Israelites indeede* [d]. The state and Church of Israel was a type of the Church of God, selected & called out from the rest of the world, to be *a peculiar people vnto himselfe* [e]: so then, *the God of Israel* is the God of his Church: this is his especiall dignity, as when a great man carries the name of Baronry. Hence we are taught two things, the one is this, *the absolute and impregnable safety of Gods Church*: the Lord is the God thereof. God would haue euen the very situation of Ierusalem to be a signe of his protection: *As the mountaines are about Ierusalem, so is the Lord about his people* [f]: *God is in the middest of it, therefore shall it not be mooued* [g]: *He will couer thee* (saith the Psalmist to the whole body of Gods people) *vnder his wings, thou shalt bee sure vnder his feathers* [h], *&c. Behold, he that keepeth Israel shall neither slumber nor sleepe* [i]. The Church of God is shadowed out by *Salomons bed: Three score strong men are round about it of the valiant men of Israel, they all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night* [k]. Deseruedly therefore said *Dauid, Blessed are the people whose God is the Lord* [l].

c Gal.6. 16.
d Ioh.1. 47.
e 1 Pet.2. 9.
The 5. doct.
f Psal.125.2.
g Psal.46. 5.
h Psal.91.4.
i Psal. 121. 4.
k Can 3.7,8.
l Psal.144.15.

The vse. This doth teach vs a good lesson. All kingdomes haue their periods, all states are subiect to innouation, onely the Church of God is of perpetuitie: *I will giue saluation in Zion* saith God [m], there shall bee *a place of refuge, and a couer for the storme and for the raine* [n]. Naturall men can see the vncertaintie of all outward things, and the vanitie of the greatest assurances, yet they take not the right course for safegard: some vse the policy of the *vniust Steward* [o]: some verifie the saying of *Salomon, The rich mans riches are his strong city, and as an high wall in his imagination*? so we put all desperately to an aduenture. The only way is, to cleaue to the Church of God, there *the Lord will create a defence* [q]. They which labour to keep the fellowship of Gods people *by the vnity of the spirit in the bond of peace* [r]; the Lord is their God, they shall be sure of the surest protection.

m Isa.46. 13.
n Isa.4.6.
o Luk.16.4. &c.
p Prou.18.11.
q Isa. 4. 5.
r Eph.4. 3.

The 6. doct. The other thing taught hence is, *That to be one of Gods people, a true liuely member of his Church, is a mans greatest honour.* It is (we see) Gods greatest honour, and his highest title, to be called the *God of Israel*, *the God of his Church*: Hee is (saith *Paul*) *the Sauiour of all men, specially of them that beleeue* [s]. In the Church God is knowne, there hee is worshipped, there he bestoweth the greatest prerogatiues, and thence hee receiueth the greatest honour. It is the chiefe honour to bee the God of his Church, so it is our chiefest dignitie to be true limbes of that societie. Hence was *Dauids* desire, to haue the Lord to *lift vp the light of his countenance vpon him* [t], and to be, though but *a Doore-keeper in Gods house* [u]. Out of the Church is no saluation; and, *What shall it profit a man to winne the world, if he should lose his soule* [x]?

s 1 Tim.4.10.
t Psal 4. 6
u Psal.84. 10.
x Mat.16 26.

The vse. Many are wont to say, *Who will shew vs any good*? [y] To those which so demand, I answer, Behold here the chiefest good: the best and most absolute preferment, *Seeke the kingdome of God* [z], labour to be one of Gods people, thou canst not haue a greater dignity.

y Psal.4.6.
z Math.6 33.

The

The ſecond Sermon.

Becauſe hee hath viſited and redeemed his people.

WE haue heard of the Propoſition, (that the Lord God of *Iſrael is to be praiſed.*) Now followeth the proofe thereof: *For he hath viſited and redeemed his people, &c.* The ſum of the proofe is; that God is therefore to be praiſed, becauſe of that great worke which he hath wrought for the good and ſaluation of his Church. Here we haue two things to ſpeake of: firſt, the parties to whom the benefit of this great worke appertaineth, and for whoſe ſake it is wrought: ſecondly, the worke it ſelfe.

Touching the firſt, they are *Gods people*, that is, thoſe which belong vnto the election of grace, and which are in Gods eternall counſell ordained vnto life. Hence we are taught, *That the bleſſings which doe directly and immediately concerne life eternall, onely thoſe are intereſſed in them, which are Gods people.* This is plaine in this place: For if the queſtion be, whom the Lord did *viſite and redeeme?* It is anſwered by the Spirit of God in *Zachary*, that hee *viſited and redeemed his people*: ſo ſpeaketh the Scripture. It was the ſaying of the Angell, *He ſhall ſaue his people from their ſinnes* [a]: there the benefite of *ſaluation* is reſtrained onely to Gods people. So againe, *I bring you tydings of great ioy which ſhall be to all the people.* The birth of Chriſt is a meſſage of ioy, but to whom? not to all: (for all doe not reioyce therein) but onely to the choſen of God: *The people*: *The*, is a word of ſpeciall diſtinction [b]. *Peace ſhall be vpon them, and vpon the Iſrael of God* [c]. Who be the Iſrael of God, but onely thoſe which are here termed *his people?* Aske then to whom belongs *Peace and mercy?* what, to all without diſtinction? No: but to the *Iſrael of God*: Conſider the courſe of the Apoſtles words. *Titus* 2.14. For whom did Chriſt *giue himſelfe?* whom hath he *redeemed from iniquitie?* whom hath he *purged?* Onely thoſe whom hath he choſen out to be *a peculiar people to himſelfe.* Chriſt ſpeaking of his death, tyeth it to his ſheepe: *I lay downe my life for my ſheepe* [d]: but who be *his ſheepe?* Euen thoſe which are *giuen to him of his Father* [e]. It is a ſpeciall ſpeech of limitation which Chriſt vſed in his prayer: *I pray for them, I pray not for the world* [f]. Many ſuch places might be gathered together. We heard how God is the God *of Iſrael*, the God of his Church: he is ſo the God of his Church as that none elſe can haue any intereſt in his loue.

The 1. doctrine.

a Math. 1. 21.

b Luke 2. 10.

c Gal. 6. 16.

d Ioh. 10. 15.

e Verſe 29.

f Ioh. 17. 9.

We heare much of ſaluation, of life eternall, or the glory to be reuealed hereafter: theſe things are great, and onely they are happy which ſhall enioy them. All men almoſt promiſe theſe things vnto themſelues: there is not amongſt vs the verieſt drunkard, or ſwearer, or vicious perſon, or vſurer, or deſpiſer of good things, but if you talke with him, he will make ſhew of a hope and expectation to be ſaued; of all other things, he maketh himſelfe beleeue that hee is ſureſt of that. But let vs learne this one thing, and meditate well of it, That eternall mercy, the benefite of redemption of Chriſt, the deliuerance from the bondage of ſpirituall enemies, theſe things belong not to all: Many, euen of thoſe which profeſſe Chriſt, and which ſay *Lord, Lord* [g], yea and which preach Chriſt, ſhall be

Vſe.

g Mat. 7. 21.

be thrust out at the day of separation. They be Gods peculiar people onely to whom these things appertaine. Looke to it, be sure thou art one of Gods people; otherwise, when mention is made of the things which concerne eternall life, I say to thee as *Peter* did to *Simon Magus*, *Thou hast neither part nor fellowship in this businesse*[h]. But how shall I know (wilt thou say) that I am one of Gods people? I will tell thee plainly: how is a man known to be one of the kings subiects? one (as we say) of the kings liege people? Euen by this: his obedience to the wholesome lawes of the kingdome. So in this, holy obedience is the marke and badge of Gods people: *My sheepe heare my voice*[i]. *Ye are my friends, if you doe whatsoeuer I command you*[k]. It is not the twangling of religion vpon the tongue, but the practise of holinesse in the life, which sheweth a man to be a Christian: Gods *peculiar people are zealous of good workes*[l]. To this therefore wee are now come: Wouldest thou be sure that the treasures of happinesse which are stored vp in Christ, belong to thee? enquire into thy selfe whether thou bee one of Gods people: Remember how Gods people are discerned, *They heare my voice*, saith our Saviour. If Christs voice in his word be not euen musicke in thy eares, yea *sweeter then hony and the hony combe*[m], *dearer then thousands of gold and siluer*[n], *the ioy and reioycing of thy heart*[o]: If the fruits of holinesse appeare not in thy life, but rather the *vnfruitefull workes of darkenesse*[p], those *workes of the flesh* which Saint *Paul* speaketh of[q]; thou art none of Gods people, no subiect to his Kingdome, but a very rebell and traitour to his Maiesty; and when thou thinkest to thrust in among Saints, to enioy the *felicitie of his chosen*[r], thou shalt heare that heauy sentence passe vpon thee and such as thou art; *Those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me*[s].

h Act. 8 21.
i Ioh. 10. 27.
k Ioh. 14. 14.
l Tit. 2. 14.
m Psal. 19. 10.
n Psa 119. 72.
o Ier. 15. 16.
p Eph. 5. 11.
q Gal. 5. 19.
r Psal. 106. 5.
s Luk. 19. 27.

Now we are come to the worke it selfe, where many things come in order to be touched: First, the fountaine and beginning thereof, [*He hath visited*] Secondly, the generall nature of the worke it selfe, [*Redeemed.*] Thirdly, the meanes of it, [*And hath raised vp the horne, &c.* Fourthly, the euidence of it; the testimonie of the Prophets, in whom the couenant of grace, and the oath of God to *Abraham* are at large recorded [*As he spake by the mouth, &c.*] Fiftly, the end of it [*That we being deliuered, &c.*] Of these shall be spoken in order.

The beginning & fountaine of all, is Gods visitation, [*He hath visited.*] There is a twofold visiting ascribed to God in Scripture: one of displeasure: *In the day of my visitation I will visit their sinne vpon them*[t], *The Lord commeth out of his place to visit the sin of the inhabitants of the earth*[u]. The other is of mercy; *The Lord visited* Sarah *as he had said*[x], that is, hee performed the good which he had promised. In this sense, the day of ones conuersion is called, *the day of visitation*[y]: So then here; *God hath visited*, that is, he hath graciously and mercifully looked vpon his people, he hath seene and beheld with a pittifull eye the misery and bondage of his chosen, and he is now, as it were, come amongst men to shew them kindenesse. This *visiting* on Gods part hauing this signification, and being heere put in the first ranke, is the ground and spring of all which followeth; and it affords vs this doctrine: *That the kindnesse and mercy, and free grace of God, is the beginning and fountaine of all those good things which doe concerne eternall life.* Consider the place: Many things are here spoken of redemption: of a *Horne of saluation*; of a *Couenant and oath* of grace: But whence proceed all these, but from the sole mercy of God; euen from his gracious disposition to visite his people? Where visiting is, there is presupposed a very wofull estate: *Visite you yonder cursed Woman*, said *Iehu* of *Iezebel*, meaning to respect her aboue her deseit[z]. It is easie to shew out of the Scripture, how the loue, mercy, and grace of God are noted, as the beginning of those things which concerne saluation. *The Lord* (saith *Moses* to the olde Israelite) *did not set his loue vpon you, nor chuse you, because ye were more in number then any people, &c. but because the Lord loued you,*[a] *&c.* Now the people of Israel were a tipe of Gods people: Canaan a tipe of heauen: it was Gods free loue

t Exod. 32. 34.
u Isa. 26. 21.
x Gen. 21. 1.
y 1. Pet. 2. 12.
z 2. King. 9. 34.
a Deut. 7. 7, 8.

Doct. 2.

which

which mooued him to bring them into Canaan; it is his free grace for which he vouchsafeth to aduance vs to heauen. When mention is made of the course and order of our saluation, these and the like speeches still come in: *So God loued the world*[b], *the good pleasure of his will*[c], *freely by his grace*[d], *not by the workes of righteousnesse which we had done, but according to his mercy*[e], *not that we loued God, but that he loued vs*[f], *who hath giuen vnto him first*[g]? These speeches agree with the matter of speech here vsed, and doe shew plainly that there was nothing in man to moone the Lord to reach out his arme of deliuerance; all proceeded from the absolute and vndeserued freedome of his grace. Many things there were in man to prouoke God in his iustice finally to forsake him, nothing which might induce him to shew the least degree of fauour.

b Ioh.3.16.
c Eph.1.5.
d Rom.3.24.
e Tit.3.5.
f 1.Ioh 4.10.
g Rom.11.35

Besides that, this doth ouerthrow all Popish opinion of merit, and (which is the maine end of all) sets out the grace and mercy of God to the full; it serueth to quicken in vs that duty of thankefulnesse, of which we heard before, and which *Zachary* did heere proforme. A great blessing requireth great thankes, but the freer the blessing is, the greater should the thankfulnesse be. *All my fathers house* (said *Mephibosheth* to *Dauid*) *were but dead men before my Lord the King, yet didst thou set thy seruant among them which did eate at thine owne Table*[h]. The lesse desert he found in himselfe, the more deeply did hee hold himselfe bound vnto *Dauid*: so that when we looke vpon the greatnes of the blessings on the one side, (namely, life eternall, and a kingdome which cannot be shaken) and then the smalnesse of our own desert on the other side, who were but dead men before the Lord, *euen dead in trespasses and sinne*[i], we may well say with *Dauid*, *What shall we render vnto the Lord*[k]? This must needes condemne our carnall mindednesse: some things doe sometimes fall from vs, by way of thankfulnesse for outward things, as health, peace, seasonable weather, and such like: but the greatest blessing, the chiefest fauour, & to which of all other we can lay least claime, is scarsely once made mention of: *Blessed be God that hath visited vs when we were dead in sinne; thankes be to God for his sonne Christ Iesus. How are we bound to his maiesty, who hath shewed vs his mercy, to redeeme vs.* It is a rare thing to heare of such a speech. It shewes that we minde onely *earthly things*[l]. Corne and wine, a full basket, and a full barne, these things will affect vs; but the Lords mercifull visitation in his Sonne Christ, in pulling vs out of the iawes of Sathan, cannot moone vs: It is a fearfull signe, euen that we are enthralled vnto Sathan, and in the very *bond of iniquity*[m]. For did we feele and apprehend our owne desert, to be eternally forsaken, and the riches of Gods mercy in visiting vs with his saluation, our spirites would be so rauished therewith, that all other things would seeme vile and base in comparison of this one. Thus much for the fountaine of this great worke, which serueth notably to beate downe Merite, and to stirre vp thankfulnesse.

h 2.Sam.19. 28.
i Eph.2.1,
k Psal.116 12.
l Phil.3.19.
m Act.8.23.

Vse

The generall nature of the benefite is set downe in this word [*Redeemed*] To *redeeme* is (as we know) to buy out: the very word in the common vsage of it presupposeth a bondage and captiuity. Whereupon iust occasion is giuen vs to consider *that miserable seruitude in which by nature we are all.* This *seruitude* is said to be vnder *the power of darknesse*[n], that is, vnder the power of spirituall enemies, which are three: first, sinne; secondly, death; thirdly, the deuill. Sinne makes vs subiect vnto death: for *the wages of sinne is death*[o]. Death bringeth vs into the full and absolute power of the diuell: That wee are naturally seruants to sinne, it is plaine by the Apostles complaint; *I am carnall, solde vnder sinne*[p]. It is a true rule, *To whomsoeuer we giue our selues as seruants to obey, his seruants we are*[q]: and *whosoeuer committeth sinne, is the seruant of sinne*[r]: Now it is apparent, that naturally *we obey sinne in the lusts thereof*: and *giue our members as weapons of vnrighteousnes vnto it*[s], euery member hath his taske in the seruice of sin, as the Apostle shewes[t]; and whereas slaues and bondmen doe their seruices and base offices grudgingly and discontentedly, wee doe the businesse of sinne, willingly, readily, and ioyfully.

Dott.3.

n Col.1.13.
o Rom.6.23.
p Rom.7.14.
q Rom.6.16.
r Ioh.8.34.
s Rom.6.12, 13.
t Rom.3.13. &c.

fully. Againe, that we are slaues to eternall death, it cannot be denyed. For what was it which God said to *Adam: In the day that thou eatest thou shalt die the death*[u]? As soone as he had sinned, that sentence had laid hold vpon him, & death eternall became his portion. Now, lastly, for bondage vnder Sathan, the Apostle saith, that so long as we are *the children of disobedience* [x] *he worketh in vs*, we are in his snare, and *are taken of him at his will* [y]. This is the common slauerie of all, there is not the greatest, nor noblest, nor mightiest, nor faireſt, nor wealthiest among the sonnes of men, but hee is in his naturall estate thus enthralled. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *We were neuer bond to any* [z], yet tell the *Sonne shall make them free* [a], this is their captiuity. We reade of the bondage of the Israelites in Egypt, their they were *kept vnder with burdens, and made wearie of their liues by sore labour* [b]; vnder the Philistims [c]; vnder the Midianites [d]; vnder other nations [e]; of the slauery of *Sampson bound with fetters* and made to *grinde* [f] like a horse: These particulars were greeuous to be borne, but to this spirituall captiuity they are nothing. When basenesse and crueltie, and spite are ioyned together in an oppressor, how heauy must the yoke needes bee? Now, what baser thing then sinne; what more cruell then death; what fuller of venom then the deuill? who is able to describe the misery of that bondage, where there is such a concurrence of such a threefold extremitie? This is our slauerie, this is that from which we are redeemed: from sinne vnto holinesse, from death vnto life eternall, from the power of Sathan into the glorious liberty of the sonnes of God. For this purpose a *Price* [g] was paid, but of no common value; (for *we are not redeemed with corruptible things* [h], *he gaue himselfe a ransome* [i], *he tooke on him the forme of a seruant* [k], to free vs from this eternall slauery. We may truly say, *This was the Lords doing*, and I pray God it may be *marueilous in our eyes* [l].

u Gen 2.17.
x Eph.2.2.
y 2 Tim.2.26
z Ioh.8 33.
a Vers.36.
b Exod.1.11, 14.
c 1 Sam.13, 19,20.
d Iud.6.3,4.
e Psal.66.12. 78,60, 61.&c
f Iud.16.21.
g 1 Cor.6.20.
h 1 Pet. 1.18.
i 1 Tim.2.9.
k Phil.2.7.
l Psal. 118.23.

Vse 1. Here is first a good Lecture of humility, the best, and the hardest lesson of all others: the best, because I may say of it as *Iacob* did of *Bethel*; *This is the gate of heauen* [m]: the hardest, because we are full of selfe-loue, and there will bee no small adoe to make vs *low in our owne sight* [n], and as nothing in our owne seeming. Let vs in this word [*Redeeme*] (as in a glasse) behold what we are, and what iust matter we haue of humility, and how little reason to bee secure. The very name of a seruant, or bondman, or vassall, were enough to put a man downe in his own conceit, but to be seruant to so base a thing as sinne, to so hatefull a person as the diuell, to so terrible a thing as eternall death, I doe not see how any man may bee able to expresse it. Whosoeuer therefore thou be, who *hast bin foolish in lifting vp thy selfe* [o], thinking better of thine owne soules estate then there is cause, henceforth *lay thine hand vpon thy mouth*, learne *to abhorre thy selfe in dust and ashes* [p]: remember that whatsoeuer opinion thou hast conceiued of thy selfe, yet the verdict of the Scripture (which is the voice of God) is, that thou art by nature a slaue vnder the power of darkenesse: Sathan is the prince of darkenesse, thou art his subiect; hell is the kingdome of darkenesse, and that is thine inheritance. When thou considerest this, *smite thy breast with the Publican* [q], pray the Lord to humble thee, that the glad tydings of saluation in Christ may be welcom to thee.

m Gen.28.17.
n 2 Sam.6.23
o Prou.30.32.
p Ioh.29.6.
q Luk. 18.13.

Vse 2. Secondly, heere is also a good lesson of obedience; *Yee are bought for a price therefore glorifie God,* [r] *&c.* It is a very direct inference. God hath redeemed vs, freed vs from thraldome and from captiuity: what should we refuse to doe for him, euen by way of thankefulnesse? Besides, it is a matter of great equitie: *Ye are not your owne*, saith the Apostle [s]; we are not in our owne power, his wee bee who hath redeemed vs: and wherefore hath he redeemed vs? what, that we should still serue sinne, that we should follow the vaine conuersation of the world, and bee led by the sway of our owne hearts? Surely no; But to bee *zealous of good workes* [t]. I say then with *Paul: How shall we*, who are thus redeemed, and to this end redeemed, *liue yet in sin?* Shall we liue to the dishonor of God, to the shame of

r 1 Cor.6.20.
s Vers 19.
t Tit.2.14.
u Rom.6.2.

religion

religion, ſerueth our owne luſts, and drowning our ſelues in the pleaſures of ſin, who haue receiued ſo great a deliuerance? God forbid. What ſhall wee thinke of the vnthankefull Iſraelites, who being mightily deliuered out of bondage, yet cryed, *It had beene better for vs to ſerue the Egyptians*[x]? Wee muſt needes ſay they were vnworthy of ſo great a bleſsing. Take heede wee do not make it our owne caſe. God hath ſent his Sonne to redeeme vs, and to free vs from the thraldome of death, of ſinne, and of Sathan: We profeſſe that we reioyce in this: yet when we be called vpon to ſhake off the yoke of ſinne, & to become the *ſeruants of righteouſneſſe*[y], we ſeeme to ſay as thoſe Iſraelites did, *Let vs be at reſt*: Wee would be content, to be freed from death, the wages of ſinne, but the buſineſſe of ſinne we would rather then our life wee might continue in. We haue ſome corrupt humor or other, that, let the Lord ſay what he will, wee muſt needs giue ſatisfaction too. Men would *ſerue God and Mammon* too[z], God and *their luſtes* too[a], God and drunkenneſſe too, God and whoredome too, God and there pleaſure too. This is a poore religion: this is a ſlender requitall for ſo great a benefit as redemption: Thoſe which are redeemed, are redeemed *from their vaine conuerſation*[b]. If thou bee enſnared in the ſenſuall delight of thine owne ſinnes, I cannot ſee how it can be ſaid of thee, that thou art one of Gods redeemed. When a battell is ended, can it be ſaide, that ſuch a one is ranſomed from the enemy who ſtill followeth his campe, and willingly doth whatſoeuer he commands? No. If I ſee the line in the ſeruice of ſin, I am ſure thou art not yet within the compaſſe of redemption. Remember we this Vſe: when thou heareſt Redemption ſpoken of, thinke thou; *Hath God redeemed vs by his Sonnes blood, and ſhall I draw backe and chuſe rather to runne mine olde courſe in following the luſts of ſinne? God forbid: Say rather; O Lord, I am thine, thou haſt bought mee, thou haſt paied full dearely for me, thou haſt beſt right vnto me: thee will I ſerue: O ſtrengthen me by thy grace, that my ſecret ſinnes may not enſnare me, that corruption may not get dominion ouer me.*

x Exod. 14. 12

y Rom. 6. 18.

z Luk. 16. 13.
a Phil. 3. 19.

b 1 Pet. 1. 18.

The third Sermon.

Verſe 69.

And hath raiſed vp the horne of ſaluation vnto vs in the houſe of his ſeruant Dauid.

The points to be handled in this Sermon.

THe next thing which comes to be handled, is the meanes by which this great worke of redemption is effected, and that is ſet down in this verſe. Where we haue two things to conſider: firſt a matter done [*He hath raiſed vp the horne of ſaluation vnto vs*:] ſecondly, the place where it is done, [*In the houſe of his ſeruant* Dauid.]

In the former point, two things muſt be enquired: firſt who is meant by this *horne of ſaluation*. Secondly, why the party meant by this title is ſo ſtiled. He that is here meant by the *Horne of ſaluation*, is *Ieſus Chriſt*: For *vnder heauen their is giuen no other name whereby we muſt be ſaued* [c], and, *to him giue all the Prophets witneſſe* [d]. If he then be the party whom all the Prophets pointed at, as the alone reſtorer of mankinde, if there be no other meanes of ſaluation; who would be ment by the *Horne of ſaluation*, but onely he? Now for the next, why he ſhould be ſo entitled, it will eaſily appeare, if we conſider the vſuall forme of ſpeaking in the Scripture. The Spirit of God is wont by this word [*Horne*] to note out *Power* and *Strength*: as in thoſe words, *All the hornes of the wicked will I breake* [e], that is, *I will take downe and abate the height and ſtrength of the wicked*: and *Ieremy* ſpeaking of the ruine of the Kingdome of Moab, ſaith thus, *The horne of Moab is cut off* [f]. The power and greatneſſe of ſtates and kingdomes and common-wealths is often deſigned in Scripture by that word, as in *Daniel* and elſe-where. It is a ſpeech borrowed from horned beaſts, whoſe ſtrength lieth in that part, and which vſe it both for defence if they be aſſaulted, and for offence if they haue an intent to vanquiſh. So that by an *Horne of ſaluation* is rightly vnderſtood (as it is is vſually tranſlated) *a Mightie ſaluation*, *a Sauiour of admirable and exceeding power*. Hereupon then we haue occaſion to diſcourſe of the power and ſtrength of our Sauiour, and that two waies: firſt, as it concerneth the ſaluation of his Elect: ſecondly, as it reſpecteth the confuſion of the wicked.

c Act. 4.12.
d Act. 10.43.
e Pſal. 75.10.
f Ier. 48.25.

The 1. doctrine.

Touching the firſt, this is the doctrine: *That Ieſus Chriſt is euery way furniſhed with ſufficiencie of power, for the accompliſhment of the worke of Redemption which he vndertooke.* This is eaſily proued. *It pleaſed the Father, that in him all fulnes ſhould dwell* [g]. If all *Fulneſſe*, ſurely the *Fulneſſe of power*: and the word [*dwell*] is very effectuall, ſignifying the perpetuitie of his power: it is not for a turne or two; but eternally remaining in him, for the beginning, continuing, and perfecting of the ſaluation of his choſen. Againe, it is ſaid of him, that *God the Father hath ſealed him* [h]. God hath (as it were) ſet a marke vpon him, and noted him out, as the onely Sauiour. *He hath lifted him vp.* Now it were a diſparagement to the wiſedome of God, to call the whole world to a dependance vpon him for their ſaluation, if he were not in full and abſolute manner able to effect it. Thirdly, if we conſider the nature of that which he was to doe formans redeeming, we ſhall ſee his power to effect it. He had two things to doe, if he would procure our ſalnation. Firſt he was to ſaue from deſtruction (which was due for the multitude of

g Col. 1.19.
h Ioh. 6.27.
i Act. 5.31.

our

our ſinnes.) Next he was inueſt into eternall happineſſe, into which (becauſe of our ſpirituall nakedneſſe) the iuſtice of God could giue vs no admiſsion. To doe the former of theſe, he tooke vpon him our ſinnes, he *bare them in his body* [k], he was *made ſinne* [l], and, *that hand-writing which was againſt vs, hee tooke out of the way* [m], and vpon his croſſe *triumphed* [n] ouer all our ſpirituall enemies. To accompliſh the latter, hee put vpon vs his owne righteouſneſſe, that weeſo being clothed whith that *white rayment* [o], and with the *garment of ſaluation* [p], as *Iacob* with the apparrell of his brother *Eſau* [q], might obtaine the bleſsing. Thus is that fulfilled which was ſaid: *God gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting* [r]. *Should not periſh*, that hee did by being our *Redemption* [ſ]: *But haue life euerlaſting*, that he brought to paſſe by becomming *our righteouſneſſe*. Many things might eaſily be produced for this purpoſe, but theſe may ſuffice. Onely this one thing is to be noted, that the *ſaluation wrought* by Chriſt, as it may bee called *mighty*, becauſe of the preſent fulneſſe, ſo doth it deſerue the ſame name, becauſe, beeing done, nothing is able to vndoe it. *Othniel* deliuered the Iſraelites from *Chuſhan*, and is therefore called the *Sauiour* [t], yet they fell after [u] into the hand of *Moab* [x]. *Ehud* reſcued them from the Moabites [x], yet became they ſeruants to the Canaanites [y]. And a Phyſician is ſometimes a meanes of health, in one diſeaſe, yet the ſame party may after ſicken, yea and die for all that. But in this worke of redemption it is otherwiſe, it is a thorow peece of worke. *He that beleeueth &c. ſhall not come into condemnation, but hath paſſed from death to life* [z]. *I giue my ſheepe eternall life, they ſhall neuer periſh* [a] *&c.* Thus we ſee how Chriſt is a *Horne of ſaluation:* The *ſaluation* procured by him is plentifull, (euery way anſwerable to our ſpirituall neede) and perpetuall, no ſinne of man, no malice of hell is able to vndoe it.

k 1. Pet. 2. 24.
l 2. Cor. 5. 21.
m Col. 2. 14.
n Verſ. 15.
o Reu. 3. 18.
p Iſa. 61. 10.
q Gen. 27. 25.
r Ioh. 3. 16.
ſ 1. Cor. 1. 30.
t Iud. 3. 9.
u Verſ. 12.
x Verſ. 28. &c.
y Iud. 4. 2.
z Ioh. 6. 24.
a Ioh. 10. 28.

The firſt vſe hereof is, to let vs ſee the wrong Popiſh religion doth to the whole myſterie of Chriſt. He is called (as we haue heard) *a Horne of ſaluation*, becauſe of his abſolute ſufficiencie to effect that worke of ſaluation which hee hath vndertaken. Papiſts, as though Chriſt were not ſufficient, or his *horne* ſtrong enough to batter downe the kingdome of the deuill, and fully and wholly to reconcile vs to God, adioyne other things, as it were to ſupply that which is wanting in him, or to perfit that which he hath begun: as for example, with his offers of grace, our free will; with the righteouſnes, our goods workes; with his ſatisfaction for eternall puniſhment, our ſatisfaction for temporall puniſhment, either here in earth, or in Purgatorie; with his interceſsion, the interceſsion of Saints. Thus they haue maimed the worke of Chriſt, and by their groſſe and vnfitting patcheries haue vtterly defaced it. Wee muſt beleeue the Scripture, which calleth Chriſt an *Horne of ſaluation*, that is, (as it ſeemes to be expounded by the Apoſtle) one, *who hath by himſelfe purged our ſinnes* [b] that which he hath done is a worke compleate and entire; hee himſelfe onely, without any aſsiſtance, hath and doth effect it. Many things are left vnto vs by way of obedience, but nothing by way of promoting that which he hath begunne. Thus this Phraſe [*a horne of ſaluation*] is as an *Horne* of yron, to breake downe all thoſe vnwarrantable ſupplies, which the Church of Rome conioynes & couples with the abſolute and all-ſufficient worke of Chriſt. *The 1. vſe*

b Heb. 1. 3.

Secondly, this is a doctrine full of comfort to euery humbled Chriſtian: as for example; thou ſeeſt weakneſſe in thy ſelfe, of vnderſtanding, of will, of affection, of action, thou art vnable to doe any thing by which God might bee pleaſed or thine owne ſoule helped forward vnto life: Turne now the eyes of thy faith to this *Horne of ſaluation*: thou ſhalt not finde ſo much weakneſſe in thy ſelfe, as thou ſhalt finde might and power in him; not ſo much emptines in thy ſelfe, as fulnes in him; not ſo much pouerty in thy ſelfe, as plenty in him; and happy thou if the apprehenſion of thine owne weakneſſe, make thee to long to be eſtabliſhed and vpheld by his power. Offenders were woont of olde to flie for ſuccour and ſafegard to the *Hornes of the Altar* [c]: ſo when thou feeleſt thy ſelfe purſued by Sathan and *Vſe 2.*

c 1. King. 1. 50

and euen to be arreſted by the wrath of God, flie to this *Horne of ſaluation* labour to hold faſt vpon it by faith: ſay, as *Iacob* did to the Angel; *I will not let thee goe, except thou bleſſe me* [d]. This is the ſureſt couert: *thou ſhalt be ſure vnder his feathers his truth ſhall be thy ſhield and buckler* [e]. Thus much touching the power of Chriſt for the ſaluation of his choſen.

d Gen 32.26
e Pſal.91.4.

Doctrine 1.

The next is, *that he is of abſolute power for the full and finall ouerthrow and confuſion of his enemies.* For Chriſt is armed either way; he is a *Horne* both to defend and to ſtrike: He is a *precious ſtone*, and is he a *ſtone of offence* [f], and euen in that, that hee is an ouerthrow to the wicked, hee is a ſaluation to his choſen: according to that ſaying of *Pauls*, that perſecution was to the *aduerſaries a token of perdition*, and to them which were troubled, a *token of ſaluation* [g]: and ſo the ſame Apoſtle ſaith, that by the *fall of the Iewes, ſaluation commeth to the Gentiles* [h]. And of this power we muſt conſider neceſſarily: now what and how great it is, may be gathered out of the ſecond Pſalme. In the beginning of the Pſalme, mention is made of the oppoſition of the world, and men of all ſorts, againſt the ſpirituall kingdome of Chriſt Ieſus: *The Kings of the earth band themſelues* [i], *&c.* Afterwards [k] is ſet downe both the eaſineſſe and the irrecouerableneſſe of there deſtruction. Hee is compared vnto ſome mighty man, hauing in his hand an yron ſcepter, or mace of braſſe; his enemies are likened to an earthen pot. Now common ſenſe teaching vs how eaſie the breaking of a Potters veſſell is with a rod of yron: A knocke with an inſtrument of much more weakneſſe were ſufficient to breake it, but beeing of yron, the very weight of it alone, muſt needs cruſh it into many peeces. As the compariſon ſheweth the eaſineſſe of the wickeds ouerthrow, ſo it maketh knowne the irrecouerableneſſe too. And therefore the breaking of a Potters veſſell is vſuall in the Scripture, to ſignifie an vtter and irrecouerable deſtruction [l]. I remember what is ſaid of Antichriſt, one of Chriſt ſtrongeſt aduerſaries, that yet Chriſt ſhall eaſily deſtroy him, euen with the *breath of his mouth* [m]. *His enemies ſhall licke the duſt* [n]: *He ſhall wound euen Kings in the day of his wrath, and ſmite the head ouer diuers countries* [o]. This was *the ſtone cut without hands*, ſeene by *Nebuchadnezzar* in his dreame; *which ſmote the image vpon his feete, and brake them to peeces* [p].

f 1.Pet.2.6.8.
g Phil 1.28.
h Rom.11.11.
i Pſal.2.2.
k Verſe 9.
l Iſa.30.14. Ier. 19.10,11
m 2.Theſ.2 10
n Pſal 72.9.
o Pſal.110.5.6
p Dan.2.34.

The vſe.

This is a caueat to all the wicked enemies of the grace and kingdome of Chriſt Ieſus, they may heere ſee the certainty of their abſolute ouerthrow. A head of glaſſe, againſt a head of braſſe, what will become of it? *The thiſtle that is in Lebanon, ſent to the Cedar that is in Lebanon*, ſaid *Ieboaſh* king of Iſrael to *Amaziah* [q]. Far greater is the difference betwixt this Horne of the houſe of *Dauid*, & thoſe preſuming weaklings, which are not afraid to withſtand him. To all ſuch I ſay with the Apoſtle, *Do ye prouoke the Lord to anger? are ye ſtronger then he* [r]? But thou wilt ſay to me, who be theſe enemies of Chriſt, whom he thus quell, and deſtroy? I anſwer, they are his enemies, who *will not that he ſhould reigne ouer them* [s]. But now doth Chriſt reigne? With his word: this is the ſcepter of his kingdom, & the *rod of his mouth* [t]. They that obey his word are his ſubiects, they that diſobey are his enemies. But what is it to obey his word, to be preſent now and then at the preaching of it? No: For ſo be many ſleepers, ſcorners, atheiſts, church-papiſts, drunkards, whooremaſters, vſtryrs, &c. all which notwithſtanding ſhall be ſhut out of the new Ieruſalem [u]. But to obey the word, is, to be ruled by the word, to walke according to the rule [x] of the word. *You are my friends, if ye doe whatſoeuer I command you* [y]. If any man heare the word of Chriſt neuer ſo often, yet do yeeld no obedience to it, he ſhall haue his part among Chriſts enemies. So then, Chriſt is a *horne* of power to bruiſe his enemies. Art thou none of his ſubiects, doſt thou not ſuffer his word to beare ſway with thee, & to reforme thy corrupt and carnall converſation, but liueſt rather in groſſe ſins, to the diſgrace of it, and to the reproch of the profeſſion thereof? thou art in enemy to his Maieſty, and one of thoſe whome he will confume with the breath of his mouth, and whom with the rod of his wrath

q 2.King 14.9
r 1.Cor.10.22
s Luke 19.27.
t Iſay.11.4.5.
u Reu 21.8. 22.15.
x Galat.6.16.
y Ioho.15.14

he

he will breake in peeces like a potters veſſell.

We are now come to the ſecond point, the place where this *Horne of ſaluation* is raiſed vp; *In the houſe of his ſeruant* Dauid. That we may make the beſt vſe of this place, we muſt conſider in what ſtate *Dauids* houſe was then when *Zachary* endited this hymne. The *houſe of Dauid* was the ſtocke royall, and to his lawfull heires belonged the Crowne of *Iudah*; but, at this time, *Dauids* kingdome was decayed, the glory of it was dimmed and defaced, the gouernement and ſoueraignetie was fallen to ſtrangers; the next heire, as the right of his ſucceſsion was not ordinarily and vniuerſally knowne, ſo he liued in poore eſtate: *Ioſeph* was become a Carpenter. Out of this decaied family of *Dauid*, was this *Horne of ſaluation* raiſed: It did *bud* [z] *out* of this dead ſtock, euen *as a root out of a dry ground* [a]. Thus at once were ioyned in Chriſts perſon, nobility, and pouerty. Nobility in regard of birth (he was of *Dauids* ſtocke:) pouerty in reſpect of his preſent eſtate, the glory and pompe of the kingdome being quite ouerthrowne. Out of this, foure profitable points are to be obſerued.

z Pſal. 132.17
a Iſay. 53.2.

The firſt is: *That that Chriſt in Whome wee beleeue, is the very ſame which was to come into the World, and beſides Whom no other is to be looked for.* The Scripture had foretolde that he would be the ſonne of *Dauid*, and riſe out of his ſtock. *The Lord hath ſworne in truth vnto* Dauid, *and he will not ſhrinke from it ſaying; Of the fruit of thy holy will I ſet vpon thy throne* [b]. *He ſhall ſet vpon the throne of* Dauid [c]. *I will raiſe vnto* Dauid *a righteous branch* [d]. As it is cleere in the olde Teſtament, that the Meſsias ſhould be made of the ſeede of *Dauid* according to the fleſh; ſo the new Teſtament euidently ſhewed how the ſame was fulfilled in Chriſt: for this cauſe the Euangeliſts doe labour to make manifeſt the diſcent of *Ioſeph* and *Marie* from *Dauid*. *Mathew* [e] maketh it plaine, how notwithſtanding the meane eſtate which *Ioſeph* was fallen into, yet the right of the kingdome reſted in him *Luke* [f] ſhewed how *Mary* was naturally deſcended out of *Dauids* loines. But *Matthew* and *Luke* ioyne in *Zorobabel*, and from him deriue the line both of *Ioſeph* and *Marie*; of *Ioſeph* by *Abiud* [g], of *Marie* by *Rheſa* [h]. So that our Sauiour, by *Mary* was borne of *Dauid*, by *Ioſeph* was next heire to the Crowne: For although he came not of *Ioſeph* according to the fleſh, yet beeing the next of his kinne, and *Ioſeph* being childeleſſe, he was by the Law (of force among all the Iewes) to ſucceed him as his lawfull heire. This right of Chriſts was apparent: the *Starre* ſhewed it: *Herod* [k] perceiued it: Chriſt acknowledged it [l]: *Pilate* granted it [m], & the Iewes when that matter was queſtioned before *Pilate*, could not tell whom to name againſt Chriſt but *Cæſar* [n].

The 3. doct.

b Pſal. 132.11
c Iſay 9.7.
d Ierem. 23.5
e Math. 1.
f Chap. 3.
g Math. 1.13.
h Luke. 3 27.
i Math. 2.2.
k Verſe 7.
l Ioh. 18 37.
m Ioh. 19.15.
n In the ſame verſe.

This ſerueth notable for the confirmation and ſetling of our faith in a point of the greateſt moment, and in which it is dangerous to be miſtaken. For what reaſon haue wee to relie vpon Chriſt for ſaluation, vnleſſe we be aſſured that hee is the annointed of God, euen that very Sauiour, vpon whom wee may boldly depend? Our Sauiour tolde vs, that there ſhall *ariſe falſe Chriſts* [o]. how ſhall we bee able to diſcouer them, and auoide deceit by them, if wee bee not ſetled in this point? It is good for vs therefore to marke how the old and new Teſtament do herein agree, that out of the harmony of both, we may for the grounding of our faith deriue a comfortable concluſion.

The Vſe.

o Math. 24.23

The ſecond point obſerued from hence, is: *That our Sauiour Chriſt is a perſon of great nobilitie, euen the nobleſt that euer was.* For one way hee was the eternall Sonne of the moſt High, and an other way (as man) lineally deſcended from the Patriarks and renowned kings of Iudah. It is a very honourable ſtile which is giuen him in Scripture, far ſurpaſſing the royall ſtile of any earthly monarch: *Wonderfull; Counſeller, The mighty God, The Euerlaſting Father, the prince of Peace* [p]: *I will make* (ſaid the Lord) *my firſt borne higher then the kings of the earth* [q]. And therefore both *Kings* and *Iudges* are willed to *kiſſe* [r] him, and to doe homage to him, and the very Angels alſo are commanded to *worſhip him* [ſ].

The 4. doct.

p Iſay. 9.6.
p Pſal. 89.27.
r Pſa 10.2.
ſ Heb. 1.6.

And whereas all kingdomes haue their ends, and the greateſt princes *die as men, and fall as others* [t]; his *Throne is for euer and euer* [u].

t Pſal.8.2.7.
u Heb.1.8.

The vſe. This teacheth men of birth and blood, not to ſtand too much vpon their pedegrees and anceſtors, as though nobilitie ſtoode principally in this, that man is borne of man; If they effect the true nobility, they muſt labour to be the children of God by regeneration in Chriſt. This is the beſt ornament of blood: noble birth without new birth in Chriſt, is but an earthly vanity. Though a man bee able to ſhew neuer ſo glorious a line of progenitours, yet if he be not a repentant ſinner, hee is but baſe and vile in the ſight of God. To bee by faith ingraffed into Chriſt, is the true honour, this doth inueſt a man into that royalty which is in the perſon of Chriſt, and maketh him both to be an heire of the earth, and to haue a title of inheritance into heauen.

The 5. doctrine. The third obſeruation hence ſtandeth thus: That whereas Chriſt, albeit of *Danids* ſtocke, and heire apparant to the Crowne, came notwithſtanding when the outward glory of the kingdome was vtterly gone, therefore *The kingdome of Chriſt is no earthly kingdome. My kingdome* (ſaith he himſelfe to *Pilate*) *is not of this world* [x]. Hereupon was his withdrawing, when the people ſought him to *make him King* [y], and his refuſall when he was requeſted, to determine a caſe of inheritance betweene two brethren [a], and his charge to his Apoſtles, not to bee as *the Lord of the Gentiles* [b]. It is one of the Iewes errours to thinke otherwiſe, and his Diſciples were long carried away with that conceit; for euen at the point of his aſcenſion, they propounded him a queſtion that way: *Lord, wilt thou at this time reſtore the kingdome to Iſrael* [c]? But Chriſt came purpoſely when the *Scepter was departed from Iudah* [d], to ſhew that he came to effect a ſpirituall deliuerance, and not to erect an outward ſtate.

x Ioh.18.36.
y Ioh.6.15.
a Luk. 12.13.
b Math.20.25 26.
c Act. 1.6.
d Gen.49.10.

The Vſe. This warneth vs not to affect or embrace the profeſsion of Chriſtianity, as a condition of outward greatneſſe. Our Sauiour muſt not bee followed as a great Lord, grant vs leaſes, and farmes, and good preferment in the world: theſe things muſt not be expected: We muſt follow him rather as one contemend, as the reproach of the world, *as a man full of ſorrowes* [e]. When *Zebedeus* ſonnes (dreaming of an outward ſtate) were ſuiters to Chriſt to haue ſome place of reſpect about him: Chriſt preſently (to put that conceit out of their heads) tolde them of *drinking of the cup which he was to drinke of*, that is, of partaking with him in his affliction; ſhewing how much they are deceiued which looke for worldly aduancement by his ſeruice. True it is, hee is able to beſtow outward honours vpon his followers, (for *The earth is his, and all that therein is* [g],) and he doth often alſo giue them to thoſe that feare him: But yet they muſt not be held as matters annexed to the ſtate of a Chriſtian, as though euery one that hath them, were by and by a good Chriſtian, and he which hath them not where to be reputed as no good ſeruant vnto Chriſt. For, the *fatneſſe of the earth was giuen as well to* Eſau *as to* Iacob [h], and it is poſsible for the beggar to be carried *by Angells into* Abrahams *boſome*, when the ſoule of the rich man is condemned *to hell* [i]. So that this is the thing we are taught, that ſeeing Chriſt, although he be a King, yet is no earthly king; therefore we betaking our ſelues to the ſeruice and profeſsion of his name, ſhould not make outward proſperity, and worldly things, the end of our hope, leſt (ſo doing) we runne into one of theſe two extreamities; eyther if wee haue it not, to grow diſcouraged, and to be weary of our profeſsion; or if we haue it, to preſume, that we are therefore highly in Gods fauour.

e Iſa:53.3.
f Math.20.22.
g Pſal.24.1.
h Gen.27.37.
i Luk.16.22. 23.

The 6. doctrine The fourth point noted hence is this: *That outward greatneſſe is of no value for ſpirituall vſes.* Chriſt was raiſed to doe this great worke, and to bee the *Horne of ſaluation*, out of the poore outward eſtate of *Danids* houſe: Now if for the ſpirituall vſe, any outward greatneſſe had beene behoouefull, Chriſt would haue choſen a time when *Danids* houſe was in the higheſt glory, and not haue come now when the honour of it lay euen in the duſt: and this was the reaſon why all things

were

were purposely carried after a meane fashion. The place of his birth was not Ierusalem (the head citie of the kingdome) but Bethlehem: (*little among the thousands of Iudah*[k].) The house, not some great gentlemans place about the towne, but a common Inne; In the Inne, not the best lodging or faireſt roome, but the stable; not laid in some rich cradle, but lapped vp in clowts, and thrust into a manger. The tydings of his birth brought first, not to the Scribes and great learned men, but to few poore Sheepheards; himselfe followed not with any traine of note, but with men of the meaneſt ranke, contemned in his life, and euill entreated in his ende. k Micah 5.2.

The Vſe. This serueth to put downe the great, rich and mighty men of the world, who doe so pride themselues in there greatneſſe, their wealth, there fulneſſe, their glory, their aboundance, that without these they suppose no great thing can be effected: *They trust* (saith the Pſalmist) *in their goods, and boast themselues in the multitude of their riches; yet a man can by no meanes redeeme his brother, he cannot giue his ransome to God*[l]. Our Sauiour in a poore despised estate, hath done that, which all the monarchs and politicians in the world, though they had laied all their wealth and wit together, could neuer haue brought to passe l Psal. 49.6.7.

The

The fourth Sermon.

Verſe 70.

As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying, That he would, &c.

THe euidence of this worke of mans redemption commeth now next to be ſpoken of. In which, theſe ſeuerall points muſt be handled. Firſt, that it is neceſſary for the ſtrengthening of a mans faith, to obſerue the courſe and order and agreement of the Scripture. Secondly, that from the worlds beginning God foretolde all things concerning Chriſt. Thirdly, that part which was deliuered by their mouth, was ſpoken by God. Fourthly what the ſumme is of that which they ſpake. Of theſe in their courſe.

The 1. doct. So that the firſt doctrine now, is this: *That for the grounding and confirmation of Faith, it is needfull to note the order and agreement of the Scripture.* For indeede, whereupon was *Zacharie* his faith built, but vpon the courſes of holy Writ? vpon the accompliſhment of the ancient Prophets, which he now beheld. Hee was able to ſay to himſelfe, *This which I now ſee to come to paſſe, I am ſure is no other, but that which formerly hath beene foretold; as the Prophets ſpake, ſo is it now fulfilled.* To this very thing Chriſt exhorteth; *Search the Scriptures, they are they which teſtifie of him*[m]. By this he endeuoured to ſettle his Diſciples faith: *He began at Moſes, and all the Prophets, and interpreted to them in all the Scriptures, the things which were written of him*[n]. This was *Paules* courſe for the eſtabliſhing of his hearers: *He diſputed by the Scripture*[o]; he ſaid *no other things, then thoſe which Moſes and the Prophets did ſay ſhould come*[p]. Theſe and the like ſayings we reade often, *That the Scripture of the Prophets might be fulfilled*[q]. *This is done that the Scripture ſhould be fulfilled*[r]: *Thus the Scripture was fulfilled*[s]; which argueth the care and purpoſe which the Spirit of God had, to ground our iudgements vpon the Scripture. So in our times when we ſee the ſame things happen, which we reade in Scripture to haue hapned; when we ſee ſuch things come to paſſe, as wee find prophecied in Scripture; it is a great comfort, and a ſpeciall ſtrengthening vnto faith. *So did they to the Prophets*[t], ſaith our Sauiour; ſo it was *Then*, ſaith *Paule*[u].

m Ioh. 5. 39.
n Luk. 24 27.
o Act 17.2.
p Act. 26.22.
q Matth. 26.50
r Mar. 14.46.
s Mark. 15.28.
t Mark 5.12.
u Gal. 4 29.

The Vſe This ſheweth what enemies they are to their owne faith, and comfort, who are wilfully ſtrangers in the Scripture. Thou ſaieſt, thou doſt beleeue in Chriſt, but how knoweſt thou that hee is the Chriſt in whom thou muſt beleeue, what aſſurance haſt thou, that hee is the perſon promiſed? When Sathan, or the doubtings of thine owne heart ſhall thus ſift thee, what certainty art thou able to alleadge? and what is become of thy faith, which is built vpon ſuch a weake foundation? If thou didſt dwell in an eſtate of land, of which thou couldeſt ſhew no better euidence, thou wouldeſt thinke to bee quickly ſhutte out of doores. The Lord hath preciſely ſet downe particulars, (ſuch hath beene his care to eſtabliſh our faith:) that wee might bee able to ſay (as euery Chriſtian ought;) *Thus it is written, and thus I beleeue*: if wee let the Scripture lie like ſome needeleſſe Hiſtorie, turning ouer (as too many doe) the cardes oftner then the leaues of the Bible: well may we talke of faith, but, that faith ſhould be where their is ſuch little experience in the rule, and life, and ground of faith (which is the Scripture) it

is

is impossible. *Those things were written that we might beleeue* x. Knowest thou not what is written, how shouldest thou then be able to beleeue? x Ioh.20. 31.

The second doctrine of the place is, *That God from the worlds beginning foretold by Prophets all things concerning Christ*. This is manifest out of the course of the place in hand, and is easily confirmed. First in generall, it is said, that vnto Christ *all the Prophets gaue witnesse* y. Christ appealed to the Scriptures of the old Testament z, and in his discourse with the two disciples iourneying to Emaus, he found in euery of the Prophets something touching himselfe a. Secondly, if any shall exactly peruse the olde Testament, he shall finde euery specialty touching Christ distinctly set downe: as namely, when hee should be borne b, where he should bee borne c, of what stocke d, of what kinde of woman e, what manner of person, both God f and Man g, how he should be entertained h, for what end hee should come i, by whom he should be betraied k, what manner of death he should die l, how he should be vsed in his execution m, where he should be buried n, how long he should abide in the graue o, that hee should rise from death p, that hee should ascend into heauen q. These, and many more circumstances then these, the Prophets from the worlds beginning did set downe very exactly: so that there was nothing befell Christ from the first moment of his conception, vntill the last period of his time here on earth, (I meane of those things which are reuealed to haue befallen him; and which befell him as our Mediatour) of which a man experienced in the Scripture might not truly say, *Thus and thus it happened, as the Lord spake by his Prophets, &c.* Besides the ceremonies in the Temple and Tabernacle, in the daily sacrifices and sacrificers, all of them shadowing out something or other in the Christ to come, who was the substance of euery type, and the bodie of euery representation. It is worthy any mans paines to marke and obserue how the whole mystery of Christ is lapped vp in the prophecies of the old Testament, and how the same is explaned, laid open, and vnfolded in the story and the application of the new: The pith, and marrow, and substance of both being this, *Iesus Christ, yesterday, to day, and the same for euer* r. The reason hereof on Gods part is twofold: First the confirmation of our faith: *Those things were written that we might beleeue* s. Our faith by this course is strengthned after this manner: we see by this exact foretelling of the Prophets, that the whole course of our saluation is a matter framed by God, and the whole order thereof in euery part and limme set downe in his eternall wisedome and prouidence: out of which we may gather and conclude the certainty thereof, inasmuch as a plot which God hath laide, all the power of Sathan cannot alter. Secondly, many base wrongs, many vile vsages and indignities befell our Sauiour in the dayes of his flesh, the consideration whereof might make a man to doubt, whether hee could bee the Sauiour of mankinde. But when we see that euery such specialty is foretolde by the Prophets, and so, that nothing came to passe but according to Gods appointment, and that for some speciall end, that doubt is remooued, and those particulars of his debasement, become grounds of comfort and of reioycing vnto vs.

Doctrine 1.

y Acts 10. 43.
z Ioh. 5. 39.
a Luk. 24. 27.
b Gen. 49. 10.
c Mic. 5. 2.
d Psa. 132. 11.
e Isa. 7. 14.
f Isa. 9. 6.
g Gen. 3. 15, & 22. 18. &c.
h Isa. 53. 2.
i Isa. 61. 1, 2, 3.
k Psal. 41. 9.
l Numb. 21. 9. with Ioh. 3. 14.
m Psal. 22. 16 large.
n Isa. 53. 9. Ionas 1. 17. with Matth. 12. 40.
p Psal. 16. 10.
q Psal. 68. 18. with Eph. 4. 8.
r Heb. 13. 8.
s Ioh. 20. 31.

Now (for a vse of this doctrine) we see here (as in a glasse) the care which God hath had in all Ages, from the very cradle (as it were) of the world, for the good and comfort of his Church. He hath not kept a word backe which might bee for the necessary information thereof. Euery age hath beene furnished with Prophets, and euery Prophet furnished with gifts, to instruct the Church in the mysterie of Christ. It is a true saying, that *The Lord did still reueale his secrets to his seruants the Prophets* t; And the Prophets were all (like *Moses*) *faithfull in all Gods house* u, and like *Paul*, they *kept nothing backe that was profitable, but shewed all the counsell of God* x. Wherefore may not God then say, as of olde, *What could I haue done any more?* y? If we now remaine ignorant and vnsetled in Religion, ready to bee *carried about with euery winde of doctrine* z, Where is the fault, and against whom will yee pleade? God hath not beene wanting to vs, neither yet

The vse.

t Amos 3. 7.
u Heb. 3. 5.
x Act. 20. 20, 27.
y Isa. 5. 4.
z Eph. 4. 14.

yet is: but here is the misery of it, and that which will make hell euen ready to burst with damned soules: *My people will not heare my voice, Israel will none of me* [a]. *Light is come, but men loue darknesse more then light* [b]. The Sermons of the Prophets are recorded, read, expounded, but we will not heare them: wee say rather with those wicked ones, *Depart from vs, we desire not the knowlege of thy waies* [c]. Let vs remember what is said, *Vnto whomsoeuer much is giuen, of him shall be much required* [d]. Wee haue the mysterie of Christ, foretolde by the Ptophets, explaned by the Euangelists, applyed and enforced by the writings of the Apostles; pressed neerer to vs and made more familiar by continuall Preaching; our ignorance is without excuse, our blood will be vpon our owne heads, our portion will bee deeper in the pit of hell, then the Indians, and Moores, and Tartars, which neuer had the like meanes of spirituall information.

a Psal. 81.11.
b Ioh 3.19.
c Iob.21.14.
d Luk 2.48.

The 3. doctrine.

The third instruction standeth thus, *That that which was vttered by the mouth of the Prophets, God spake*: so are the words: [*As he spake by the mouth, &c.*] The mouth of the Prophets deliuered those things, but it was by direction and inspiration from aboue. So it is generally said of all the holy Writ: *Holy men spake as they were moued by the holy Ghost* [e]. *All Scripture is giuen by inspiration of God* [f]. *In the old time God spake by the Prophets* [g]. *I will be with thy mouth* [h], said God to *Moses*: *I haue put my words in thy mouth*, to *Ieremy* [i]. *The word of the Lord was in my tongue*, said *Dauid* [k]. *The Holy Ghost spake by the mouth of* Dauid, said *Peter* [l]. *God doth beseech you through vs*, saith *Paul* [m]. These places shew, that the things vttered by these men, were not of their owne deuising, but came by speciall authoritie from aboue, for the making of the best profite by this point, let vs looke a little further into it. By the foretellings of the Prophets in this place, *Zachary* (no doubt) vnderstandeth the olde Testament, which is therefore called, *the Word of the Prophets* [n], and, *The Prophets* [o], and, *The Scriptures of the Prophets* [p]. *They haue* Moses *and the Prophets*, that is, *the Scriptures* [q]. Now that which is heere said of the Prophets (that by *their mouth God spake*) is true also of those which wrote the new Testament, according to that saying, that *the whole Scripture is giuen by inspiration of God* [r]: and the Apostle speaking of the *foundation of the Church*, maketh it to be both, *Prophets* (the olde Testament) and *Apostles* [s], the new Testament: The body and frame whereof, albeit it was not all compiled by Apostles, yet the doctrine was taught and preached by the Apostles, whose *vnderstanding Christ opened* [t], and with whome he promised to *be* [u]. So that it is true of all the writers of the holy Scriptures, that God spake by their mouths. Whereupon touching the Scripture we are here taught three things.

e 2 Pet.1.21.
f 2 Tim.3.16.
g Heb.1.1.
h Exod. 4.12.
i Ier.1.9.
k 2 Sam.23.2.
l Act.1.16.
m 2 Cor.5.20
n 2 Pet. 1.19.
o Act. 26.27.
p Rom.16.26.
q Luk.16.29.
r 2 Tim.3.16.
s Eph.2.20.
t Luk.24.45.
u Mat. 28.20.

Three things noted touching the Scripture by occasion of this 3. Doctrine.

The first is, the *Maiestie of it*. For how much not that needes bee full of Maiestie, and of admirable excellency, which proceeds out of the mouth of the most High? Wee see in experience, when bookes come to our hands, which containe some briefes of the orations and speeches of the King, how apt we be to carry an higher estimation of them, then of other ordinarie writings; and all is, because we measure the words by the worth and dignitie of the Author: so in the Scripture, it commeth from a God of infinite maiestie, there must needes be in it more then steps or prints of excellency. Hereupon they are called, *the Great*, or *Stately*, or *Honorable things of the Law* [x]. *Dauid* calleth them *the wonders of the Law* [y]. The Lawe of God seemeth to him so full of many admirable things, and the same so full of heauenly brightnesse and glorie, that his naturall eies were euen dazled therewith, therefore hee desired God to doe a cure vpon his sight, that hee may be able to beholde them; *Open mine eyes, &c.* It is said of Christ, that *he taught as one hauing authority* [z]; there was another manner of state in his words, then in the verball sermons and lectures of the Scribes: and so (whosoeuer shall obserue it) shall see a kinde of maiestie in the word of God reuealed in the Scripture, more then in any other writings.

x Hos.8.12.
y Psal.119.18.
z Matth. 7.29.

The vse.

The vse heereof is, to admonish vs to beware of all slight, and base, and contemptuous

temptuous vſing of Gods word. That which God hath ſpoken muſt needes bee moſtſticall. If the Scripture bee ſuch an euidence of his eternall and incomprehenſible Maieſtie, who ſhall dare to vſe it without reſpect? The Maieſtie of the Scripture is drawne ſundry waies into contempt: Firſt, if it be in preaching handled negligently and irreuerently. Secondly, if the phraſes and ſentences of it bee drawne into common ſpeech. Thirdly, if it bee heard idlely, careleſly, ſcornefully, ſleepily, which is the ordinary indignity offered to the Maieſty of Gods Word. If it were but one of *Eſops* fables, or a tale of *Robin-hood*, it could not bee heart with leſſe reſpect, or with more diſdaine, then it is by many. Yet, euen *Eglon*, though but a Heathen, was better then ſuch; who when hee was tolde by *Ehud*, that he had *a meſſage to him from God, poſt out of his throne* [a]. When *Pilate* heard of having to doe with *the Sonne of God, he trembled* [b]. Well then, when the Miniſter addreſſeth himſelfe to the reading, and to the opening of the Scriptures, remember we, that that which wee ſhall heare is the voyce of God: He ſpeaketh by *Mans mouth*; let vs thinke with our ſelues how great Maieſty muſt needes be in his words; and let vs labour to make our behauiour in hearing, ſutable to the ſtate and excellency of that which is deliuered.

The 1. note touching the Scripture.

[a] Iud. 3. 20.
[b] Ioh. 19. 8.

The ſecond note touching the Scripture, is the *Authoritie of it*. Is it Gods voice? Then of it ſelfe it is of ſufficient credit, and needes no other teſtimony to confirme it: It is alſo an abſolute Iudge for the ouer-ruling of all doubts, and the determining of all caſes and queſtions in Religion. For who is higher then God? when his mouth and word hath giuen the ſentence, what exception ſhall we make, or to whom ſhall wee appeale? Thus you ſee that hereupon is grounded the authority of the Scripture: of which authority of the Scripture you ſee alſo that there are two branches: One, that it is ſufficient credit to it ſelfe: The other, that it is in matters of Religion the ſupreme Iudge. Touching the firſt, wee haue this proofe: *If I receiue not* (ſaith Chriſt) *the record of men* [c]. His meaning is, that he was of credit enough of himſelfe, and needed no teſtimony from any other, for the confirming of that which he had deliuered. That which is true of Chriſt, is true of the word of Chriſt, which is the Scripture: It is the voice of God, and needes no other witneſſe to avow it. *If we receiue* (ſaith S. *Iohn*) *the witneſſe of men, the witneſſe of God is greater* [d]. There is none greater or more certaine, then the diuine teſtimony. This is enough, *God hath ſpoken it*; where ſhall wee haue a witneſſe of better credit? Now for the ſupreme authority which the Scripture hath in iudgeing, it is the ſame in the Church, that the Law is in the common-wealth: *To the Law* (ſaith God) *and to the teſtimony* [e]. Chriſt ſubmitted his doctrine to the deciſion of the Scripture [f]: So did *Paul* [g]. And Vmpire for matter of Religion had neede of three things. Firſt, is muſt bee of that nature, that wee may bee aſſured that the verdit thereof is true. Secondly, it muſt bee ſuch, as from which it ſhall not be lawfull to appeale. Thirdly, it muſt be indifferent, and without partiality. Now nothing hath theſe three properties but the Scripture, and therefore that onely is fit to be the ſupreme Iudge in matters of Religion.

[c] Ioh. 5. 34.
[d] 1. Ioh. 5. 9.
[e] Iſa. 8. 20.
[f] Ioh. 5. 39.
[g] Act. 28. 23.

The Vſe of the 2. note touching the Scripture.

This makes firſt againſt the Papiſts: Their opinion is, that the Authority of the Scripture dependeth vpon the Church, that is, that it is therefore Canonicall and of diuine credit and authority, becauſe the Church, (that is, indeede, when the matter is well ſifted, the Pope *) hath ſo determined. This one place is ſufficient to ouerthrow this fancy. The Scripture is the voyce of God: ſhall not the voyce of God be of credit to it ſelfe? muſt men come in for a witneſſe to iuſtifie that vnto vs which God hath ſaid is true? God forbid. But, how ſhall I know (thou wilt ſay) that God hath ſpoken this or that? I anſwer; What, by the Church? Thou (perhaps) wilt ſay ſo: but I demand, How ſhall I know, which is the Church? The Church muſt proone it ſelfe by the Scripture, and therefore the Scripture hath not its dependance vpon the Church. Yet thou doeſt ſtill vrge, how then ſhalt know the Scripture to be the voice of God. I anſwer: By it ſelfe. Therefore

* Eckius in Enchirid. de auth. eccleſiæ. Reip. 3. ad obiect. haereticorum, Greg. de Valen. Diſput. Tho. tom. 3. diſ. 1. qu. 1. punct. 1.

it is often called *The Testimony* [h]; because it beareth witnesse to it selfe. Thou shalt know it by the effects: it is *mighty in operation* [i], &c. it *will make thy heart to burne within thee* [k]. Hee that will not beleeue this witnesse, will beleeue none. It is the Churches Ministry which commends the Scripture, but it is not the Churches authority which maketh it to bee Canonicall. Another opinion of the Papists is, that the Scripture is not the absolute Iudge in matters of Religion *, but the Church, that is, by their interpretation *, sometimes, the consent of the Fathers; sometimes the decree of a generall counsell; sometimes, the verdict of the Pope *, whose faith cannot faile. They * accuse the Scripture to be obscure, imperfit, the matter of contention, and therefore vnfit to bee a Iudge. But if that bee true which is heere, That the Scripture is the voyce of God, who shall bee more fit to determine? But (thou saiest) how shall wee bee certaine of the sense? I answer: The Scripture is the interpreter of it selfe, as the Lawe of the Land is of it selfe: The Scripture is *Light* [l]: As wee see the light by the light, so the Scripture by it selfe. Who shall iudge what is Gods meaning but himselfe? Scripture with Scripture must bee conferred [m], and that is the way to finde the truth. Secondly, this point may bee fitly applyed to our owne occasions: there is betwixt vs and our Teachers controuersie about sundry things: These and these things are vrged and perswaded, as good and necessary: such and such things are cried out vpon, as euill and vngodly. The Preacher draweth one way by exhortation, we draw cleane contrary by our conuersation. Hee saith we must doe thus and thus; we thinke it to be more then needs: He saith this or that is a grosse sinne, and will bring vs to hell if we continue in it; we suppose there is no danger in committing it. Here is now a question, and by whom shall it be decided? If wee will haue a Iudge which is able to giue an absolute verdit, let vs appeale to the Scripture, let vs hearken what God saith: where shall we finde a more sufficient arbitratour? He is the onely *Law-giuer* * of his Church. Euery action, euery course must stand or fall at his determining. And where or whence shall wee know what his will is, but in the Scripture? The Prophets and Apostles haue written and spoken, but God *spake by their mouths*: I would we could be perswaded to yeeld to the Lords verdit reuealed in the Scripture: What a notable reformation of sundrie grosse euils would soone ensue? Touching those things which wee goe about to perswade, as, diligence in the worship of God, care to heare and to profit by the Word, sanctifying the Sabbath, Chastity, Sobriety, Mercy, Peaceablenesse, and such likesure we are, we haue the Scripture on our sides, and men haue nothing but humor, and custome, and obstancy to oppose. If we will not yeeld to the iudgement of the Scripture now for our conuersion, we shall ere long bee forced to yeeld vnto it for our confusion.

The third thing touching the Scripture noted hence, is the *Truth of it*: which followeth from hence necessarily. God is the *God of truth* [o]. How can there bee any vntruth in that which he hath deliuered? I remember that for confirmation this doth often come in, *The mouth of the Lord hath spoken* [p]. Hereupon are those commendations of the word of God: *The iudgements of the Lord are truth* [q]; *Thy word is truth* [r]; *The word of truth, which is the Gospel* [s]. And not without cause: For there is nothing related in it as done, but it was so, as is reported, with euery circumstance: There is nothing mentioned as a matter to be done, but it shall so come to passe, as is foretold. *It is more easie that heauen shall passe away, then that one title of the Law should fall.* [t] This is also a needefull note. It is probable, that the greatest part of men do not thinke, that there is that absolute truth and certainty in the Scripture: but that they doe suppose it rather to bee an idle tale or frightfull sound to amaze fooles, full of terrible threatnings, but yet lighter then vanity in performance. Therefore it is meete to holde this firme, that the Scripture is the voice of him who cannot lie; Euery curse written in it shall fall vpon the vnrepentant; and euery blessing promised therein, shall bee made

h Isa. 8. 20.
i Heb. 4. 12.
k Luk. 24. 32.

* Can. Loc. Com. 3. c. 3. Bristow in his last motiue.
* So Canus in Locis Com. handling this subiect.
* So Stapleton Princip. doctr. fidei in præfa. Vpon the Popes authority, the foundation of religion must be laid.
* Contra Colen contra Monhemium in præfa &c. Hosius, lib. 3. de authoritate Scrip. & Ecclesiæ contra Brentium. Andrad. l. 2. orth. Explica. Pl. 119. 105.

m *This is the meaning of the word.* συμβάλλοντες. A. 1. 9. 22. n Iam. 4. 12.

o Psal. 31. 5.

p Isa. 1. 20. & else-where. q Psal. 19. 9. r Ioh. 17. 17. s Col. 1. 5.

t Luk. 16. 17. *The Vse of the 3. note touching the Scripture.*

made good to the soule of euery true beleeuer.

The fourth generall point in this part touching the Euidence of redemption is, *What the Prophets spake:* Where we haue to note two things: 1. The summe of that which God by the Prophets promised to doe by Christ. *verse* 71. 2. The inducement or reason mouing God so to doe, *ver.* 72, 73.

Concerning the first, whereas mention is made of *enemies and haters*, we must inquire what and who they be. Touching their nature in generall, they are spirituall enemies, or enemies in spirituall things, or for spirituall respects [u]. The chiefe of them is Sathan; hee was the first, and is therefore stiled, *A murtherer from the beginning* [x], and an *Old Serpent* [y]: hee *desireth vs to winnow vs* [z], and *walketh about seeking to deuoure* [a]. Another enemy is sinne, a dangerous enemie, lurking in our bosome, and still labouring the ruine and ouerthrow of the soule: *It fighteth against the soule* [b], and *lusteth against the spirit* [c]. A third enemie is death, so intitled by the Apostle [d], and is therefore said to haue a *Sting* [e], by which it wounds the soule, and bringeth it within the compasse of eternall misery. A fourth enemy is the world; that is, wicked, vnregenerate, godlesse men. These bee the enemies and haters of Gods people. *The world hateth you*, saith our Sauiour to such [f]; and, *In the world you shall haue affliction* [g]; and, *Ye shall be hated of all nations for my names sake* [h]. Now let vs also see how true this is, that Christ bringeth *Deliuerance* from these *Enemies*: First, for *deliuerance* from Sathan, it is plaine: *For this purpose appeared the Son of God, that he might loose the workes of the diuell* [i]; and, *God hath deliuered vs from the power of darknes* [k]; *Christ hath spoiled the principalities and powers* [l]. Secondly, for *deliuerance from sinne*, the words are expresse: *The sting of death is sinne, &c. But thankes be to God that hath giuen vs victory, through our Lord Iesus Christ* [m]. Thirdly, for *deliuerance* from death; *Death* (saith the Apostle) *is swallowed vp into victory* [n]. Lastly, touching *deliuerance* from the world: *Be of good comfort* (saith our Sauiour) *I haue ouercome the world* [o]. Let vs proceede yet further, and enquire into the manner of this *deliuerance*: Concerning which, I will briefly open two things. 1. The substance and ground of the *deliuerance*: 2. The manner of declaring it. The ground of the *deliuerance* is the merit of Christs death. He was *made sin* [p], and so died, and in death encountred with him, *who had the power of death, the diuell* [q]. By being made sin, he tooke away sinne, by dying he ouercame death: sinne being abolished, and death subdued, the kingdome of the diuell was vtterly ouerthrowne. As for the manner of declaring and manifesting this deliuerance, it is either in this life, or hereafter. In this life he deliuereth from Sathan, by restraining his rage, by limiting his malice, by not giuing vs ouer to his assaults: *I haue prayed that thy faith fails not* [r]. He deliuereth from sinne, by sanctifying vs by his Spirit, by killing the strength of our corruption, by transforming vs more and more into the Image of God. *Sinne shall not haue dominion ouer you* [s]. He deliuereth from death, by taking away the naturall feare of it, by assuring that it shall be a passage into glory. Thus *Paul* knew, that *being loosed* he should *be with Christ* [t]. He deliuereth from the world, by ordering the rage of euill men, by giuing constancy to maintaine and professe the truth vnto the death. *To you it is giuen to suffer for his sake* [u]. In the day of iudgement hee will further manifest this *deliuerance*; for then all *teares shall bee wiped away, there shall bee no more death* [x], *&c.* The diuell, with all his angels and wicked instruments, shall bee sent away eternally into hell. *The God of peace shall treade Sathan vnder our feet shortly* [y]. Many things might heere bee handled, as of the Excellencie of our redemption, farre exceeding that of *Moses, Deborah, Gedeon*, and others; of our securitie, who hauing so many enemies, yet take no thought to withstand them, and such like points: But the chiefe things obseruable here, is *The certainety of the salvation of Gods chosen.* If any thing could endanger them, and worke their ruine, it must bee one of these foure, Sathan, Sinne, Death, the World; no fift can bee thought vpon: But none of

u Eph. 6. 12.
x Ioh 8. 44.
y Reu 12. 9.
z Luk. 22. 31.
a 1. Pet 5 8.
b 1. Pet 2. 11.
c Gal. 5 17.
d 1. Cor. 15. 26.
e Verse 55.
f Ioh. 15. 19.
g Ioh. 16. 33.
h Mark. 13. 9.
i 1 Ioh 3. 8.
k Col. 1. 13.
l Col. 2. 15.
m 1. Cor. 15. 56, 57.
n 1. Cor. 15. 54.
o Ioh. 16. 33.
p 2. Cor. 5. 21
q Heb. 2. 14.
r Luk. 22. 32.
s Rom. 6. 14.
t Phil. 1. 23.
u Phil. 1. 29.
x Reu. 21. 3, 4.
y Rom. 16. 20.

The 4. doctrine.

theſe foure can. The reaſon is; It was Gods intent, by Chriſt to deliuer them from all theſe: Thinke we that God did faile in the proſecuting his intent? did hee either not follow it, or in following it, did hee not accompliſh it? Farre be it from vs ſo to thinke. Hence commeth that boaſting vſed by the Apoſtle: *Who ſhall lay any thing to the charge of Gods choſen? Who ſhall condemne? Who ſhall ſeparate vs from the loue of Chriſt*[x], *&c.* Sathans head broken, ſinne deſtroyed, death ſwallowed vp, the world vanquiſhed, the happieſt and moſt abſolute victory that euer was.

x Rom.8.33, 33.34.

The Vſe. This is a point of much comfort to all the godly. Sathan rageth, ſinne ſtriueth, death looketh terrible, the world oppoſeth it ſelfe: fearefull are theſe things at the firſt beholding. Looke we to *Ieſus the Author and finiſher of our faith*[a], the *Prince of our ſaluation*[b]: he hath to euery of theſe giuen their mortall wound, and they ſhall neuer preuaile againſt any of his choſen. This doctrine is *health to the nauell, and marrow to the bones* c. Yet, leſt any ſhould abuſe it, remember that one of the enemies is ſinne, and one of the deliuerances from ſinne, is from the dominion thereof. A ſlaue to ſinne, a ſeruant to his owne luſts, he which maketh *a mocke of ſinne*[d], he that taketh to himſelfe the liberty of groſſe euils, ſuch a one hath no right vnto this comfortable deliuerance; his condemnation (without ſpeedy repentance) is as ſure, as the ſaluation of the elect is certen.

a Heb.12.2.
b Heb.2.10.
c Prou.3.8.
d Prou.14.9.

The

The fifth Sermon.

Verſe 72.

That he might ſhew mercy towards our Fathers, and remember his holy Couenant.

73. *And the oath which he ſware to our Father Abraham.*

NOw followes the inducement or reaſon mouing God to vouchſafe this great *Deliuerance*: and that was, the manifeſtation and diſcouerie of two things firſt, his mercy, *That he might ſhew mercy, &c.* Secondly, his truth, *And remember his holy Couenant &c.*

In the former of theſe, two things muſt be handled. First, *That the worke of Redemption by Chriſt was intended by God, as it were a ſtage, in which the ſaints and euen the riches of his mercy might be ſeene.* Secondly, a queſtion, how this worke now wrought (as it were) in the worlds laſt quarter, might be ſaid to be a worke of mercy to the Fathers, who liued in the prime dayes of the world, long before Chriſt was exhibited in the fleſh. *The 1. doctrine.*

To manifeſt the firſt of theſe two, this firſt is in generall to be noted, that the Elect of God, which are redeemed by Chriſts precious blood, are called *Veſſels of mercy*[e]: becauſe in the eternall counſell of God they were choſen to this end, that the Lord might *declare the riches of his glory*, and that their ſaluation might bee to *the praiſe of the glory of his grace*[f]. The Lord intending a memorable inſtance of his vnſpeakeable mercy, choſe ſome in Chriſt, to bee redeemed from eternall ſlauery by his death. Secondly, it is worthy the obſeruing, that the whole worke of our ſaluation is called by this one word *Mercy*[g]. The reaſon is, becauſe to which part ſoeuer of it we caſt our eyes, we ſhall ſee more then prints and footſteps of his grace; the whole frame of it (as it were) made of mercy. If wee beginne at the foundation of all, (Gods eternall election) and paſſe downe along to the period and full point of all (the glory which ſhall be ſhewed hereafter) and aske from what roote each part did ſpring, this one, *mercy*, muſt be the ſumme of euery anſwer: There was *mercie* in chuſing; *mercy* in ſending Chriſt; *mercy* in calling vs; *mercy* in iuſtifying vs; and what can it be but *mercy*, that wee ſhall bee admitted to an *Inheritance immortall and vndefiled*[h]? *Mercy* the beginning, *mercy* the progreſſe, the concluſion *mercy*. In diſcouering hereof, the burthen of our ſong muſt ſtill be like that of the Pſalme, *For his mercy endureth for euer*[i]. This very ſame thing is ſhewed in that parable of the Prodigall. In the whole paſſage thereof, we ſhall ſee nothing but the fruits of exceeding *mercy*: *He ranne and fell on his necke, he kiſſed him, hee commanded to bring forth the beſt robe, and to kill the fatte calfe*,[k] *&c.* What was here but *mercy*? The ſame is true in the dealing of God the Father with thoſe to whom he is reconciled in his Sonne: Chriſt beeing for them made ſinne, feeles the edge of his iuſtice; but they, beeing made righteous through Chriſt, enioy the fulneſſe of his mercy.

e Rom. 9.23.
f Eph. 1.6.
g 1. Pet. 2.10.
h 1. Pet. 1.4.
i Pſal. 136.1. &c.
k Luk. 15.22.

This is, firſt, matter of information and of ſettlement in the truth. For heere wee ſee, againſt the Papiſts, that in the whole worke of mans redemption by Chriſt, *The 1. Vſe.*

Chriſt, there is no footing left for humane merite *. Light and darkneſſe, God and the diuell are not in a more direct line of oppoſition eyther to other, then *Mercy* and *Merite*: It is vnpoſsible that theſe two ſhould admit any compoſition. It is ſaid by Philoſophers, that in lower degrees, contraries may haue ſome concurrence: as light and darkeneſſe in the twilight: But take two contrary qualities, and let one of them be in the height and full ſtrength, their is no poſsibilitie of place for the other. So then, ſeeing in the worke of ſaluation, the Lord hath intended to make ſhew, not of ſome parcles (as it were) but of the very fulneſſe of his *Mercy*, there is no more roome for *Merite*, then there was for *Dagon* before *the Arke of Iehouah* l. I remember what is ſaide of him that went into the *fields to gather hearbs, he found a wilde Gourd, and ſhredds it into the pottage*: But when the pottage came to be taſted, the eaters cried out, *Death is in the pot* m. Such cookes the Papiſts are: they take vpon them to make ready a potion of comfort, for a perplexed ſoule; but when they temper with this hearbe of *Grace*, the leaues of this wilde gourd of humane *Merite* *, which neuer grew in the Lords garden, or at leaſt was neuer planted by him, but crept in (as a weede) by the negligence of the dreſſers, they haue giuen occaſion to make the ſame cry, *Death is in the pot*, and with it they haue poyſoned a world of ſoules, and haue dealt as iniuriouſly with the Church of God, as the Philliſtims did with *Iſaac*, when they *ſtopped and filled vp with earth all his wels* n; ſo with this earthly traſh they haue choaked vp the *fountaine of Grace* o, that it cannot ſtreame out comfortably, for the refreſhing of the wearied ſoules of Gods people. Thus (as *Iob* ſaith to his friends) they haue *forged lies*, and by that meanes are *Phyſicians of no value* p.

Neither is this to bee obſerued, onely becauſe of Papiſts, but euen becauſe of the common people, inaſmuch as the doctrine and opinion of *Merite* (that is, of doing ſomewhat whereby to further our owne ſaluation) is grauen with *an yron pen* q, in the tables of euery naturall heart. Experience ſheweth, that the ſowreneſſe of his Popiſt leauen remaineth in many: *Good prayers, and good deings; meane well, and doe well*: theſe and the like are the ſtaues they leane vnto. It is ſaid, that the children of the Iewes which married wiues of *Aſhdod, ſpake halfe in the ſpeech of Aſhdod* r: Such is the religion of many: Talke with them of ſaluation, they ſpeake halfe popiſhly, and halfe ſoundly: They will ſpeake of *mercy* and *grace*, and ſeeme to magnifie and eſteeme it; yet ſomething of their own ſhalbe brought in too, and a man ſhall haue ſomewhat adoe before he can coniure out this diuell, and bring them to an abſolute dependance vpon the freedome of Gods mercy. Remember we then the doctrine of this place: God intended the myſterie of Chriſt, in which to ſet out to the full, the vnſearchable riches of his mercy; to couple with it ought elſe, more or leſſe, is iniuriouſly to darken the beauty of that which the purpoſe of God was to haue to be ſeene and beheld in whole without impeachment.

Vſe 2. Secondly, this doctrine is a matter of comfort. There cannot bee a matter of greater ſecurity to the ſoule of a Chriſtian then to lay his whole hope vpon Gods mercy. The reaſon is, becauſe the mercy of God is (as himſelfe) infinite, eternall, and vnchangable. Where ſhall I finde a more certaine refuge? When I ſee a plaiſter as large as my ſore, there is my comfort. The perplexed conſcience groaning vnder the weight of ſinne, and panting for grace, is the fitteſt Iudge in points of this nature. Well then, let a mans *bones be full of the ſinne of his youth* s, let his *heart be broken with one breaking vpon another* t, let his conſcience bee ſet vpon the racke, the *Lord writing bitter things againſt him* u; you will tell him of the mercy and grace of God. You doe well; but you will adde withall, that his comfort in this muſt bee eyked out with ſomething of his owne: Hee muſt cry out vpon you as *Iob* did vpon his friends, *Miſerable comforters ye are all* x. He will ſee ſuch weakneſſe, ſuch ſcantneſſe, ſuch maimednеſſe, ſuch imperfection in his beſt performances, that hee will not dare to bring them into a reckoning before God, yea

* How much Papiſts aſcribe to merit, may appeare by Mich. Bai. de Merit. oper. p. 12.

l 1. Sam. 5. 3.

m 2. Kin. 4. 39 40.

* Bellar. de Iuſtif. lib. 2.

n Gen. 26. 15.

o Zach. 13. 1.

p Iob 13. 4.

q Ier. 17. 1.

r Neh. 13. 24.

s Iob 20 11.

t Iob 16. 14.

u Iob 13. 26.

x Iob 16. 2.

yea the very thought of them, will but adde affliction to his griefe. Thus will his comfort *conſume like a rotten thing, and as a garment that is moth-eaten* [y]. But teach him to build all vpon Gods mercy, labouring that nothing of his owne may be once thought vpon in this buſineſſe, he ſhall ſtrait ſee ſuch *a breadth and length, depth and height* [z] of comfort, which will be *as colde waters to his wearie ſoule* [a]. Thus this doctrine is a matter of inſtruction to ground vs in knowledge, and matter of refreſhing to furniſh vs with comfort. The ſoule of a Chriſtian is as the *Dowe* which went out of *Noahs* Arke [b]; It findes no footing but vpon the rocke of mercy; and it is but an imagination of mercy when any thing is coupled thereunto. This truth hath forced euen the greateſt aduerſaries to acknowledge it: according as we finde, that no meane Papiſt, after long labouring againſt the doctrine of Iuſtification by onely Faith, doth in the ende confeſſe, that yet it is the ſafeſt way to place a mans truſt vpon Gods onely mercy and fauour [c].

y Iob 13.28

z Eph.3.18.
a Prou.25.25.

b Gen.8.9.

c *Bellar. lib. 5 de Iuſtif. c.7.*

The next matter to be treated, is the queſtion, *How the workes of Redemption wrought by Chriſt, can be ſaide to be a workes of mercy to the Fathers?* For the reſoluing of this queſtion, this is to be knowne, that there is but one way of ſaluation to the *Fathers* before and vnder the Law, and to vs which haue liued ſince the reuelation of Chriſt in the fleſh: *Ieſus Chriſt, yeſterday, to day, the ſame for euer* [d]. Hereupon Chriſt is ſaide to be the *Lambe ſlaine from the beginning of the world* [e]: whereof this is the meaning, that albeit he was manifeſted in the fleſh in the latter end of the world, and not ſlaine before, yet all the holy men and women euen from *Adam*, were ſaued by his blood. The moſt perſons of note vnder the Law, were types of Chriſt, and all their ſacrifices and ceremonies tended to this one thing, to cheriſh in them the hope of the Meſsias; and to acquaint them with the whole myſterie of Redemptiō, which was wrought by his means. There is not one litle circumſtance in the carriage of our ſaluation by Chriſt, but the ſame was ſhadowed out in the ancient complements of the Law: Euen *Abraham ſaw the day of Chriſt* [f]. To them that liued before Chriſt, Chriſt was crucified in the Sacrifices and blood-ſheddings of the Law; *among vs hee is crucified* [g] by the preaching of the Goſpel: they beleeued on Chriſt to come, wee beleeue on Chriſt already come. *Zacharie* therefore doth here mention the Fathers, to teach, *That the efficacie of Chriſts death is not reſtrained or limited to one point of time, but is ſtretched euen to the ages by-paſt, and that the Fathers from the beginning of the world came within the compaſſe of this mercy which God ſhewed to mankinde in Chriſts incarnation*: As this to be true, hath bin prooued in the opening and cleering of this queſtion: *Paul* ſaid, that the Chriſtian religion which he profeſſed, was *the hope of the promiſe which God made to the Fathers* [h]; and *Peter* in his Oration made in the Synod at Ieruſalem, ſpeaking of *beeleeuing to be ſaued through the grace of the Lord Ieſus Chriſt*, ioyneth the Fathers with them who then liued; *Wee beleeue euen as they* [i].

d Heb.13.8.
e Reu.13.8.

f Ioh.8.56.
g Gal.3.1.

Doctrine 2.

h Act.26.2.

i Act.15.10,11

This is firſt, matter of Reſolution in a needefull doubt. I am taught, if I will be ſaued, to beleeue onely in Chriſt Ieſus; the miniſterie of the word doth ſtill (like *Iohn Baptiſt*) point out him vnto me, as the onely perſon *which taketh away the ſinnes of the world* [k], it ſaith, that he is the *onely way* [l]; and that their is *no ſaluation in any other* [m]. It tells me moreouer, that this Chriſt was crucified many hundred yeares ſince, and that now, in reſpect of his body, *Heauen muſt containe him* [n], till the end of all things. But now here my faith wauereth and is in doubt, asking how his blood, which was ſhed ſo long ſince, can be of force for the purging and cleanſing of my ſinne. This ſcruple is taken away by conſidering that which is here ſaide: *Zacharie* affirmeth, that the *Mercy* of God in Chriſt, did concerne euen the Fathers, which had long before gone the way of all fleſh, and which were aſleepe in the duſt of the earth. Now then, looke how the Fathers, ſo long before might haue benefit by his death to come, by the ſame means may we

The 1. Vſe.

k Ioh.1.29.
l Ioh.14.6.
m Act.4.12.
n Act.3.21.

now ſo long after receiue comfort by his death paſt. By faith they beheld Chriſt to be offered, and are now entred into reſt, by faith wee may alſo looke backe vpon Chriſt already ſacrificed, and be admitted into the fellowſhip of eternall happineſſe. The two Cherubins placed at the two ends of the Mercy-ſeate, had there *faces one to another*[o], and both vpon the Arke: ſo the age by-paſt, and the age after, looke eyther on the other, but both vpon Chriſt.

o Exod 25. 18, &c.

Vſe 2. Secondly, this is matter of much contentment to a true beleeuer. For here hee may ſee, that be he neuer ſo poore, or deſpiſed, or baſe, though hee *lie among the pots*[p], or be *behind the Ewes with young*[q], yet he is by Chriſt called into the fellowſhip and partaking of the ſame ſaluation, which the holy Fathers and Prophets doe now enioy; *Adam, Enoch, Noah, Abraham, Moſes, &c.* theſe were worthy men, and in great account with God. How truely maieſt thou ſay with *Dauid*[r], *What am I, that I ſhould enioy that mercy* which God hath prepared for them? In ſuch a manner doth our Sauiour deſcribe the happineſſe of the ſaued, *They ſhall ſit downe with* Abraham, Izhak *and* Iacob *in the kingdome of Heauen*[s]; and it is one circumſtance of the torment of the wicked: *Ye ſhall ſee* Abraham, Izhak *and* Iacob *and all the Prophets in the kingdome of heauen, and your ſelues thruſt out at doores*[t]. What ſhall then become of vs, who *neglect ſo great ſaluation*[u]? who when God hath promiſed ſuch *glorious things*[x] for vs, euen the ſame ſaluation and mercy which the chiefeſt of his Saints doe now enioy, yet had rather bee malicious with *Cain*; tyrannizing with *Nimrod*; profane with *Eſau*; ſcoffing with *Iſhmael*; extorters with *Ahab*; prowd with *Ieſabel*; ſuperſtitious with *Ieroboam*; catching with *Iudas*; playing the belly-gods with *Dines*; reſiſting the truth with *Elymas*; rayling with *Rabſhaketh*; murmuring with *Core*; vicious with the *Sodomites*; (of which perſons we haue no other teſtimony, but that they are *reſerued in euerlaſting chaines vnder darknes vnto the iudgment of the great day*[y].) Then ſeeke to reigne with *Abraham, Izhak, Iacob*, and the Prophets. If wee deſire the ſame happineſſe, we muſt goe by the ſame way. It is impoſsible to haue the *Pleaſures of ſinne*[z], and the *Felicity of the choſen*[a] too.

p Pſal 68.13.
q Pſal. 78.71.
r 1. Sam. 18.18
s Matth. 8.11.
t Luk. 13.28.
u Heb 2.3.
x Pſal. 87.3.
y Iude 6.
z Heb. 11.25.
a Pſal. 106.5.

The other thing which God intended to make knowne in the worke of our redemption, is his *Truth* [*To remember his holy couenant, and the oath, &c.*] Heere we muſt treate touching this *Holy Couenant*, what it is, and how it was confirmed by an *Oath*: and then next, how God can bee ſaide to be mindfull of his *Couenant* and *Oath*. As for the former, we all know the nature of a Couenant. By it here are meant thoſe Articles of agreement which are betwixt God and man concerning life eternall. The ſubſtance of this Couenant is, *I will be thy God, and thou ſhalt be my people*. This Couenant is twofold. The one of workes, the condition whereof is perfect Obedience. The other in grace, of which the condition is Faith[b]. Theſe two Couenants are one: they differ in manner of diſpenſation, the one being in types and ſhadowes after a more obſcure manner, and called *the Olde couenant*: the other being more plaine and perſpicuous, deliuered after a new faſhion, and therefore called *the New*: But the ſumme of both, was, and is, Chriſt Ieſus: *No other foundation can be laid*[c]: and it was euer a truth, that *God was in Chriſt, reconciling the world vnto himſelfe*[d]. Now this Couenant is called *a Holy Couenant*, becauſe it was made by a holy God, and tended vnto holineſſe, both to make Chriſts holineſſe to become ours, and to bind vs to ſhew forth the fruits of holineſſe in our liues. Touching the confirmation of it by an Oath, (*By my ſelfe*, ſaith God, *I haue ſworne*[e],) in it, briefly we muſt examine the qualitie of the Oath, and the reaſon why God ſware. The qualitie of the Oath is, *By himſelfe*. The Lord doth binde (as it were) his Godhead for the performance of that hee promiſeth, as though hee ſhould ſay; *If this be not ſo, let me be God no more*. Now for the other, it may be indeede doubted, why God ſhould ſweare, ſeeing his word is certaine in it ſelfe, and needeth no confirmation: but we muſt know, that God ſware not, to winne more credit to his promiſe, but he did it for the better confirma-

b Ioh. 3.12.
c 1 Cor. 3.11.
d 2 Cor. 5.19.
e Gen. 22.16

confirmation of our faith, *being willing more abundantly to shew vnto vs the stablenesse of his Counsell*[f]. f Heb.6.17.

Now for that, how God can be said to *remember his covenant & oath*, seeing God cannot forget, thus it must be vnderstood: The long delaying of the actuall performance of the promise touching the Messias, might give occasion to some to thinke that God had vtterly forgotten it, and that it was but a verball promise without any purpose of accomplishment. But now (saith *Zachary*) hee will fulfill all to the vtmost, and by so doing make it manifest, that whatsoeuer men might suppose, yet the performance of the Couenant was euer in his minde. The sense then of the whole place is this; that whereas God had freely, and of his owne accord made a holy league with his Church, grounding the same vpon Christ, and binding it (for better assurance) with an oath, which notwithstanding because of the delaies of so many yeares, might seeme to be euen buryed in forgetfulnesse, he would now make knowne his neuer-failing faithfulnesse, and shew to the world, that nothing of all that he had said, should fall to the ground vnfulfilled.

The doctrine here is, *the absolute and vnchangeable certainety of Gods promises.* *The 3. doct.*
One end of the incarnation of Christ was, that there might in it be an euidence giuen to the world, that the Lord neither could nor would be vnmindfull of his promise. *Iesus Christ was a Minister of the Circumcision for the truth of God, to confirme the promises made to the fathers* g. *I will not falsifie my truth, my couenant will I not breake, nor alter the thing that is gone out of my lips* h. It was a worthy resolution of the Prophet, long before Christ was borne: *Thou wilt performe thy truth to Iacob, & mercy to Abraham, as thou hast sworne to our fathers in old time* i. *God cannot lie* k, *nor deny himselfe* l: *Thou art the same* (saith the Psalm m): *I am the Lord, I change not* n. This is the reason he is called *Iehouah*, because as he giueth *being to all things*, and hath his owne *being* from himselfe; so he makes that to *be*, which he hath promised. g Rom.15.8. h Psal.89.34. i Mic.7.20. k Tit.1.2. l 2.Tim.2.13. m Psal.102.27. n Mal.3.6.

Of this there is a double vse. First, here is much matter of vpholding for the faith of a Christian. God hath promised; that is much: he hath bound his promise with an oath; this is more. He hath *sent his Son in the fulnes of time* o, *in whom all his promises are Yea and Amen* p. What can be more absolute? The faith which is strengthened with this threefolde cord, cannot easily bee broken. It is an old custome of the diuell to lay siege to the truth of Gods word: *Yea, hath God indeed said*[q]? So now, the maine point that he laboureth in, is, That God will not be so good as his word, he will *forget to be mercifull, & his promise will faile for euermore* r. To put backe this assault, remember this one instance of the manifestation of Christ: all promises had their reference to him. His birth and sufferings are left as an vndoubted pledge of the performance of whatsoeuer God hath spoken. We may say as the Apostle: *Hee that gaue vs Christ, how shall he not with him giue all things also*[s]? So, he that hath performed the promise concerning Christ, wherein shall he faile? He that hath kept his word in this, I will make no question of his truth in any thing. *The 1. Vse.* o Gal.4.4. p 2.Cor.1.20. q Gen.3.1. r Psal.77.89. s Rom.8.32.

Secondly, (for a second vse) here is matter of very needfull aduertisement to vs all. Here is mention made of the couenant of God, of the oath of God, and of the certenty of both. This couenant consisteth of two parts: in the one God bindes himselfe to vs, to be our *God*; in the other we bind our selues to him, to be his *people*: *I will say to them, Thou art my people; and they shall say, Thou art my God*[t]. His is a couenant of mercy, ours is a couenant of obedience. He promiseth happinesse, we holinesse; he glory, we duty: he hath tyed himselfe by an oath, wee haue bound our selues by the vow of Baptisme. Will he be mindfull of his couenant, and shall we forget ours? Will not he alter, and shall we faile? Will not hee trifle with vs, and shall we dally with him? God forbid. Yet this faltring in that part of the couenant which concernes vs, is a common euill. The most of our liues rather argue a resolution to breake promise, then a purpose and endeauour to performe *The 2. Vse.* t Hos.2.23.

performe it, *Blessed be thou of the Lord* (said *Saul to Samuel*) *I have fulfilled the commandement of the Lord. But Samuel said. What meaneth then the bleating of the sheepe*
u 1.Sam. 15. *in mine eares, and the lowing of the oxen which I heare* [u]? So, it is like enough, we will
23,14. be ready to iustifie our selues: and when we are challenged for breach of promise,
x Mal.3.8.13. will be ready to say, like the gain-saying Iewes, *Wherein* [x] haue we trespassed? But it shall be said to vs, as it was to *Saul, What meane* then these and these things? If we make conscience of the couenant, what meane these grosse sinnes, which cry loud in the eares of the most High, and vnder which *he is pressed, as a cart that is full*
y Amos 2.13. *of sheaues* [y], swearings, whoredomes, drunkennes, oppressions, cruelties, contempt
z Num.15.30 of the Word and Sacraments, and all these with an *high hand* [z]; many beeing
a Ier.8.12. growne to that extremity, that they cannot *haue any shame* [a]: the very *triall of their*
b Isa.3.9. *countenance testifieth against them* [b]? Is this our promise? Is this to be mindfull of our couenant? With what face can we lay claime to the couenant of *mercy*, when we shall be so manifestly conuicted to haue troden vnder our feete the couenant of obedience? How euer it be, God will keepe his word, but not of fauour, but of
c 1 Sam.3.11 iustice, euen that which *Moses* speakes of, enough to make *his two eares to tingle* [c],
d Hab.3.10. and his *belly to tremble* [d] that heareth it: *The Lord will not be mercifull vnto vs, but his wrath and iealousie shall smoake against vs, and euery curse that is written, shall light*
e Deu.29.20. *vpon vs, and the Lord shall put out our name from vnder heauen* [e]. This is their por-
f Psal. 44.17. tion which *forget God, and deale falsly concerning his couenant* [f]: this is *the he-*
g Iob 20.29. *ritage that they shall haue of God for their workes* [g]. Remember then, as the substance of the couenant on Gods part, so the condition on ours: he hath couenanted, so haue we: he hath sworne, so haue we also: he will not forget his part, let vs make conscience to remember ours.

The

The ſixth Sermon.

Verſe 74.

That he would grant vnto vs, that we being deliuered out of the hands of our enemies, ſhould ſerue him without feare, &c.

WE are now come to the laſt part of the worke of our redemption, which is the end and drift thereof, and which is alſo a branch of the couenant which God made to the Fathers, and a limme (as it were) of that good which hee promiſed to beſtow.

Touching this end, I will ſpeake firſt, generally; and then, more particularly I wil diſcuſſe thoſe things which do neceſſarily concerne that maine duty, at which God aimed in vouchſafing vs ſo great a deliuerance by Chriſt Ieſus.

The generall ſumme of this end of our redemption is, that *wee being deliuered from our enemies, ſhould ſerue God.* Concerning theſe *enemies*, who they are, and what is the *deliuerance* from them, I ſhall not neede to ſpeake; theſe things were opened in the 71. verſe. The ſenſe and generall doctrine of the place, is this; *That the purpoſe of God in freeing vs from the ſpirituall bondage in which we were by nature, was, that wee ſhould euen conſecrate our ſelues to the glory, and honour, and ſeruice of himſelfe.* This point is plaine in the words of this place, and eaſily to bee further manifeſted by the Scripture. *Being made free from ſinne, ye are made the ſeruants of righteouſneſſe* [h]: that is, ſeeing the Lord hath dealt thus graciouſly with you, to reſcue you by the death of Chriſt from the ſlauery of ſinne, this is that which is now expected of you, euen that you ſhould deuote your ſelues to the practiſe of righteouſneſſe, being henceforth as zealous in good ſeruices, as yee haue formerly been earneſt and eager in fulfilling your owne luſts, and in glutting your ſelues with the pleaſures of ſinne. Like to this is the reaſoning of the ſame Apoſtle elſe-where in the ſame Epiſtle: *I beſeech you by the mercies of God, that you giue vp your bodies* [i], *&c.* He perſwades vnto a godly life, by propounding vnto vs the mercies of God. Now this kinde of reaſoning were of no force, were it not for this, namely, that the drift of all Gods mercy vnto vs in Chriſt, is, the drawing and recouering of vs from the ſeruice of Sathan, vnto the obedience and ſeruice of himſelfe: Such is that ſpeech of his in another place: *Ye are bought with a price, therefore glorifie God* [k], *&c.* as if he had ſaid, God hath redeemed you, therefore it ſtandeth with equity, & it is agreeing to his purpoſe & meaning, that you ſhould ſerue him. Excellent is that place to *Titus; The grace of God, &c. hath appeared, and teacheth vs, that we ſhould deny vngodlineſſe, &c. and that we ſhould liue ſoberly, &c. in this preſent world* [l]. The meaning is, that the doctrine of the Goſpel (the ſumme whereof is, Redemption in and by Chriſt (is preached publikely vnto all, but not to encourage them to continue in ſinne, but to vrge them to lay aſide prophaneneſſe, and to renounce their owne luſts, and to haue their fruit in holineſſe as they hope to haue their end, eternall life. For (ſaith the Apoſtle) *Chriſt gaue not himſelfe for vs*, that we ſhould the more boldly giue the raines to our owne luſts, but that we ſhould *be zealous of good workes* [m]. To theſe wee may ioyne that of Saint *Peter: Paſſe the time of your dwelling here in feare, knowing that we were redeemed not with corruptible things, &c. but with the precious blood of Chriſt* [n]. There hee vſeth the

The 1. doctrine.

h Rom. 6.18.

i Rom.12.1.

k 1 Cor.6.20.

l Tit.2.11,12.

m Verſe 14.

n 1 Pet.1,17.

the price of redemption as a ſpeciall motiue to a religious life, in as much alſo as the drift thereof was to free vs from *our vaine conuerſation*. Many particulars of this kinde might bee heaped vp: I will conclude this enumeration of places with the ſaying of *Dauid*; *Thou haſt* (ſaith he) *deliuered my ſoule from death, and alſo my*
o Pſal 56.13. *feet from falling, that I may walke before God in the light of the liuing*[o]. Hee makes the end of all the deliuerances which God had vouchſafed him, to bee this one thing, that he might ſpend his daies in a ſincere courſe in the ſight of God. And indeed this is a matter of great equity. *Who planteth a vineyard, & eateth not of the*
p 1.Cor.9.7. *fruit thereof*[p]? And ſo; who ſhall pay a price of Redemption for him, by whom he ſhall receiue no ſeruice? Gods we are by the right of redemption: *Ye are not*
q 1 Cor.6.19. *your owne* (ſaith *Paul*[q]:) we are bought with a price for his vſe, therfore all which we can doe, is to be diuerted to his glory.

The Vſe. Hereby it appeareth, that the caſe is not ſo as the moſt ſuppoſe: The Goſpell is no doctrine of carnall liberty, as though becauſe of the abundance of mercy, and in reſpect that Chriſt hath performed ſufficient for the preſenting of vs without fault in Gods ſight, and for the acquiting vs from the guilt of all our ſins, be they neuer ſo many, or ſo great, therefore it might be lawfull for vs to liue after our owne will, and to giue liberty to our owne inordinate affections. No: the doctrine of the Goſpel tieth vs to as ſtrict tearmes of obedience, as the law. There is not any one holy duty which in the Scripture God requireth of a Chriſtian, from which the freedome of our being iuſtified by the grace of Chriſt, doth giue vs any colour of diſpenſation. For to this purpoſe is the ſaying of the Apoſtle, after he had largely diſputed of our free iuſtification by Chriſt, and had prooued that the workes of the Law are of no force to deſerue ſaluation; *Do we then* (ſaith he) *make the Law of none effect through faith?* for ſo it might ſeeme to be a matter indifferent, whether we doe well or no, and that the doctrine which he had taught being true, there is no vſe of the Morall Law. *God forbid* (anſwereth the Apoſtle) *yea we eſtabliſh the Law*[r]. The doctrine of grace is ſo farre from ouerthrowing
r Rom.3.31. the Law, that it binds all which hope to be ſaued to a more ſtrait obedience: good
ſ Eph.2.10. workes are *ordained* for them *to walke in*[ſ], and God hath therefore called them vnto grace, that he might be glorified by their pure conuerſation. Let all profane ones conſider this, all deſpiſers of good things, ſwearers, Sabbath-breakers, wantons, drunkards, Libertines, &c. Such (ſome of them) doe pretend a faith in Chriſt, they will ſay they hope they are redeemed by him, and looke to bee ſaued by his death. I aske of thee, who ſo hopeſt and yet liueſt in the ſeruice of the diuell, and in bondage to thine own luſts, what thinkeſt thou? Doeſt thou beleeue that God did therefore ſend Chriſt, or that Chriſt did therefore ſhedde his precious blood, that men might take liberty thereby to enter into all manner of exceſſe? Did hee therefore raiſe vp an horne of ſaluation, that vnder hope thereof men might lay iniquity to iniquity, and then ſalue vp all with this, *I beleeue in Chriſt, I know mine owne workes cannot ſaue me? &c.* God forbid, that any man ſhould ſo imagine. It is plaine againſt the Scripture, and directly contrary to the purpoſe of God in the worke of mans redemption. Marke this place: God hath *viſited, redeemed, raiſed vp the horne of ſaluation, &c.* not to eſtabliſh ſinne, but to diſſolue ſin, not to diſcharge vs from our obedience, but to binde vs vnto duty. Therefore, eyther be ſure that thy ſetled reſolution and purpoſe is, to mortifie and ſubdue thine owne corruption, and to ſacrifice euen thy ſweeteſt and beſt pleaſing ſinnes vnto God, and to limit thy ſelfe by all meanes within the compaſſe of Chriſtian obedience, or elſe thou art one of thoſe of whom S. *Iude* ſpeakes, which *are of old ordained*
t Iude 4. *to condemnation*[t]; the benefit of redemption belongeth not to thee, thy *damnation*
u 2 Pet.2.3. *ſleepeth not*, and thy *iudgement long agone is not farre off*[u]. Thus much in generall, touching the end of our redemption, to *ſerue God*.

Now follow the particulars appertaining to it, and they are theſe: 1. The party from whom the power and grace to doe this, (to wit, to ſerue and glorifie God) muſt

must be looked for; *That he would grant vs.* 2. The manner of so doing it; *without feare.* 3. The time to which the performance of this duty is tyed; *All the dayes of our life.* 4. The speciall duties wherein it stands; *holinesse and righteousnes.* 5. The triall of the truth of these duties; *before him.* Of these in their course.

First, touching the party from whom the power to serue God must bee expected: *That he would grant vnto vs* (saith *Zachary.*) This is a chiefe difference betwixt the Law and the Gospel. The Law commandeth good things, but sheweth no meanes of doing them. The Gospel doth not onely enioyne things right, but declareth also, how and whence that may bee supplyed which is wanting in vs. Therefore *Zachary* doth not onely manifest the drift and intent of God in redeeming vs, (namely, that wee should *serue him*) but doth also point his finger to the fountaine, and teacheth vs who it is, that will enable vs to doe it. And indeede this is a part of the Covenant of grace, *That as God will expect seruice at our hands, so he will make vs able to performe that acceptable seruice which he requireth.* In the handling of which doctrine, I will declare two things. 1. That in vs there is no such power. 2. That God worketh it in those whom hee hath chosen. The former of these is apparent out of the manifest testimonies of the Scripture. *All the imaginations of the thoughts of mans heart are onely euil continually*[x]. *We are not sufficient of our selues to think any thing as of our selues*[y]. *Without me you can do nothing*, saith Christ[z]. Now, *who can bring a cleane thing out of filthinesse*[a]? or whether can men *gather grapes of thornes*[b]? There is nothing but crookednesse in our nature, and how is it possible that any good thing should come there from? The second branch, touching the supply from God of that which is wanting in vs; is very cleere. *What man is he that feareth the Lord, him will he teach the way that he shall chuse*[c]; *Thou shalt walke safely by the way, and thy foote shall not stumble*[d]; *I will cause you to walke in my statutes*[e]. These places shew how that the Lord will furnish his redeemed with such a measure of grace, as that they shall walke in such a way, and runne such a course as shall bee pleasing and acceptable to himselfe. The order and manner of the Lords bringing this to passe in them, is this: First, because the heart is the fountaine of all out actions, therefore Gods first work in them, is, to *put a new spirit into their bowels*, and *to take the stony heart out of their bodies, & to give them a heart of flesh*[f], that is, to remoode their naturall vntowardnesse, and to make their hearts more inclinable and pliable vnto good. Secondly, hee *writeth his Law in their inward parts, & writeth it there*[g], he planteth them in the true saving knowledge, he *openeth their hearts*[h], making them to conceiue and vnderstand it, he causeth them to loue it, and to delight in it, hee kindleth in them a desire to practise it, and to walke in all holy obedience to it. Thirdly, he furnisheth them with the assurance of a secret director, a *word behind them saying to them: this is the way, walke in it*[i]; and thus he *keepeth their feete*[k], *and guides them in the way*[l]. Fourthly, he *filleth them with the fruits of righteousnesse*[m], that is, he enableth them to bring foorth that good into outward act, the knowledge whereof is seated in their hearts; that so they may not be *idle nor vnfruitfull*[n], but may *adorne the doctrine of God their Sauiour in all things*[o]. Lastly, he doth not so leave them, but the hand of his mercy is still stretched out, to *stablish them in every word & good worke*[p], to confirme them & to *make them perfit*[q], that so they may hold out, & may not be *weary of well doing*[r], but that the yoke of Christ may *become easie*[s] vnto them, and the Christian life may not seeme (as it doth to the wicked) burdensome and vnsauory. Thus it is manifest, that serue the Lord of our selues we cannot, and withall, that God hath euen tied himselfe by promise to enable his seruants thereunto.

The 2. doct.

We are taught by this, when we are called vpon to any good worke, not to run to our selues, as though by our own power we should be able to performe it, (for who are we that any good thing should come from vs?) but wee must lift vp our hearts to God, praying with *Dauid: Open mine eyes*[t]; *Teach me the way of thy statutes*[u]; *Incline my heart vnto thy testimonies*[x]; *Direct my steps in thy word*[y]. We are by

The Vse.

x Gen. 6. 5.
y 2. Cor. 3. 5.
z Ioh. 15. 5.
a Iob 14. 4.
b Matth. 7. 16.
c Psal. 25. 12.
d Prou. 3. 23.
e Ezec. 36. 27.
f Ezec. 11. 19.
g Ier 31. 33.
h Acts 16. 14.
i Isa. 30. 21.
k 1. Sam. 2. 9.
l Psal. 25. 9.
m Phil. 1. 11.
n 2. Pet. 1. 8.
o Tit. 2. 10.
p 2. Thes. 2. 17.
q Heb 13. 21.
r 2. Thes. 3. 13.
s Mat. 11. 30.
t Psal. 119. 18.
u Verse 33.
x Verse 36.
y Verse 133.

nature *dead in trespasses and sinnes* [a]: vntill he quicken vs by his everlasting Spirit, and create a new heart [a] within vs, we cannot entertaine so much as a motion vnto good. And this is the true cause, that we are so barren in good duties, and so fruitfull in the *vnfruitfull workes of darkenesse* [b], euen because we aske not [c]. Thou which art an adulterer, or a man giuen to drunkennesse, or apt to contend, or to be desirous of reuenge, or to be drawn by euery occasion into euill company, or which canst scarcely remember any good thing taught, or which findest a kinde of drowsinesse still to creepe vpon thee, when thou commest to heare the word of God; when wast thou an earnest & humble suter vnto God, out of the hearty detestation of these euils, that he would enable thee to reforme them? when diddest thou intreat him, and beg with him to subdue thy vnruly and vntamed affections? when didst thou lament before him, with a sorrowfull heart, the vntowardnes of thy nature vnto good? What marueil then, if sinne get the dominion ouer thee, if thou be led captiue by thine own lusts, if euill grow strong vpon thee? For why? Although haply thou couldest wish, that God would pardon thee, yet thou art not a suter to him to reforme thee; thou couldest be content that thy sinnes might be remitted, but thou doest not intreat that they may be subdued. When thou feelest an euill lie hard vpon thee, and perceiuest that it still striueth to draw thee to the practise of it, thou shouldest do as *Paul, beseech the Lord that it may depart from thee* [d]. God hath so bound himselfe, *to fulfill the desire of them that feare him* [e], that at least (which yet is not little) thou shalt receiue the comfort which *Paul* did, *my grace shall be sufficient for thee* [f]. God hath made a couenant to grant grace, & albeit for triall of faith he may delay suters for it, in some particulars, for a time, yet he will not finally deny it. *If any lacke wisdome, let him aske of God, & it shall be giuen him* [g]. Who can say this promise was euer broken? Remember this then, when mention is made of the end of redemption, namely, a life led to Gods glory, think who it is frō whom this grace must come: It is God which giues it: let vs *striue to him by our prayers* [h], certenly we shall not be disappointed of our hope.

The next point is the manner of doing this duty: (*without feare.*) This place must first be examined, because it must seeme contrary to another place, which biddeth vs *to serue the Lord with feare* [i]. We must therefore learne to distinguish: There is a hellish feare, & there is a holy feare, a slauish feare, and a sonlike feare. The former of these is called by S. *Paul, the spirit of bondage* [k]. It is such as slaues haue in respect of those to whom they are in bondage: A kinde of respect they haue to those in whose power they are, they do that which is cōmanded them, but they neither haue loue to their commanders, nor take any delight in that which is enioyned them: that which they doe, they do by enforcement, and in feare of the whip. Such is the feare of God in reprobates: sometimes they are stricken with a kind of awe of Gods Maiesty, and do euen tremble at his iudgments, and (it may be) do something which is required; but there obedience proceedeth not out of any loue to God, or out of any truth of affection to that which is performed, but onely out of constraint. Thus did Cain *cast downe his countenance* [l], Esau *weepe* [m], Pharaoh *let the people go* [n], Ahab *humble himselfe* [o], Iudas *repent* [p]. None of these was truely grieued for his offence, or sorry that God was displeased: They had an apprehension of *the terror of the Lord* [q], & that wrung from them something, in which otherwise of themselues they tooke no delight. Now the other feare is called the *spirit of adoption* [r], & it is a feare to offend, rising out of the apprehension & feeling of Gods loue: as, when the experience which I haue had in my selfe of Gods gracious dealings with me, makes me to entertaine a feare lest I should abuse his loue, & do ought that might displease his maiesty. This kind of feare may be where there is the greatest, and firmest, and most respectiue loue: as betwixt the father & the son; the husband & wife: *Let the wife see that she feare her husband*, saith *Paul* [s]. This distinctiō of feare, being rightly vnderstood, it wil be easie to recōcile these places. *Serue the Lord with feare*, saith *Dauid*: that is cōsider

you

a Ephes. 2. 1.
a Psal. 51. 10.
b Ephes. 5. 11.
c Iames 4. 2.
d 2 Cor. 12. 8.
e Psal. 145. 19
f 2 Cor. 12. 9.
g Iames 1. 5.
h Rom. 15. 30.
i Psalme 2. 11.
k Rom. 8. 15.
l Genesis 4. 6.
m Gen. 27. 38.
n Exod. 12. 31
o 1 King. 21. 27
p Matth. 27. 3.
q 2 Cor. 5. 11.
r Rom. 8. 15.
s Ephes. 5. 33.

you the Maiesty of God, what he is in himselfe, and what hee is to you, and so let your hearts stand in awe of him, and be you afraid to displease him. Againe, the end of our redemption is, that we should *serue God without feare*, saith *Zacharie*: This is his meaning; Whereas the face of God is naturally a terror vnto vs, euen as the face of a iudge is to a theefe, and whereas that which we doe is so full of maimes and blemishes, that we can haue no courage to present it vnto God, nor hope that he will accept it; this is the end of our redemption, that being certainly perswaded of the fauour of God in Christ, and of remission of sinnes by him, all this feare may be quite removed, & we may boldly come to the throne of grace, and comfortably assure our selues, that God for Christ will accept, euen the imperfect and scant measure of our obedience. This is the true sense of the place; this is the feare, in the freedome from which standeth the true seruice of God. So that now this is the doctrine; *That till the mind & conscience of a Christian be quieted and pacified by the knowledge of ones personall acquittance before God by Christ, a man cannot truly serue God, nor yeeld vnto him that obedience which he ought.* This is plaine out of the place: the true manner of seruing God is *without feare*, that is, without astonishment and suspense of minde how God will accept that which we do. Now this feare cannot be banished, but by the comfortable apprehension of a discharge by Christ; therefore without this comfortable apprehension, no man can serue and obey God as he ought to doe. These things are all manifest. The reason also of the doctrine is apparant thus: As often as I recount with my selfe the seuerity and Iustice of God, how that he cannot abide iniquity, and is in his wrath a *consuming fire* [1], and doe consider withall, how full of corruption my heart is, and how farre short the best I can do, comes of that which is required; what heart shall I haue to tender my seruice vnto him, vnlesse I become stay assured that my person is accepted in Christ, and that Gods iust displeasure is allaied towards me for his sake, so that my scant performances shall be shrouded vnder his most absolute and perfit obedience? Hence is that saying of *Dauid*: *There is mercy with thee, that thou maiest bee feared* [2]. It is the hope and apprehension of mercy which encourageth to obedience. *Seeing we haue these promises* (saith the Apostle) *let vs cleanse our selues from all filthinesse* [3], &c. See what *Paul* inferreth vpon the promises of mercy which God hath made. *Paul* saith in one place, that *Whatsoeuer is not of Faith, is sinne* [4], meaning that whatsoeuer is offered to God, which proceedeth not from faith, the same is a sinne. In another place he saith, that *by faith* our consciences haue *peace with God* [5]. Both the places put together doe shew thus much, that vntill the conscience bee pacified by the assurance of reconciliation with God by Christ, nothing that is done can finde acceptance with the Lord. The order of the words touching *Habel*, is worth the noting; *The Lord had respect to Habel, and to his offring* [6]: First, to *Habel*, then to his offring. So that till I know that God doth accept my person, I can haue no hope that he will respect my seruice.

The 3. doct.

1 Heb. 12. 29.

2 Psal. 130. 4.

3 2. Cor. 7. 1.

4 Rom. 14. 23

5 Rom. 5. 1.

6 Gen. 4. 4.

By this it is plaine, first, that it is vnpossible for a Papist rightly to serue God, or to yeeld vnto him any true obedience. This will be thought a hard censure, especially touching those which seeme so deuout, and make so great a profession of good workes: But it is easily iustified by the doctrine of this place. God is not rightly serued vnlesse it be without feare, without that slauish awe, which ariseth out of the not knowing a mans owne particular reconciliation with God. Now it is certaine, that Papists do stifly maintaine it, that it is vnpossible for a man by an ordinary faith to be assured of Gods fauour. By the decrees of the Councell of Trent, a man must doubt of his saluation as long as hee liueth in this world [b]: so that indeed a Papist can neuer attaine any true peace of conscience by his owne doctrine: if he keepe himselfe to it, he must resolue while he liueth to be in suspense & vncertaine of Gods fauour: What a racke is this to a mans conscience, to be taught that he can neuer be sure in this world that his sinnes are pardoned, and that God is reconciled to him in Christ Iesus? What cheerefulnesse or boldnesse

The 1. Vse.

b Sess. 6. Cap. 9. & Can. 13. 6.

can a man haue to serue God, when it is taught that there is no possibility for him to bee assured in his soule that God in Christ will accept his seruice, and forgiue his weaknesses? Let this be a rule to vs to iudge of Popery: it is a desperate comfortlesse doctrine. Christ came into the world to free vs from this seruile feare, and to fill our hearts with cheerefulnesse, by shewing vnto vs Gods louing countenance: Popery holdeth vs in suspence, and labours to vphold that feare which is the very direct enemy to true obedience.

The 2. Vse. Secondly, this maketh also against the common opinion, which in (this point) is the same with the Papists. The most doe talke (I know not what) of serving God, and professe to doe it euery day: but if it be asked what ground they haue of peace with God by Christ, this will be found to be a very strange demand, and they will not know what to answer: Security they haue enough, but, what true peace of conscience is, they vnderstand not. Well may they seeme to bee without feare in regard of there common brutishnesse: but let their consciences bee touched and awaked, by some crosse, or iudgement, or by deaths approching, then this seruile feare, this dismall horror of heart will soone appeare, and it will bee a hard matter to comfort them. Know we therefore, that vntill we labour to know our owne particular reconciliation with God by Christ, & to that end reuerence the ordinance of God (the Word and Sacraments, which serue to no other vse but to apply Christ to our soules) careleſſe we may be, frozen in our dregges we may be, benummed and senslesse we may be; but true peace of conscience we can neuer haue, neither can any seruice come from vs which shall be pleasing and acceptable vnto God: vnlesse my heart can witnesse with me, that I serue and obey God cheerefully, and with a free spirit, knowing that God for Christ hath and doth accept me, and that my weake seruices shall be fauourable looked vpon, God measuring them reather by the sincerity of my affection, then by the measure of my performance, I can not say that I serue God; that which I doe, commeth from the spirit of bondage, and God esteemes it not.

The

The ſeauenth Sermon.

Verſe 75.

All the dayes of our life, in holineſſe and righteouſneſſe before God.

THE next point to be handled, is, the Time, to which our ſeruing of God without feare is limited: *All the daies of our life.* Heere I will handle two points. 1. That this life is the time of our ſeruing God. 2. That it muſt not be done in ſome part, but in all the daies of our life.

Touching the firſt, this is the doctrine; *That the time of our liuing here in the world, is the alone time, in which thoſe duties are to be done, which ought to be performed by vs in token of thankefulneſſe to God for our redemption, and in reſpect of the hope which we haue of life eternall.* This plainely followeth hence: for, if the queſtion be, when and at what time the duty of ſeruing God (which is the end of our redemption) muſt be done; the anſwer is, it muſt be done in the *daies of our life*, while we liue here, or not at all. This is agreeing to the Scriptures in other places. *While we haue time let vs doe good* [c], *&c.* that is, while we liue here, for when that time is gone, we haue no further opportunitie. *In this preſent world*, ſaith the ſame Apoſtle elſewhere [d]; *The time of our dwelling here*, ſaith *Peter* [e]; *During my life*, ſaith *Dauid* [f]. *I haue finiſhed my courſe*, ſaid *Paul*, when he was neere his death [g]: He could not haue ſo ſpoken truly, if, after his departure hence, there had beene any thing further to be performed. Thus all is confined to the compaſſe of this preſent life. *After death commeth the iudgement* [h]: then is a time of reckoning, not of practiſe. Beſides, death being come, the time of grace is expired, the miniſtry of reconciliation ceaſeth; therefore *now is the accepted time, behold now the day of ſaluation*, ſaith the Apoſtle [i].

The 1. doct.

c Gal.6.10.
d Tit.2.12.
e 1.Pet.1.17.
f Pſal.146.2.
g 2.Tim.4.7.
h Heb.9.27.
i 2.Cor.6.2.

This ſerueth firſt, to batter downe the wals of the Popes ſuppoſed purgatorie: the ground whereof is this, that there is a place for repentance after this life, and that as ſome, which are perfit Chriſtians, goe directly after death to heauen, and others, which are extreamely wicked, goe ſtraight to hell; ſo there are a middle kinde, who hauing not perfited their obedience in this world, nor made full ſatisfaction for all their ſinnes, muſt ſtay by the way, in a place of torment, where the reliques of ſinne muſt bee purged out, and the full ſumme of their duty made vp, before they can be admitted into heauen. This is held as an article of faith, and they are ſaid to bee certainely damned ſo many as doe not beleeue it [k]. Indeede Papiſts haue reaſon to maintaine it, it is a fire which hath well heated the Popes kitchin, and the conceit and feare of it, together with an opinion that the offerings of Prieſts can helpe to ſhorten a mans time in it, hath brought them in no ſmall reuenue: they may truly ſay, that *by this craft they haue their goods* [l]. Now the opinion is plainely confuted by this place. For whatſoeuer is required of vs, either toward God, or toward man, is to be done in *the daies of our life*, or neuer. The dead *in the Lord, doe reſt from their labours* [m]: This could not be true, if they were either buſied in doing good workes for the getting to heauen, or were tormented in fire. They ſweare much to make good this fancie; but in vaine: ſure we are, the Scripture maketh mention of two only places, for the dead [n]: neither was there in *Moſes* law appointed any ſacrifice on the behalfe of the dead. The

The 2. Vſe.

k *Bellar. lib. 1. de purg. cap. 11.*
l Act. 19.25.
m Rev.14.13.
n Luk.16.22, 23.

thing it selfe came first from the heathen, and was vnknowne to the world vntill
o *An. Dom.* the Councell of the Florence o; and therfore though they threaten the blacke curse
1439. to those that deny it, yet let vs not feare it: *the curse that is causelesse shall not come* p.
p Prou. 26.2. Secondly, this maketh against those who are of that swinish disposition, that
Vse 2. they neuer thinke vpon doing good vntill they die; while they liue, they rake, and
catch, and extort, and oppresse: A man may as soone wring water out of a flint, as
draw ought from them to a good purpose; then they grumble like *Nabal, shall I*
q 1. Sam. 25.11 *take my bread, &c. and giue it to men, whom I know not whence they be* q? But when
they come to the knife, and die, they must leaue there goods behinde them,
then (it may be) shall some drop or two be giuen to the poore, or to some good
seruice. I doe not condemne it if any man by will bequeath ought to the Church
or poore: this I condemne, when such things are neuer done till then: It is an ar-
gument, that that which is then done, is but a formall and extorted benevolence.
Formall; men therein will doe as others doe: Extorted; because it is done most
commonly to stop the mouth of an accusing conscience. Remember wee there-
fore, that the obedience which we owe to God, or to man for Gods sake, reacheth
it selfe to the whole life, and is not to be restrained to the last act. That know-
ledge which we will learne, and that good which we will doe, let vs apply it now:
It is a miserable thing when men must be catechized in principles, and must first
begin to exercise charity, when they are going to appeare before God to giue
account of their life.

Vse 3. Thirdly, this doth presse a kindeof hastning in the duties of godlinesse, with-
out delaying or putting off. For marke how the Spirit of God speaketh. Hee
saith, that the life present is our only time of well doing: but how doth he define
life? not by monethes or yeares, but by daies, which is also the vsuall manner of the
r Gen. 47.9. Scripture r. This speech argueth the shortnesse of our life, being nothing but a
Psal. 90.9. 12. composition of a few daies; which how soone they may be swallowed vp, by that
long night of death, we canot tell. This should make vs *to make haste* with Da-
s Psal. 119.60. uid s, *and to worke while it is day* t. It was the very thing intended by *Moses* in that
t Ioh. 9.4 sute of his, *Teach vs to number our daies* u, *&c.* that is, enable vs (O Lord) so to sum
u Psal. 90.12. vp the time of our life, that considering the shortnes of it, we may learne this wise-
dome to doe that first which most concernes vs; so that if by the sudden comming
of death, any thing for lacke of time be left vnperformed, it may not be that, the
not doing whereof will be the vndoing of our soules. Memorable is the speech of
x Gen. 27.2, 3. Isaak: *Behold I am now old, and know not the day of my death, wherefore now* x, *&c.* as if
he had said; There is a thing to be done, which must be done before I die, and I
know that as the daies of my life are but few, so the greatest part of them are gone
and past, therefore that which I intended I will hasten to doe it: so should euery
Christian reason with himselfe My time is short, my life a span, my daies not ma-
ny, therefore Lord frame my heart, that whilest it is called *to day* I may turne to
thee, and seeke thy fauour. This care is a chiefe difference betwixt the godly and
the wicked: For they argue cleane contrary, *Let vs eate and drinke, for to morrow*
y Isa. 22.13. *we shall die* y: Therein they imitate their father the Diuell; for euen of the same
z Rev. 12.12. humour is he *y He hath great wrath, knowing that he hath but a short time* z.

The second point now followeth. For so *Zacharie* teacheth vs, that as God is
to be serued in our life (which is the more generall point,) so it must be all *the daies*
of our life. Here come to be opened two doctrines. 1. That religion is to be par-
ctised euery day. 2. That it is to be practised to the end of our daies. The former
of these requireth assiduity, and dailinesse; The latter perpetuity and lastingnesse.
a Psal. 145.2. *I will blesse thee daily* (saith *Dauid*) *and praise thy name for euer* a: That speech may
be in steed of a commentary to this place. I will speake of both seuerally. The
former of the two doctrines is; *That a Christian man is bound by the word of God to*
Doctrine 2. *a daily praise of religion*. Euery day, and euery action of the day must be a witnes
of his care to approoue himselfe in all holy conuersation vnto God. It will not be
hard

hard to proove this by the Scripture: namely, that a godly life is to be brought into euery daies practise. *Wee must henceforth liue as much time as remaines in the flesh, not after the lusts of men* [b]. *As much time:* so that no time is exempted from liuing after the wil of God. *Let thy hart be in the feare of the Lord continually* [c]: There is no allowance for any intermission of time, to be spent as it were a little more vainly or carelesly then other. *Paul* speaks of being *giuen vnto euery good work continually*, or of *attending thereupon daily* [d]. *Euery good worke:* there is no toleration for any sin: *Euery day:* there is no exemption of time. *I endeauor my selfe to haue alway a cleare conscience* [e]. *Alway, or throughout*, that is, at one time as well as at another, one time of the day as well as another. There are very few duties of religion, but the Scripture speaks of the dailines of them either by precept or example. For daily praying, besides the cõmandemẽt *pray continually* [f], we haue *Daniels* example, of *three times a day* [g]; & *Dauids*, of *seuen times a day* [h]. For reading we haue the charge giuen to *Iosua: Let not this book of the law depart from thee* [i]. For meditatiõ, we heare *Dauid: Oh how I loue thy law! it is my meditation continually* [k]. For talking of good things: *My tongue shall talke of thy righteousnes daily* [l]. For watching ouer our owne selues: *Keepe thy heart with all diligẽce*, saith *Salomon* [m]. *Watch in all things*, saith *Paul* [n]: *Take heed lest at any time there be in any of you an euil heart* [o]. For depending vpon Gods prouidence, we are taught *to aske daily bread* [p]. For preparation for the crosse, there is speech of *taking it vp daily* [q]. For seeking to doe good to others, there is a precept *to exhort one another daily* [r]. These places & many like, shew that one day as well as another, is to be consecrated to God, and the duties of religion tending to Gods glory, the edification of our own soules, and the good of others, are to be performed euery day. And if it were not so, why should God be so carefull in the Scripture to giue such directiõs for euery specialty that can be incident to any day; as, apparell, meate, calling, company, speech, solitarinesse, recreation, health, sicknes, prosperity, crosses, friends, &c? whatsoeuer occasion may at any time take vp a man in any part of the day, the Scripture giueth a direction for it, because a man is bound to make conscience of the practise of religion in euery particular. Now a double reason there is for this doctrine. First, Gods *compassions are renued euery morning* [s], and he *loadeth vs daily with benefits* [t]. Now sith there is no slacking of Gods kindnes, why should there be any intermission of our duty? Secondly, Satan *goeth about seeking to deuoure* [u]: when a man beginneth to be a little secure, and to giue the raines a little to his owne heart, to wander after it owne waies, then taketh he his aduantage; and the soule being by some intermission of a godly care thus (as it were) let loose, doth quickly fall into his snares.

b 1. Pet. 4. 2.
c Prou. 23. 17. *Toto die. Tremel.*
d So doth the word signifie. 1. Tim. 5. 10.
e Act. 24. 16. *Semper.*
f 1. Thes. 5. 17
g Dan. 6. 10.
h Psal. 119. 164.
i Ios. 1. 8.
k Psa. 119. 97.
l Psal. 71. 24.
m Prou. 4. 23.
n 2. Tim. 4. 5.
o Heb. 3. 12.
p Math. 6. 11.
q Luke 9. 3.
r Heb. 3. 13.
s Lam. 3. 23.
t Psal. 68. 19.
u 2. Pet. 5. 8.

The first vse of this doctrine is, to remoone two opinions, which are common in the world touching religion: The one is, that it is an easie matter to be a Christian, a thing of no great paines to be religious; some generall desires, some superficiall good meanings, some formall shewes, some deuotion now and then by fits, some few actions of charitie; this is enough to saluation. Hence commeth our common security: Moiling and droiling there is for the world without measure: To some carnall and carking humours, the day is not long enough, the weeke is too short, euen some of Gods day must be borrowed for earthly occasions. Godlinesse is followed but at leisure times: heauen wee suppose will come of it selfe without seeking. How many daies passe ouer vs in a yeere, in which matters of the soule are not once thought vpon? But how much are we herein deceiued? religion is a taske for euery day: He that doth not make conscience euery day to looke to his Religion, to profit in his Religion, and to shew forth the fruits of his Religion, that he may comfortably at night say, he is so much neerer his iournies end to heauen, then he was at his first setting out in the morning; that mans Religion is not as it ought: and hee which thinketh to come to heauen by this idle and negligent course, shall be called *the least in the kingdome of God* [x]. The second opinion is, that if there be some shew of deuotion and care to serue God

The 1. Vse.

x Math. 5. 19.

on the Sabbath day, then vpon other dayes men may be left free to themſelues, and may take a little more liberty to bee ſecure. If matters of godlineſſe be baniſhed from their thoughts, and tongues, and liues, all the whole weeke long, they thinke it to be no great offence: This opinion is ouerthrowne by this place. We were redeemed to ſerue God euery day: Though the Sabbath be to be imployed more eſpecially (God then vouchſafing more plentifull helpes to godlineſſe) yet all euill is to bee auoided euery day, and all ſuch good is to be done, as in our callings and liues we ſhall be occaſioned: Endeauour we muſt to walke in the ſanctification of our hearts, and innocency of life in other daies, as well as on the Sabbath day.

The 2. Vſe. Secondly, this muſt be a motiue to vs euery day, euen at our firſt awaking, to deuote and conſecrate our ſelues to the Lord, and to arme our ſelues with a holy reſolution to ſtriue againſt ſinne: This will be a matter of no little benefit: For by this meanes God will enable vs to *be blameleſſe and pure, and without rebuke* [y], and we ſhall be *kept from preſumptuous ſins* [z]. The want hereof draweth many of Gods children ſometimes into great inconueniences, namely, when as, not conſidering the ſlippery path which they walke in here in the world, and being without feare of their owne frailty, they do not couenant with themſelues to be very watchful, and to commit their way vnto the Lord, and to ſtand vpon their guard againſt euery ſinne: We haue an example of this in *Peter*: Doubtleſſe hee had no ſetled purpoſe to deny his Maſter: yet to what a caſe did his owne raſhneſſe bring him, while he did not ſeriouſly caſt with himſelfe what danger might ariſe, by the place and perſons, neither yet weighed his owne weaknes, how eaſily he might be ſnared, hauing no warrant to be there. This drawes many into ill company, to ſwearing, drinking, gaming, &c. I will not ſay, that theſe euils in ſome do alwaies proceede from a purpoſe ſo to doe; but rather from the want of a purpoſe to withſtand them, and to giue vp themſelues vnto God. I would this were written in euery ones heart, that euery day muſt bee conſecrate to God, euery day muſt be a holy day to a Chriſtian though not according to our ſenſe in reſpect of ceſſation from labour, yet in reſpect of watching and ſtriuing againſt ſinne.

The 3. Vſe. Thirdly, if euery day muſt be giuen to God, what ſhall we ſay of thoſe which ſpend ſo many whole daies in the ſeruice of Sathan? whole daies (I ſay) or the better part of the day, in drinking and reuelling, in ſports, in pranking vp themſelues, in plotting to defraud, reuenge, & eat out others: How doe theſe conſecrate there daies to God? What religion or godlines is in theſe faſhions? When men make euery day either for vaine pleaſure, or ſenſuality, or Epicuriſme, or worldly benefit, what is become of Gods part? Thinke vpon it: I doubt not, but the ſerious thinking vpon this, that God challengeth euery day, will reforme many corruptions. Thus much touching the dailineſſe of ſeruing God. Now followeth the perpetuity.

The 3. doct. The doctrine then is this; *That as we muſt make conſcience of diligence in good duties for the preſent time, ſo we muſt haue a care of continuance & perſeuerance alſo. All the daies of our life*, ſaith *Zachary*; therefore the laſt day as well as the firſt. The Scripture is full in this point. Chriſt expounds the *ſeede* which fell into good ground, of thoſe which *bring foorth fruit with patience* [a]. That onely is good fruite which is accompanied with continuance. Oftentimes we ſhall finde the condition of preſeuerance put in. *He that indureth to the ende, he ſhall be ſaued* [b]. *In due ſeaſon we ſhall reape, if we faint not* [c]. *Be thou faithfull vnto the death and I will giue thee the crowne of life* [d]. The labourers in the vineyard, none of them had wages, vnleſſe he wrought vntill *the euen* [e]. Wee muſt not onely obey the call of Chriſt, *Come to me* [f]; but the charge alſo which he giueth, *Abide in me* [g]. *If ye continue in my word, then are ye verily my diſciples* [h].

The vſe. The vſe is, to mind vs of the Apoſtles counſell, which is, not to be *weary in well doing* [i]. Our nature is apt to recoile and to fall backe, like a *broken bow* [k]. A kinde of

a Luke.8.15.
b Matth.24.13.
c Gal.6.9.
d Reu.2.10.
e Matt.20.8.
f Matth.11.28.
g Ioh.15.4.
h Ioh.8.31.
i 2. Theſ.3.13.
k Pſal.78.57.
y Phil.2.15.
z Pſal.19.13.

of ſaciety will quickly creepe vpon vs, and thoſe good duties, which at the firſt
ſeeme pleaſing, will (without great care) bee a *wearines* [l] vnto vs, according as
we ſee in many. I haue knowne ſome, to whom the preaching of the word was
more welcome then now it is; who were more carefull to vſe priuate meanes to
profit by it then now they are; who had a little reſtrained ſome corruptions, to
which now they are carried with full ſtreame. They looke backe vpon *Sodom* &
they could almoſt be content to be in *Egypt* againe. Looke to it, thou which art
guilty to thy ſelfe of thine owne backſliding: remember thou oweſt vnto God *all*
thy daies: *The tree planted in the Lords houſe bring forth fruit in their age* [m]; and they
which doe not ſo, *ſhall be hewen downe and caſt into the fire* [n]. It muſt not bee in religi-
on as in bankets, *In the beginning good wine, and then after that which is worſe* [o]; but
rather, like thoſe of *Thyatira*, *our workes muſt be more at laſt, then at the firſt* [p].

l Mal. 1. 13.
m Pſ. 92. 13, 14
n Mat. 3. 10.
o Ioh 2. 10.
p Reu 2. 19.

The fourth generall point in this paſſage of ſpeech, is, what bee the ſpeciall du-
ties in which this our *ſerving* of God ſtands: *In holineſſe and righteouſneſſe*. Theſe
two words anſwer to the two tables of the morall law. By *holines* are vnderſtood
thoſe duties which are owing immediately from vs vnto God; and are ſet downe
in the foure firſt commandements: namely; a *holy* regard to the truth and maie-
ſty of his Godhead, in the firſt commandement: a *holy* manner of worſhipping
him according to his will, in the ſecond: a *holy* vſage of his name, in the third: a
holy keeping of his *Sabbath*, in the fourth. By *righteouſnes* are meant thoſe duties
which we owe to our neighbour: of all which the ſumme is, to giue to every one
his due: to wrong no man in his honour, or in that precedence which God hath
giuen him, in the fift precept: nor in his life, in the ſixt: nor in his chaſtity, in the
ſeaventh: nor in his goods, in the eight: nor in his good name, in the ninth: nor
to entertaine a thought which may draw to any of theſe breaches, in the tenth: ſo
that now our obedience and ſeruice of God ſtands not in following our owne
courſes, but in making conſcience to frame our ſelues to that which the Lord cō-
mends vnto vs, to be performed either to himſelfe, or to others. Here is a large
field to enter into, but I will abridge that plenteifull matter which offereth it ſelfe
vnto me, as much as I can. Two ſpeciall points are here taught vs.

The firſt is; *That true religion ſtands not in verball profeſſion or in formall ſhewes,* *The 4. doct.*
but in action, and in the doing of that which God requires. It is plaine here: For here
particular duties are deſigned, in the practiſe whereof true religion and godlines
doth conſiſt. In the Scripture, *doing* & practiſe are ſtill vrged. *Hearken to the lawes*
which I teach you to do [q]: *Heare the lawes, &c. that ye may take heed to obſerue them* [r].
Ye ſhall keepe all the commandements, &c. for to do them [ſ]. *If ye know theſe things, bleſ-*
ſed are ye if ye doe them [t]. *Whoſoeuer heareth theſe my words, and doth them not, ſhall be*
likened vnto a foolish man [u]. *Be ye doers of the word, and not hearers only* [x]. If it were
not ſo, it were nothing to be religious, it were no great thing to bee godly: To
profeſſe is nothing, to talk & ſpeak of religion, & to make a ſhew is a matter ſoon
done, the veriеſt Atheiſt may goe ſo farre: doing is the triall, the fruits of *holineſſe*
and righteouſneſſe do ſhew a man to be a Chriſtian.

q Deu 4. 1.
r Cap. 5. 1.
ſ Cap. 8. 1.
t Ioh. 13. 17.
u Mat. 7. 26.
x Iam. 1. 22.

This maketh againſt thoſe, who haue onely tipped their tongues with religion, *The Vſe.*
and haue taken vpon them a name, and put on a vizard of godlineſſe. Like they
bee to the *fig-tree* which our Sauiour curſed, abounding with leaues, but without
fruite [y]: the Apoſtle thus deſcribeth them; they *haue a ſhew of godlineſſe, but denie*
the power thereof [z]. Such hearers had *Ezekiel*; they did *come vnto him, and ſit before*
him and heare his words, but they would not doe them [a]: and ſuch haue we: right like
him in the Goſpel: he came to Chriſt with a queſtion, *Good Maſter, what ought I*
to doe to inherit eternall life? The ſame ſeemeth to be our deſire in comming to the
Congregation: well, when hee heard his taske; *he was very heavy* [b], and went his
way doing nothing: euen ſo; perſwade vs to any thing which is croſſing to our
humours, and commeth athwart our courſes, we ſay ſtraight, *This is a hard ſaying,*
who can heare it [c]? Remember we this then, that be a true Chriſtian, is no titular

y Mat. 21. 19.
z 2. Tim. 3. 5.
a Ezec. 33. 31.
b Luke 18. 8, &c.
c Ioh. 6, 60.

thing

thing, it is a matter of action. Many at the last day shall say, *We haue propheciedᵈ*, and we haue professed thy name, O Lord: but seeing they haue beene *wells without water, the blacke darkenesse shall be to them for euerᵉ*. The other doctrine collected hence, is; *That in the practise of religion, their must be a ioyning together of these two, holinesse, and righteousnesse: our holy carriage towards God, & our upright demeanour towards men.* It is not said here, *holines* or *righteousnes*, as though either might serue, but *holinesse and righteousnesse*, both together, God hath ioyned them, and man may not seuer them. To this agreeth that of *Paul; That we should liue soberly, and righteously, & godlyᶠ, &c.* These are two maine parts of the Image of God: *Righteousnesse & true holinesseᵍ*; neither can we assure our selues that wee are truely regenerate, vnlesse we finde in our selues a concurrence of both. It is absurd to be respective towards men, and to neglect that duty which we owe to God: It is hypocritically to make shew of deuotion to God, and to haue no regard how we liue in respect of men: But, to be carefull in the knowledge and seruice of God, and fruitfull in the duties of equity and euennesse amongst men, this is religion, this is the whole duty of man.

The Vse. This doctrine is very necessary, because, the renting asunder of these two, *holinesse and righteousnesse*, is the common euill of those which make a profession of religion. Some there were, who in the outward exercises of religion are very diligent, in repairing to the congregation, in hearing, in communicating, in refraining from open misorders on the Sabbath day: but looke on them in those things which concerne men, there you shall finde them exceeding faulty: proud, disdainfull, malicious, reuengefull, cruell, oppressing, all for themselues, without respect to others: Others there are which shew a kinde of ciuility in outward fashion to the world; quiet they be and peaceable, obseruing a kinde of truth and equity in there dealings, and so gaine a name and an opinion of honest men; yet haue no regard to the exercises of piety, more then for outward forme, despise knowledge, basely esteeme the publike ministry, make no reckoning of the Sabbath. Both these sorts come short, and continuing as they are can neuer be saued. Remember then, to ioyne both together, *holines* towards God, *righteousnes* towards men: Art thou a louer to heare a man forward in the publike exercises of religion? thou doest well: see thou make conscience also of equity amongst men, els all thy deuotion is but hypocrisie. Art thou a man of ciuill fashion, that pretendest to giue euery man his owne? see thou season thy carriage to men, with knowledge and zeale in the matters of God, els thy ciuility is but formality: and both the former with his vnrighteous *holines*, and thou, with thine vnholy *righteousnes*, shall be cut off from hauing any inheritance in the kingdome of Christ, and of God.

The fift and last point, according to the order first propounded, is the triall of the truth of all these duties, in those words, *before him*: whereby is meant such *holines* and such *righteousnes*, which is framed, not barely to content men, but to please God: where we are taught; *That if we would be religious indeed, we must not looke so much how to make a shew, and to be something in appearance and opinion before men, as how to approoue our selues by truth and sincerity of heart vnto God.* Truth it is, that the opinion of men is not simply to be neglected: for it is the rule of the Apostle that we should *procure things honest in the sight of all men*ʰ: but yet the approbation of men must not be made the rule of godlinesse, but onely the will & Maiesty of God. It was the commendation of *Enoch* and of *Noah*, that the times wherein they liued being ouerrun with lewdnesse, yet they *walked with God*ⁱ, that is, they considered more what God appointed, then what most men practised, and desired more to approoue themselues by a holy carriage vnto him, then to runne to the same excesse with the multitude, though (perhaps) so to haue done, might haue been more for their outward commoditie. It was the charge giuen by God to *Abraham*, *Walke before me*ᵏ, that is, let it still be thy care, that, seeing I am present euery where, and priuy to all thy courses, thou maiest walke as in my sight, & make

ᵈ Math. 7.22.
ᵉ 2 Pet 2.17.
The 5. doct.
ᶠ Tit. 2.12.
ᵍ Eph. 4.24.
The 6. doct.
ʰ Rom. 12.17
ⁱ Gen. 5.22. & 6.9.
ᵏ Gen. 17.1.

make thy wayes acceptable before mee. It was the best testimony which Salomon could giue of his father *Dauid*, that he *walked before God in truth, & righteousnes, & in vprightnes of heart with him*[l]. It was *Hezekiah* his best comfort when he thought he should die; *O Lord I haue walked before thee in truth*[m]. When *Iob* was accused for an hypocrite (according as it is still the manner of the world, to account euery man who is more carefull in religion then themselues, to be but a dissembler;) euen (saith he) *my witnesse is in heauen, and my record is on high*[n]. You giue your verdict of me as you please, but I am knowne vnto God: *I haue walked with him, and I also rest satisfied with his approouement, which is the thing that I haue alwayes cared for*. *Paul* speaking of the execution of his ministery, saith, that he did not *handle the word of God deceitfully*: as if he had said, I could easily haue vsed another course in preaching, by which to haue pleased the multitude, and to haue gotten my selfe credit, but it was not the thing I looked after: But what then? *to approoue my selfe to euery mans conscience in the sight of God*[o]. These seuerall examples concurring with my text, doe shew that wee must care more to be religious, then to bee thought religious; and to haue more respect to the approbation of God, *who seeth in secret*[p], then to the opinion of men, who may be deceiued with shewes.

This doctrine doth vtterly condemne the art of seeming, which euery one (almost) hath learned in these times. The hypocrite, if hee haue *Lord, Lord*, in his mouth, and be busie about the outward worke, knocking & kneeling, and framing his face to a shew of deuotion: hee thinketh that hee is very religious, and careth not though God seeth him within, to haue neither any sound knowledge, nor any true loue to religion. The couetous worldling who rackes all that can be gotten, if he can set a colour to the world, that no body shall see his plots and cunning shifts, respecteth no more; albeit the Lord knoweth how his heart is set vpon the world, and hath *made golde his hope*[q], and will doe any thing for gaine, he feareth it not. The vncharitable person, if he can vse a few idle protestations, that he beareth no ill will, &c. perswadeth himselfe it is enough; not remembring that the Lord beholdes his thoughts, and is priuy to his desires to worke mischiefe. The close slanderer, if he can vnder hand raise vp an ill report, that the party wronged may not know he did it, is safe in his owne conceit; howbeit God knoweth that his *tongue is like a sharpe razor, which cutteth deceitfully*[r]. The euill disposed, who are in houses of misorder when others are at Church, if the doores be shut, and no noise bee made, and officers know it not, they doubt not but to auoid Gods beholding well enough. The whorish woman, if shee can hide her sinne in any sort, so that none can prooue it directly against her, standeth vpon termes of honesty, and is not afraid of Gods presence, from whom nothing can be kept secret: *shee wipeth her mouth* (saith *Salomon*,) *and saith I haue not committed iniquity*[s]. Thus the care of the most is to keepe credit with men; if it be well with vs before men, we care little how the case standeth betwixt vs and the Lord. This will not serue the turne when all things come to receiue their due triall: then the vizard will bee plucked off from euery hypocrite; then shall many a man be approoued, whose course the world now condemneth for folly; and many that now carry a face and beare out matters with a shew, will be found dissemblers, and the lot of hypocrites will bee their portion. Let this perswade vs to affect sincerity and singlenesse of heart, and alwaies to make it our care, more to regard the acceptance with God, then the account and opinion of men. It is a speciall point of godlinesse, and hee hath well profited in religion, that hath well learned this lesson, and this one thing which I shall name vnto you, is the best triall of it; when a man is the same alone and in company; that is, when as that sinne, that euill course which a man knoweth hee would not enter into, in the presence, and sight, and knowledge of men, the same he doth forbeare when hee is by himselfe, and hath many aduantages and opportunities safely and secretly to practise it. To forbeare to doe euill when men are by to beholde it, is nothing, the veriest hypocrite and reprobate in the world may doe

l 1. King. 3. 6.
m Isay 38. 3.
n Iob 16. 19.
o 2. Cor. 4. 2.
p Math. 6. 4. *The vse.*
q Iob. 31. 24.
r Psal. 52. 2.
s Prou. 30. 20.

doe it: but closely and secretly to abstaine, and when one hath many inticements to it, yet entreat for Gods sake, and for holinesse to displease him, to forbeare, that is a thing which none but a good man indeede, a childe of God can come vnto. To make shewes of holinesse and deuotion in a Church, there to looke ciuilly, and in praying vse signes of great earnestnesse and affection, is no great matter, it is not of any value to build vpon, for an hypocrite may come so farre: But in a priuate corner, in one *Chamber* (as Christ saith [t],) apart from the world, where no man can heare or vnderstand, or take notice of it; there to *powre out ones soule before the Lord* [u], to cast downe himselfe in humility, and to make many sighes and teares, to be the messengers of the hearts desire vnto God; this is an euident of sincerity, this is done before God, and is without hypocrisie. So then, this is a sure rule to try our selues by, if that which we would be thought to be before men, we trauell with our hearts, and striue to be indeede, when none can take notice of our courses, in regard of the secrecie of them, but the Lord. Hee that maketh conscience of it, to be as honest and as vprightly behaued in the greatest priuacie and solitarinesse, as he would be if all the world beheld him, and could see into his very thoughts, that man may be said indeede to be religious.

t Matth. 6. 6.

u 1. Sam. 1. 15

The end of the first part.

THE ABRIDGMENT OF THE GOSPEL:

The ſecond Part.

MALAC. 3. 1.
Behold I will ſend my Meſſenger.



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1624.

TO MY VERY WORSHIPEVL, AND MVCH ESTEEMED FRIEND, AMBROSE ROVSE of Halton, Eſquire.

I Hope (Sir) it ſhall not diſpleaſe you, that as I haue preſumed to inſcribe the former part of theſe Sermons vpon the Hymne of Zacharie *to your father, ſo I doe now alſo direct the latter vnto you. The matter I am ſure is not vnworthy of you: As for the forme, you ſhal find it to ſort with my cuſtomary courſe of preaching, which what it hath beene, your ſelfe doth know as well as any. I haue neuer affected any other eloquence, then that of the Scripture, ſo much magnified by* S. Auguſtine [a]. *Sorry ſhall I bee, that any man ſhould ſay of my Sermons, as one* Melanthius *ſpake of* Diogenes *his Tragedy, that a man could not ſee it for words. That which is plainely and gently deriued out of the Lords fountaine (as* Cyprian *calleth the Scripture) hath moſt power ouer the conſcience of the hearer, and is beſt like, to giue vnderſtanding* [b] *and ſharpneſſe of wit vnto the ſimple* [c]. *Now for my purpoſe in preſenting you with theſe notes, I truſt of your ſelues you will conceiue it, to bee no other but this, that they may remaine with you as a teſtimony of my ſetled purpoſe neuer to forget your great loue, begun at my very firſt arriuall in theſe parts; and ſince that time both continued, and declared many wayes. I hold it neceſſary that I ſhould ſome way teſtifie my thankefulneſſe; for, he that hath friends ought to ſhew himſelfe friendly, ſaith the Scripture* [d]: *and which way ſhould I, rather then thus? Greater gifts you needе not, and better then ſuch as theſe, it is paſt my power to beſtow. Accept therefore I pray you this little, and vouchſafe it a roome of lodging with your other bookes, and whenſoeuer you ſhall chance to ſee it, let it pleaſe you to reſpect it, as from him, who will alwayes pray that after you haue ſerued your time* [e] *here, you may be euer with the Lord* [f]. Modbury.

a De doct. in ipſa ſcripturæ verba ita transfu-ſus eſt, vt ea quæ ante obſcura erant, non poſſint non intelligi. Auguſt.

b Pſal. 118. 130.

c Prou. 1. 8.

d Prou. 18. 24.

e Act. 13. 36.

f The. 4. 17.

Your Worſhips in the Lord

to be commanded,

SAM. HIERON.

The ſecond part of the Abridgement of the Goſpel.

The firſt Sermon.

Verſe 76. *And thou babe ſhalt bee called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lord to prepare his waies.*
Verſe 77. *And, to giue knowledge of ſaluation vnto the people, &c.*

THis is the beginning of the ſecond part of this Hymne. The ſumme of it is a deſcription of the office of *Iohn* Baptiſt, which yet is ſo carried, as that in this part alſo, the myſterie of Chriſt, and of ſaluation wrought by him, is open very exactly. *The 2. part of the Hymne.*

My Methode ſhall be this; to let you ſee, how each branch of theſe verſes dependeth vpon other, as it were ſo many linkes enchained either to other. Firſt of all *Zacharie* directeth his ſpeech to the Infant (preſent, in my opinion) and pronounceth of him, that he *ſhall be called the Prophet of the moſt High*: If it be asked why he ſhall be ſo ſtiled? it is anſwered, *Becauſe he ſhall goe before the face of the Lord to prepare his waies*. If we would know what it is, *to prepare the Lords waies*, he ſaith it is, to *giue knowledge of ſaluation to the people*. If wee demand wherein this *ſaluation* ſtands, he addeth, that it ſtands in *the remiſſion of ſinnes*. If we enquire further, out of what fountaine this *ſaluation*, ſtanding in *the remiſſion of ſinnes*, hath flowed; he telleth vs, that is come from *the tender mercy of our God*. If we would be informed what is the eſpeciall fruit of this *Mercy of our God*, hee ſetteth it downe thus, that by it is come to paſſe, that *the day-ſpring from an high hath viſited vs*. If laſtly the queſtion be, to what ſpeciall end this *Day-ſpring* hath appeared, he ſhutteth vp all with the ſweet and gracious concluſion; that the end is, *To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of peace*. This is the order of this whole place. I will proſecute euery branch in the ſame order and manner in which it lyeth. *The order of the whole place to the end.*

And firſt of the title, to bee giuen to *Iohn Baptiſt*, *Thou Babe ſhalt be called the Prophet of the moſt high*. The meaning of which ſpeech is, that all men ſhould take notice of *Iohn*, and acknowledge him to be a *Prophet* of God, called from aboue, and appointed by ſpeciall deputation for the ſeruice of the Church. The verification of which foretelling we reade in the ſtorie: *The multitude counted Iohn as a Prophet*[x]. *All hold Iohn as a Prophet*[y]. But here may ariſe a doubt. *Iohn* himſelfe being demanded whether he were *the Prophet*, *anſwered no*[z]. The anſwer is eaſie, thus. It was the errour of the *Iewes*, that before the Meſsias there ſhould come a ſpeciall *Prophet*, beſides him that was ſpoken of, by the name of *Elias*. So it appeareth by that the multitude ſaid on a time touching Chriſt: *This is of a truth the Prophet that ſhould come into the world*[a], and in another place: *Of a truth this is the Prophet*[b]. This error of theirs aroſe out of the words of *Moſes*: *The Lord thy God will raiſe vp vnto thee a Prophet like vnto mee from among you*[c]. *Iohn* therefore denieth himſelfe to be a *Prophet* in that ſenſe; hee was no ſuch *Prophet* as they looked for. This is the ſenſe.

x Math. 14. 5.
y Mat. 21 26.
z Ioh. 1. 21.
a Ioh. 6. 14.
b Ioh. 7. 40.
c Deut. 18. 15.

Now the doctrine is this: *That it is an eſtate of preferment and credit for a man to be deputed to the calling and office of a Prophet and Miniſter in the Church of God.* Marke how this ariſeth out of this place. *Zacharie* directeth his ſpeech to *Iohn*: Hee was *The 1. doct.*

now at the time of the speaking of these words an Infant, there was not then any great matter of outward circumstance in him to be taken notice of: yet notwithstanding (quoth *Zacharie*) euen thou O babe, little though thou now be, wrawling in thy cradle, and wrapt vp in clouts, shalt in time obtaine this honour, to be reputed and *called a Prophet of the most High*, a *Preacher* appointed by him to publish the doctrine of *saluation* to the world. Thus the manner of speaking, *Now thou art but a silly babe, yet thou shalt liue to beare the title of one of Gods Prophets*, serueth to iustifie this doctrine. There is nothing more effectuall to the cleering of this point, then to consider the matter and businesse about which euery true Minister of God is employed; which is not base or vulgar, but of as great weight and worth as may be: It is to *giue knowledge of saluation, to publish peace* [d], *to declare to a man his righteousnesse* [e], *to saue them that beleeue* [f], *to pray men in Christs stead to be reconciled to God* [g], *to gather together the Saints* [h], to be Gods mouth to the people in preaching to them from God, and to be the peoples mouth againe in praying for them to God [i]. These are no base things, no vile seruices, no meane employments, to treate betwixt the Lord and his Church of no worse matter then the glory of the one and the saluation of the other. Many things might easily be heaped vp to this purpose, but I will satisfie my selfe with this, and proceed to the vses of this point, which are three.

d Isa. 52.7.
e Iob 33. 23.
f 1 Cor. 1. 21.
g 2 Cor. 5. 20.
h Eph. 4. 12.
i Deut. 33. 10.

The 1. Vse. The first is an admonition to those who haue by their place to doe in the electing and ordaining of *Ministers* for seuerall congregations; They must remember the charge, *Lay hands suddenly on no man* [k]. The calling is honourable, and therefore not for euery one hand ouer head to be admitted into. It is not meete that the passage into the Ministry should lye open for whomsoeuer: *Who would might consecrate himselfe* [l], it was one of the euils of *Ieroboams* time: It will lay the beauty of the calling in the dust, and make the world full of such wandring *Leuites*, as *the young man of Bethlehem Iudah*, whom *Micah* hired for *ten shekels of siluer by the yeare, and a sute of apparell, and meate and drinke* [m], which will be ready to serue the turne of euery Church spoiling patron, and to be at his deuotion, for *a piece of siluer and a morsell of bread* [n].

k 1 Tim. 5. 22.
l 1. King. 13. 33.
m Iud. 17. 7. 10.
n 1. Sam. 2. 36.

The 2. Vse. The second vse, is an aduertisement to all that are entred into that function to take diligent heede, that they doe nothing that may disgrace so honourable a calling. A Minister is tyed to watchfulnesse by a double bond; First, as he is a Christian, then as hee is a Minister: Whosoeuer of *Aarons* seed had any blemish in him should not presse to offer before God [o]. Many things might be pardoned to others, which in vs will seeme intolerable. *If the salt hath lost his sauour, it is thenceforth good for nothing* [p]. God grant that the eminency and dignity of our calling may beget in vs a steady care to doe nothing which may bring it into disgrace.

o Leu. 21. 17.
p Math. 5. 13.

The 3. Vse. Thirdly (for a third vse), this maketh against the contempt, which is generally cast vpon the ministry. Many scorne it in themselues, accounting it a base thing for them or their children to consecrate their life to the ministry of the Gospel. A cluster of the ciuill or common law, is better (in their seeming) then a whole vintage of Diuinity. It is *Pauls* rule, that we should be *had in singular Loue for our workes sake* [q]. In the world it is otherwise, hated we be for our workes sake, and despised for our profession sake; It is the common Theme of many being in their cups, or otherwise want of matter to discourse of, to open their mouthes against the ministry. Be it so that some deserue ill enough: yet when men take a pleasure in these kinds of inueying, and seeke out of the misbehauiour of some to collect conclusions against all, it argueth that they speake not out of the hatred of euill, but out of enmity to the calling, thinking that they haue quit themselues well, if they can bring that into disgrace. Well, touching those which are faithfull and make conscience to *feed* the people *with knowledge and vnderstanding* [r] this I say, and yet not I but the *Lord*; *Let a man so thinke of them as of the Ministers of Iesus Christ, and disposers of the secrets of God* [s]. The contempt reacheth high: *Hee*

q 1. Thess. 5. 13.
r Ier. 3. 15.
s 1. Cor. 4. 1.

that

that deſpiſeth you deſpiſeth me [t]. It was *Iohns* honour, to bee *called a Prophet of the moſt high*, why ſhould it be any mans debaſement to ſerue the ſame maſter, in the ſame buſineſſe? Thus farre touching the firſt branch. t Luk. 10. 17.

The ſecond branch is the reaſon why *Iohn* ſhould bee ſtiled *A Prophet, &c. Thou ſhalt goe before the face of the Lord to prepare his waies.* This is a true deſcription of a *Prophet* or Miniſter; although in it ſomething there was peculiar to *Iohn*; notwithſtanding true it is of all *Prophets* and Miniſters, that they *goe before Chriſt*, The *Prophets* of old went before Chriſt to be borne, and they all bore witneſſe of him, *that through his name all that beleeue in him, ſhall receiue remiſſion of ſinnes* [u]. The Miniſters ſince Chriſt borne, goe before in reſpect of his ſecond comming to iudgement, to giue warning of it, and to make men ready for it. *Iohn* went more immediately before Chriſts face, becauſe hee was the very next *Prophet* before him, and liued to ſee him in his body, and with his finger to point to him, *Behold the Lambe of God, which taketh away the ſinnes of the world* [x]. Now although it was peculiar to *Iohn*, thus immediately to goe before Chriſt, yet this is common to other Miniſters with him, to be meſſengers of Chriſt, and to make the people readie to receiue him. Hence ariſeth this doctrine; *That it is the office and duties of the true Prophets and Miniſters of God, to draw Diſciples vnto Chriſt, and to prepare the people to receiue him.* No man ſhall deſerue this name of a *Prophet* vnleſſe he ſo do: Hee muſt profeſſe himſelfe to bee Chriſts ſeruant, and muſt aime at the aduancement and ſetting vp of his kingdome. The acknowledgement of this truth may be ſeene in all the *Prophets* ioyntly: *They all gaue witneſſe to Chriſt* [y]: they all directed their courſe to this one thing, to beget in the peoples hearts an abſolute dependance vpon onely Chriſt. The ſame did the Apoſtles, both while Chriſt yet liued (for that was their errand when they were firſt ſent out, *The kingdome of heauen is at hand* [z]) and afterwards alſo, as may bee obſerued out of their generall courſe [a]. Thence came the profeſſion of *Paul*; *We preach not our ſelues, but Chriſt Ieſus our Lord* [b]. For this cauſe alſo it is ſet downe as the marke of deceiuers to draw to themſelues, *to draw diſciples after them* [c]. Excellent is the ſimilitude of the Apoſtle to ſhew both his owne care and euery Miniſters duty: *I haue* (ſaith he) *prepared you for one husband, to preſent you as a pure virgin vnto Chriſt* [d]. Often in Scripture is Chriſt compared to an husband, and the Church to a ſpouſe: This life is the time of wooing, the laſt iudgement is the mariage day [e]: Miniſters are as ſeruants, or as the *bridegroomes friends* [f], to attend vpon the Church, and to treat of his ſpirituall mariage, and to ſeeke to aray and attire the people of God with *the garments of ſaluation* [g], againſt that ſolemne day, in which they muſt be eternally vnited vnto Chriſt. Thus this is the duty of all Miniſters, not to ſeeke to ſet vp themſelues, or to call the people to them, but to direct vnto Chriſt, ſaying, *Heare you him, and your ſoule ſhall liue* [h], *If any man ſinne, he is the Aduocate.* We ſee the truth of this doctrine: now let vs enquire of what vſe it may be. The 2. doct.

u Act. 10. 43.
x Ioh. 1. 29.
y Act. 10. 43.
z Mat. 10. 7.
a Act. 3. 12. &c.
ch. 4. 11.
ch. 14. 15.
ch. 17. 3.
b 1 Cor. 4. 5.
c Act. 20. 30.
d 2 Cor. 11. 2.
e Reu. 19. 7.
f Ioh. 3. 29.
g Iſa. 61. 10.
h Iſa. 55. 3.
i 1 Ioh. 2. 1.

Firſt, as it admoniſheth all Miniſters to ſet themſelues to the aduancement of Chriſts kingdome, ſo doth it plainely prooue the neceſſary vſe of the publike Miniſtery. The Scripture maketh no mention of any other outward ordinary means to prepare vs vnto Chriſt. Wee cannot prepare our ſelues (*for our hearts are wicked about all things* [k]) and vnleſſe we be prepared, Chriſt cannot be entertained: Wherefore looke of what neceſſity the preſence of Chriſt is vnto ſaluation, of the ſame (when we ſpeake of an ordinary courſe) is the Miniſtry of the Word: There is no ſaluation but by Chriſt, there is no way for Chriſt to enter in, vntill the word haue made vs ready to receiue him. To refuſe Chriſt, is to reiect grace, to contemne the word preached, is to keep out Chriſt. Fetch we a ſimilitude from Phyſicke: The learned Phyſitian, intending a holeſome potion to his patient, firſt giueth him a preparatiue to fit his body to receiue it: If the preparatiue worke not, he hath ſmall hope to do good with that which was to follow: So in this, Chriſt purpoſing ſaluation vnto vs, ſendeth his Preachers before to make way for grace, The 1. Vſe.

k Ier. 17. 9.

and to beget in vs a desire and expectation of mercy: If the Harbinger be reiected, if we yeeld not to the course taken to prepare vs, there is no hope of Christ, there is no likelihood of saluation. This is the cause why the Ministrie of the Word is compared to an *Axe*[l], because as no beame put into the building, vntill the worke-mans axe hath made it ready for the place where it must be; so no man is coupled into that spirituall frame (the body of Christ) to become *the habitation of God by the Spirit*[m], vntill the axe of the Word haue pared off his corruption, and by hewing him againe and againe, haue made him fit for such a heauenly seruice. Take you heed therefore, all you despisers of Gods ordinance: the preaching of the Word is a burthen vnto you, and euen a base thing in your seeming: you say of a Preacher, as the Athenian did of *Paul, What will this babler say*[n]? O that God might vouchsafe to open your eyes, to see the Diuels policie herein! He will yeeld to you, that, professedly to reiect Christ were dangerous: but to scoffe and repine, and murmure at the Word which you heare, he maketh you beleeue, that is nothing. Why will you suffer your selues to be beguiled? Can you receiue Christ before you be prepared? If you know your owne corruption, you will neuer thinke it: or can you (ordinarily) be prepared but by the publike Ministry? If you know and beleeue the Scripture, you will neuer imagine it. When Christ commeth, his Word goeth before; let his Word bee reiected, and he will not be entertained. *Behold I stand at the doore and knocke*[o]: what meaneth he by this but his Word? and therefore it there followeth: *If any man heare my voyce, &c.* If this knocking be not regarded, he himselfe doth neuer enter. It is in vaine to say, I loue Christ, but him which preacheth Christ I do not loue: Either such an one must prepare vs, or Christ Iesus will not dwell with vs.

l Mat.3.10.

m Eph.2.22.

n Act.17.18.

o Reu.3.10.

Vse 2. Secondly, by this wee may know, whether wee haue truely profited by the Word which we haue often heard. Are our hearts made ready to receiue Christ, are we prepared to entertaine him? We are profitable schollers. Is there no fitnesse in vs for this honourable guest? we haue lost our time, and our hearing hitherto hath bin in vaine. But what is this to be prepared for Christ? for this may seeme to bee spoken something too generally. The Prophet *Isaiah* will tell vs; namely, that we are prepared for Christ; when we are *Poore and of a contrite spirit, and tremble at the Word*[p]. A man is then ready for Christ, when his *soule thirsteth for him, and his flesh longeth greatly after him*[q]; when like the woman of Canaan, he would be glad of a few crummes[r] of mercy; when with *Paul* he *counteth all things to be losse and dung that he may winne Christ*[s]; when he hath no minde of any thing so much as how hee may finde fauour with God; when his owne sinnes are euen a burden and detestation vnto him, hee euen quaketh in his owne conceit, to thinke how he should doe, if God should call him to a strait account, and proceed against him in extreamitie. Let vs proceede then: I demand of thee, which hast now so long beene a hearer of the Word preached: Is it thus with thee? Hath thy heart beene plowed vp, and rent in sunder by the power of the Word, so that now the tidings of the Gospell are musicke to thine eares, and thy spirit within thee crieth out continually, *O say vnto my soule, I am thy saluation*[t]? O my Sauiour, *turne thy face vnto me and haue mercy vpon mee, for I am desolate and poore*[u]? It is an argument that thou hast heard with profite, and mayest giue a comfortable account of thy hearing. Art thou of a dull and dead heart, not knowing out of thine owne priuate feeling what it is to long for Christ, and to thirst after his righteousnes? Surely thy hearing hitherto hath bin fruitlesse, and thou art yet in thy sins. And truely such are the most: Let the mystery of Christ, and of grace in and by him bee laid open vnto vs, neuer so exactly or comfortably, it doth not more affect them, then any of the most idle tales that can bee imagined. It is impossible, that men prepared for Christ, should, when Christ is preached, stop their eares, *like the deafe Adder*[x], and voluntarily breake themselues to a kinde of setled drowsinesse. Thus much of the reason, why *Iohn* was to

p Esa.66.2.
q Psal 63.1.
r Mat.15.27.
s Phil.3.8.
t Psal.35.3.
u Psal.25.16.
x Psal.58.4.

be

be called *a Prophet*, where we haue seene what is the vse and necessitie of the publike Ministrie.

The third branch followeth: wherein is taught, what it is, *to prepare the way of the Lord*; namely, *to giue knowledge of saluation to Gods people*. Now to *giue knowledge*, in this place, is not, to *infuse knowledge*: (for no mortall man can doe that) but it signifieth to *giue notice*, and to publish in that manner, that all may perceiue what is meant, and that, if they remaine ignorant, the fault may appeare to be their owne. This was the office of *Iohn*, and this hee did, as appeareth in the holy Storie [y], and for that cause he was called a *Cryer* [z]. The words thus expounded doe affoard vs three doctrines. y Math 3.11. &c. z Math.3.3.

The first is; *That he who desires to make way for Christ, and to draw disciples vnto him, must study to be able to open the people the hid treasure of the Scripture*. Wee see here, that it is the Ministers duty to *prepare the way for Christ*; now to prepare a way for Christ, is to *giue knowledge of saluation*: And what is that, but (as the Apostle speaketh) to *publish the secret of the Gospell* [a], and to lay foorth the mysterie of Christ in that manner, that euen the *simple* may attaine *sharpnesse of wit; and children knowledge and discretion* [b] thereby? A minister is called an *Embassadour* [c]: and much is required to the discharge of an Embassage. Hee that shall be therein employed, must bee a man of vnderstanding, able to treat to and fro of the affaires of his Soueraigne as occasions shall be offred. The same is true in his spirituall message: He that carrieth it had need to haue *the tongue of the Learned* [d], and it were good, that *his lips did preserue knowledge* [e], that hee may bee able to satisfie the doubts of those which desire certainely of information in Gods truth. This made *Elihu* call him *one of a thousand* [f], and *Paul* to say, *Who is sufficient for these things* [g]. a Eph.6.19. b Prou.1.4. c 2 Cor.5.20. d Isay 50.4. e Mat 2.7. f Iob 33.23. g 2 Cor.2.16.

This may bee a good admonition to those which affect this calling: that they presse not rawly into it: Looke vnto it: that thou *haue eate the rolle* [h], that thy *mouth may be touched* [i], and thy heart filled with the right vnderstanding of the mystery of Christ; otherwise thou canst haue no hope to prepare the way for Christ, or to winne soules vnto God. *The Vse.* h Eze.3.1. i Ier.1.9.

The second doctrine from hence is; *That the Minister desiring to prepare soules for Christ, must so preach in that plaine and familiar sort, as that (if it bee possible) the knowledge of saluation may from him be deriued vnto all that heare him*. This is iustifiable by this place: For how shall a Minister be truly said to *giue knowledge of saluation*, if he lap vp his speech in such a mist of words, that the meanest and shallowest amongst the hearers cannot vnderstand it? Such a kinde of preaching is rightly compared to a *Trumpet giuing and vncertaine sound*, at the hearing whereof no man can tell how or when to *prepare himselfe to the battell* [k]: so if he which speakes in publike, doe speake in such high tearmes and obscure phrases, that ordinarie men cannot conceiue what hee intends, how shall they by his preaching be stirred vp to any good seruice, how shall they prepare themselues to fight against Satan? Hence was that worthy resolution of *Pauls*; *I had rather in the Church to speake fiue words, &c. that I might also instruct others, then ten thousand words in a strange tongue* [l]: In which place by a *strange tongue*, may not only be vnderstood, the speaking of *Latine*; or *French*, or the like amongst English men, but the speaking of the mother tongue in such a strange fashion, that it may seeme all one to the hearers, as if one spake in the most vnknowne language. The want of this painted eloquence brought *Pauls* preaching into disgrace among the learned *Grecians*, whence came that phrase; *The foolishnes of preaching* [m], yet *Paul* still went on without *excellencie of words*, or *the entising speech of mans wisedome*, & affected only *the plaine euidence of the spirit* [n]: so that this was no small comfort vnto him, that hee had preached the Gospel after that familiar manner, that he might truly say, *If our Gospel be hid, it is hid vnto them that be lost* [o]. It is a fit comparison, in which a Preacher is likened to a *Nurse* [p]. Nurses doe halfe chew the meate to the little *The 4 doct.* k 1 Cor.14.8. l 1 Cor.14.19 m 1.Cor.1.21 n 1 Cor.2.14 o 2.Cor.4.3. p 1.Thes.2.7.

ones,

ones, and doe babble with them in their owne ſtammering and vnperfite language: ſo muſt a Preacher proportion his doctrine to his hearers capacity, and fit his tongue to their conceiuing; otherwiſe he ſhall neuer *giue the knowledge of ſaluation*. but ſhall rather make it more obſcure.

The 1. Vſe. This firſt belongeth as a reproofe to ſome, who (like the olde *Phariſes*) *louing*
q Ioh. 12.43. *the praiſe of men more then the praiſe of God* [q], ſoare ſo high, in ſuch vncouth words,
r 1.Cor.14.11. and in ſuch an affected kinde of eloquence, that they become as *Barbarians* [r] vnto their hearers: It were al one if they preached to them in *Latin* or in *French*. Let all ſuch remember that their office is, to bring the people to *the knowlege of ſaluation*. Now the plainer the Preacher is, the ſooner ſhall the people bee brought to *the knowledge of ſaluation* by his meanes.

The 2. Vſe. Secondly, this diſcouereth the miſconceit of many hearers; who, if a Preacher haue gallant words, and delightfull phraſes, and interlace his ſermon with other tongues, ſtraightway admire him, as extraordinarily learned and pro-
s 2 Tim.4.3. found. But I aske of thee, what *knowledge of ſaluation* haſt thou got by ſuch a ſermon? how is thy vnderſtanding holpen in the myſterie of Chriſt? Thou wilt ſay (perhaps) that hee was too deepe for thee. What good then ſhall he doe to thy ſoule, if, by hearing him, thou art brought no neerer to the knowledge of God than thou waſt before? If thou wouldeſt heare for thy profit, pray to God to ſend thee ſuch an one, which may ſpeak to thy conſcience, which may ſeaſon thy heart with ſoundneſſe of knowledge, and not tickle thy *itching eares* [s] with pleaſingneſſe of words.

The 3. Doct. The third doctrine from hence is; *That thoſe which are ignorant in the true way and meanes of ſaluation, are not yet prepared for Chriſt, nor fit to entertaine him.* The reaſon hereof is manifeſt by the text: *Iohn* muſt prepare a way for Chriſt; that is; he muſt make men ready to receiue Chriſt: How ſhall hee doe that? By labouring to bring them to the *knowledge of ſaluation*: Therefore they which are not yet come ſo farre, as to know what is abſolutely neceſſary to ſaluation, are not come the firſt ſteppe towards Chriſt. It is truely ſaid by the Apoſtle, that they
t Eph.4.18. whoſe *cogitations are darkened, be ſtrangers from the life of God* [t]. Heare what Chriſt
u Ioh.17.3. ſaith; *This is life euerlaſting, to know God to be the onely very God, and whom he hath ſent Ieſus Chriſt* [u]. Knoweſt thou not Chriſt, what he is, what he hath done, how that which he hath done, may be auaileable to thy ſoule? Thou art not yet in the way of life eternall. This *Paul* begged of God for his hearers, *That they might be fulfilled with knowledge of Gods will in all wiſedome and ſpirituall vnderſtanding* [x], *that they might be able to comprehend, what is the breadth, and length, and depth, and*
x Col.1.9. *height, and to know the loue of Chriſt,* [y] &c.
y Eph.3.18,19.

The Vſe. This ſerueth to ſhew the inexcuſable danger of the common ignorance of the multitude. They beleeue that they ſhall bee ſaued, and yet haue no skill in the doctrine of ſaluation; they hope vpon Chriſt, and yet vnderſtand not the myſtery of Chriſt: Nay (which is worſt of all) when the *knowledge of ſaluation* is offered to them, they doe with both hands put it from them, and doe aduiſedly ſeeke to cheriſh and maintaine themſelues in their wilfull blindneſſe. Wee are not aſhamed to ſay, *What needeth this knowledge, To what end is ſo much teaching?* Thou art laboured with from Sabboth to Sabboth, that thy heart may bee ſeaſoned with the *knowledge of ſaluation*, and that thou maiſt be prepared for Chriſt: if thou reiect this kindneſſe, ſurely when thou commeſt to Chriſt, to ſeeke fauour from
z Math.7.23. him, he will ſay to thee: *What haſt thou to doe with me? depart from mee, I know thee*
a Pro.1.22. *not* [z]: thou haſt an ignorant heart, a heart *hating knowledge* [a], I cannot brooke thee.

The

The ſecond Sermon.

——— *By the remiſſion of their ſinnes:*

Verſe 78. *Through the tender mercy of our God, whereby the day-ſpring from an high hath viſited vs.*

THE fourth branch commeth next in place, namely, how this *ſaluation*, the *knowledge* whereof muſt *be giuen* to Gods people, is wrought; and that is, *By the remiſſion of ſinnes.* In handling this point, I am thus to proceede: Firſt, I muſt teach what *Remiſſion of ſinnes is.* Secondly, I muſt proue that our ſaluation ſtands in the *Remiſſion of ſinnes.* Thirdly, I muſt apply both to our vſe.

Touching the generall nature of *remiſſion of ſinnes*; it is an action of God, whereby for the merit of Chriſt he accounts ſinne as no ſinne, or, as if it had neuer beene committed. Hereupon it is, that when there is in Scripture ſpeech made of *forgiuenes of ſinnes*, ſuch manners of ſpeaking are vſed, which doe imply an vtter aboliſhment. *Thou haſt caſt all my ſinnes behinde thy backe* [b]. *I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt. I will forgiue their iniquity, and remember their ſinnes no more* [d]. *In thoſe daies, the iniquitie of Iſrael ſhall be ſought for, and there ſhall be none* [e]. *He will ſubdue our iniquities, and caſt all our ſins into the bottome of the ſea* [f]. Chriſt calleth it a *forgiuing our debts* [g], alluding to the manner of Creditors, who then forgiue debts, when they account that which is debt, as no debt, and croſſe the booke. Now the foundation of this *remiſſion* is, the merit of Chriſt. *In him we haue redemption through his blood, that is, the forgiuenes of ſinnes* [h]. *The blood of Ieſus Chriſt cleanſeth vs from all ſinnes* [i]. That we may fully vnderſtand this point how ſinnes are remitted by Chriſt and for him; it is to bee noted, that in ſinne there are three things: The firſt is the crime it ſelfe, or the ſwaruing and ſtraying from the will of God; by which God is offended. The ſecond is, the guilt, by which the party offending is liable vnto eternall puniſhment. The third is, the ſtaine or blot, which the ſinne committed leaueth in the offender; by which there followeth an apteneſſe or proneneſſe either to the ſame ſinne or to any other. Theſe three are taken away by the merit of Chriſt: The diſobedience or crime, is taken away by his obedience. The guilt is remooued by his ſuffrings. The corruption hidden by his holineſſe, and the very being of it daily diminiſhed, and by the ſtrength, power and working of his ſpirit: If it be demanded how this can be? I anſwer, it is done by imputation, by which there is a kinde of tranſlation or putting ouer of the beleeuers ſinne vnto Chriſt, and of Chriſts righteouſneſſe to the beleeuer. Chriſts obedience is accounted the obedience of the beleeuer: Chriſts ſuffrings, the ſuffring of the beleeuer: Chriſts holineſſe, the holineſſe of the beleeuer. And ſo God accounteth Chriſts obedience, paſſion and holineſſe to bee the beleeuers, as much as if they were really in him, and as if hee himſelfe had actually and perſonally performed the ſame. The right vnderſtanding of this point is the key of Religion, and the ſtaffe of all true comfort in Ieſus Chriſt.

Now the ſecond thing to bee opened (which is indeede the doctrine of the place) is; *That ſaluation ſtands in the Remiſſion of ſinnes.* And this is iuſtified by that ſaying of the Pſalme; *Bleſſed is the man whoſe wickednes is forgiuen, and whoſe ſinne is couered* [k]. Now looke wherein ſtands happineſſe, therein ſtands ſaluation: for what happineſſe is there beſides ſaluation? And the reaſon of the doctrine is apparant.

b Iſay 38. 17.
c Iſay 44. 22.
d Ier. 31. 34.
e Ier 50 28.
f Mic. 7 19.
g Math. 6. 12.
h Col. 1. 14.
i 1. Ioh. 1. 7.

The 1. doct.

k Pſal. 32. 1.

parant. Man was firſt caſt out of Paradiſe for ſinne; neither doth any thing hinder his returne but onely ſinne: for ſo long as his ſinnes remaine, they are as a
l Pſal. 38.4. *weightie burden* [l], to preſſe him downe to hell, and his *wages* and ſtipend is eternall
m Rom. 6.23. *Death* [m]. Therefore if ſinne be taken away and pardoned, God hath againſt him no matter of diſpleaſure, and Chriſts obedience being imputed to him, heauen cannot be denied him, hee muſt needes be ſaued. This may briefly ſerue to make plaine this doctrine.

The Vſe. The firſt vſe of it, is to ſtrengthen vs in a notable point, which is, that in the matter of ſaluation, all merit and deſert of our own workes, are vtterly excluded: The ground whereof is in this place very expreſſe. For I demand: wherein doth that *ſaluation* ſtand, which muſt bee publiſhed by the Miniſter in the Church of God: *Zacharie* anſwereth, that it ſtands in the *remiſſion* of ſinnes. Now, deſert and remiſsion cannot agree: If my plea for ſaluation muſt be, the pardon of my ſins, where is my merit? If I haue ſaluation by deſert of workes, I haue it vpon right: but if I obtaine by the pardon of my ſinnes, I haue it wholly vpon courteſie. This is a direct kinde of reaſoning: and it is iuſtified by Saint *Pauls* courſe. His
u Rom. 3.28. maine propoſition is, that *a man is iuſtified by faith, without the workes of the law* [u]. This he prooueth (as by other reaſons, ſo) by a teſtimony fetched out of the two and thirtieth Pſalme. *Euen as Dauid* (ſaith hee) *declareth the bleſſednes of the man*
o Rom. 4.6. *vnto whom God imputeth righteouſneſſe without workes* [o]; *&c. Dauid* placeth happineſſe in the remiſsion of ſinnes: If in remiſsion of ſinnes, what place is left for workes in this buſineſſe? And this is the expreſſe doctrine of the Scripture: *Eternall is the gift of God* [p]: and what is more free then gift? *By grace are yee ſaued*
p Rom. 6.23. q Eph. 2.8,9. *through faith, &c. not of works, leſt any man ſhould boaſt himſelfe* [q]. *Not by the workes of*
r Tit. 3.5. *righteouſnes which we had done, but according to his mercy he ſaued vs* [r]. If any workes might deſerue, what more meritorious then the ſuffrings of Martyrs? yet the *af-*
ſ Rom. 8.18. *flictions of this preſent time, are not worthy of the glory, which ſhall be ſhewed vnto vs* [ſ].
t *Rhem. Teſt. in Gal. 6,9.* This is directly againſt the doctrine of Popery, which is not aſhamed to maintaine, that *workes are the proper cauſe of life euerlaſting* [t]. Let the Papiſts (if they can) reconcile and make thoſe agree, how ſaluation can be grounded vpon the forgiuenеſſe of ſinnes, and yet be ours by the dignitie of our workes. They cry out againſt vs in regard of this doctrine two waies. Firſt, that life eternall and ſaluation are often in Scripture promiſed as the reward of good workes, and that therefore life eternall is of merit. I anſwer, that reward is twofold. Firſt, of fauour. Secondly, of debt. So Saint *Paul* himſelfe doth diſtinguiſh [u]. *Now life eternall*, is a
u Rom. 4.4. x Rom. 6.23. reward of fauour: *It is the gift of God* [x]. Indeede in the matter of ſaluation God hath made himſelfe a debter: But how? by his free promiſe, not by the merite of any worke. If he hath vouchſafed to promiſe life eternall to our obedience, it is true we may claime it as due, but not becauſe of the excellencie of our obedience, but becauſe of the truth and ſtrength of the promiſe. Very effectuall is that
y Col. 3.24. phraſe of the Apoſtle, when hee calleth life eternall, a *Reward of inheritance* [y]: which prooues, that God doth not giue it for Workes, as a thing by them deſerued, but becauſe we are become his children by the free grace of adoption. Secondly, they crie out, that by this meanes we deſtroy good Workes. I anſwer, that that is a meere vntruth. For we ſay, that none can be ſaued without good Workes
z Eph. 2.10. becauſe *God hath ordained thē that we ſhould walk in thē* [z]; we teach, that that *Faith*
a Iam. 2.26. is in vaine and *dead* [a], which doth *not worke by loue* [b]: For albeit we muſt be *zealous in*
b Gal. 5.6. *good workes* [c], not with an hope to merit thereby; yet we know and preach, that
c Tit. 2.14. there are ſundry *neceſſarie vſes* [d] of them, for which they ought not to be neg-
d Tit. 3.14. lected. So then this is the firſt vſe of this doctrine, to eſtabliſh vs in the doctrine of free iuſtification without workes. If I would be ſaued, the pardon of my ſinnes, the hiding and couering of mine owne actions, in the thing which I muſt ſeeke after: therefore that warrant haue I to rely vpon my owne deſerning? This is needfull to be noted, becauſe this errour goeth farre, and too too many doe truſt

to

to their owne deeds. If thou wouldest be saued, this must bee thy Plea: *O Lord I haue sinned, euen in my best courses, I beseech thee for Christ to pardon me*: and not, *Lord behold this I haue done, thus I haue deserued, therfore I required thee of thy iustice to reward me.*

The second vse, is matter of exhortation to euery one of vs. For beholde, our saluation stands in the remission of sinnes: Doest thou then desire to be saued? then thou must labour that thy sinnes may bee pardoned: This followeth necessarily. It is a woefull thing to looke vpon the most: They pretend an expectation and a desire of saluation; talke with them, they will say they desire it and pray for it: yet of all other things *Remission of sinnes*, is that which is least laboured for. If any man should with *Salomon*, stand in *the window of his house, and looke* [e] and consider the courses of men, how should hee see them employed? Some gaping after wealth, some striuing to become great, and to set their *nest on hie* [f], some running after vaine delights, some plotting and studying for reuenge, some drinking, some gaiming, some playing the wantons, some pranking vp themselues, all of them guilty before God, of more sinnes then there bee grasse piles vpon the earth, and yet scarcely any one seriously busying himselfe about this, how his sins may be pardoned, and his iniquities couered. I we should see a malefactour guilty of many capitall trespasses, taken and inprisoned, and the day of the assise approching, and yet the same man to be secure and iocund and gamesome; would we not all condemne him for a desperate person, and say, wee wondered how hee could bee so merry, hauing so many foule matters to bee put in against him, and not knowing how to escape? yet doubtlesse. And yet euen so is the case with vs; *Our sinnes are more in number then the haires of our head* [g]; taken we be, and cannot hide our selues from the Lord, (for *whither shall we flee from his presence* [h]?) answer to particulars we cannot, to endure the triall is is a thing vnpossible; for if thou, *O Lord straitly markest iniquites, O Lord who shall stand*? and, *can thine heart endure, or can thy hands be strong in the daies that I shall haue doe with thee* [k]? The very sight of the Iudge at the day of reckning will make vs *say to the mountaines, Fal on vs, and to the hils, Couer vs* [l]. What then shall we say of our owne selues, who for all this, sleepe vpon the elbowes of our owne security, and put these things farre from our thoughts, and neuer goe about to sue out a discharge; and to bee comfortablely secured in our consciences of Gods fauour? This security cannot bee excused; well may wee sleepe in our negligence, but our *Damnation sleepeth not* [m], and we shall surely perish in our careleſnesse, Thou wilt say (perhaps) vnto me; You speake much of my negligence, you blame mee for not seeking the pardon of my sinnes, but you teach mee not the way by which I might obtaine this fauour. Hearken therefore, whosoeuer thou art, which desirest to bee instructed in this thing. There is none can forgiue sinnes but God; the onely person, in and by whom sinnes are pardoned, is Christ Iesus. The means of obtaining pardon from God the Father by Christ, is set downe briefly by Saint *Iohn*: *If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes* [n]. Thus then thou must proceede if thou desire *Remission of sinnes*: First, thou must vse a diligent and serious examination of thine owne heart by the Lawe of God, to see how the case standeth with thee, and what sinnes and corruptions thou art guilty of. This the Scripture teacheth; *Let vs search and try our waies* [o]. Secondly, thou must in thine owne thoughts arraigne thy selfe before God, supposing that euen now the day of reckning were, and thou wert now instantly to answer before God. Thirdly, thou must put vp an accusation against thy selfe, ripping vp all thy knowne sinnes, without lessening them, without excusing them, without hiding them, without taking vpon thee to defend them: Thus did *Dauid*; *I know mine iniquities, and my sinne is euer before me. Against thee, against thee onely haue I sinned* [p], &c. Thus did *Ezra*; *Our iniquities are increased ouer our head, and our trespasse is growne vp to heauen* [q]. Fourthly, thou must goe on, to giue the sentence against thy selfe, ackonwledging

The 2. Vse.

e Prou 7.6.

f Heb.2.9.

g Psal. 40.12.

h Psal. 139.7

i Psal. 130.3.

k Ezek.22.14.

l Luk. 23.30.

m 2.Pet.2.3.

n 1.Ioh 1.9.

o Lam.3.40.

p Psal.51. 3,4.

q Ezra.9.6.

ledging that thou art worthy of euerlaſting death and condemnation. Thus did *Daniel, O Lord vnto vs belongeth open ſhame*[r]: Thus did the *Prodigall, I am no more*
r Dan.9.7. Luk.15.21. *worthy to be called thy ſonne*[t]. Fiftly, thou muſt with as much earneſtneſſe as thou poſſibly canſt, intreate the Lord for Chriſts ſake to pardon thee, and neuer leaue him, till he giue this bleſſed anſwer to thy conſcience, that all thy ſinnes are cleane put out of his remembrance. Thus we are taught to doe; *Take vnto you words, and turne to the Lord, and ſay vnto him, Turne away all iniquity, and receiue vs*
t Hoſ.14.3. *graciouſly*[t]. Thus did *Daniel*; *O my God, incline thine eare and heare, &c. O Lord*
u Dan.9.18,19 *heare, O Lord forgiue, O Lord conſider*[u], *&c.* Laſtly, thou muſt begge grace and ſtrength to be able to walke in newneſſe of life. So did *Dauid*; *Let thy good Spirit*
x Pſal.143.10. *leade me into the land of right vnſtneſſe*[x]. This is the only way to obtaine *remiſſion* of ſinnes, if we would be ſaued, this is a thing which ought daily to bee done; wee muſt be euer reckning with our ſelues, ſtill aſciting our ſelues before God, ſtill laying open our corruptions before him, ſtill bewailing our weakeneſſes, ſtill ſuing for mercy, ſtill labouring that our ſinnes may be ſhaken off, and the graces of God increaſed in vs. Are theſe ſtrange things to our knowledge, ſtrange to our practiſe, haue we neuer thought vpon taking this ſerious and ſtrict and thorow courſe with our ſelues? ſurely our ſinnes doe yet hang vpon the file in Gods high court, the bill againſt vs is vncancelled, and in the day of account wee cannot eſcape. It is my duty *to giue knowledge of ſaluation*, and to teach that our ſaluation ſtands in the *remiſſion* of ſinnes, and to ſhew you the way how this *remiſſion* may
y 1 Sam.12.23 be obtained: & *God forbid that I ſhould ceaſe to ſhew you the good & the right way*[y]. If now, when the way is thus ſanded forth vnto you, you will ſay, as they did of
z Ier.6.16. old, *We will not walke therein*[z], you muſt ſuffer mee to conclude with *Moſes, I call*
a Deut. 4.26. *heauen and earth to record againſt you, this day, that you ſhall ſhortly periſh*[a]. Thus much for the fourth branch.

The fift is the fountaine out of which this *ſaluation*, which ſtands in the *remiſſion of ſinnes*, doth flow, in thoſe words, *Through the tender mercy of our God*. The phraſe of ſpeech heere is very effectuall. For *Zacharie* ſatisfieth not himſelfe to ſay *mercy*, but he mentioneth, *Bowels of mercy*. It is ſpoken after the manner of men, to note out an exceeding tenderneſſe and towardneſſe of compaſſion, ſuch as is, when a pitifull perſon his very bowels yearne and are mooued within him, to behold ſome wofull or diſtreſſed ſpectacle. So the *mercy* of God in this caſe is not ordinary, but more full of commiſeration, Then any man poſſibly can imagine. Hence are we taught that, (which hath bin often touched in this Hymne)
The 2. doct. namely, *That the ſupreame cauſe, the firſt roote of our ſaluation, is the riches of Gods mercy, the tendernes of his voluntary & free cõpaſſion towards vs*. Hence is it that the elect
b Rom.9.23. are called *Veſſels of mercy*[b], becauſe the whole worke of their ſaluatiõ, can be aſcribed to no other thing but onely to mercy. Excellent is the place of the *Apoſtle*[c]; Thus and thus we were by *nature, dead in treſpaſſes & in ſins, children of wrath, &c.*
c Eph.2.1.3, 4.5. Whence is it that we are brought into a better eſtate? *God, which is rich in mercy, &c. hath quickened vs, &c. Paul* ſaith of himſelfe that he had ſometimes bin a *blaſphemer, & a perſecutor, an oppreſſor*: whence came it, that he was not ſo ſtill? was it for himſelfe? no: *I was receiued to mercy*, ſaith he.[d] *Bleſſed be God, &c. which accor-*
d 1 Tim.1.13. *ding to his abundant mercy*[e], *&c.* The Scripture is very preciſe in this point, in aſcri-
e 1 Pet 1.3. bing euery ſpecialty to Gods *mercy* & free grace. Touching electiõ, it is called *the election of grace*[f]. Touching vocation, it is ſaid to bee *according to grace*[g]. Touching
f Rom.11.5. g 2 Tim.1.9. faith, it is ſaid to be *giuen*[h]. Touching iuſtification, it is ſaid to bee *freely by Gods*
h Phil.1.29. *grace*[i]. Touching euery good motiõ, it is ſaid, that it *is God which workes it*[k]. Tou-
i Rom.3.24. k Phil.2.13. ching life eternall, it is termed *a gift*[l]. The holy Scripture laboureth in nothing
l Rom.6.23. more then to proue that God was moued by nothing in the matter of mans ſaluatiõ, but only by his *mercy. I; euẽ I, am he that putteth away thine iniquities for mine*
m Iſay 43.25. *owne ſake*[m]. And indeed if our naturall eſtate be cõſidered, it muſt needs be, that all
n Eph.2.1. o Rom.5.10. wil be aſcribed to *mercy*: *Children of wrath*[n], *Enemies to God*[o], *our imaginations only*
p Gen.6.5. *euill*[p], *our*

our wisedome death [q], *Reprobate to every good worke* [r]. What was there (thinke we) to induce God, or to encline or bend him to doe ought for vs? how must not all needs be said to flow from his free mercy? Euery spirituall man may truely say in respect of spirituall things, as *Iacob* did of his wealth, *God hath had mercy one me, and therefore I haue all these things* [s]; or as the Church acknowledgeth; *Lord thou hast wrought all our workes for vs* [t].

q Rom. 8. 6.
r Tit. 1. 16.
s Gen. 33. 11.
t Isay 26. 12.

The vse is, still to maintaine the glory of God, and to beate downe the naturall pride and presuming of mans heart: merit and grace can neuer agree [u]: that which is by *mercy* is not by *workes*, that which is by *workes* is not by *mercie*. And know we this, that we haue made great proceedings in godlinesse, when wee haue learned out of the due consideration of our owne spirituall weakenesse, and out of the liuely apprehension of our owne lost and desperate estate, effectually and affectionately to acknowledge, that had it not beene for the vnspeakeable riches of Gods mercy, we could neuer haue come one piece of a step towards heauen. And indeede, vntill a man is come to the effectuall acknowledgment and vnderstanding of an absolute miserie in himselfe, without any power left in himselfe, so much as by a thought to wish or further his owne true good, hee may prate of the mercy of God, but he can neuer truely and comfortably apprehend it. God is so iealous of it, that if we goe about to temper any other thing therewith more or lesse, the sweetnesse thereof is vtterly lost.

Vse. 1.
u Rom. 11. 6

Secondly, this may be a comfort vnto vs, that looke how much we take from our naturall humor by giuing all to Gods mercy, so much wee adde to our spirituall setledneſſe, and to make the estate of our soules so much the surer. For, if that which had the first beginning from Gods mercy, were by our endeauours to bee perfited, we might well doubt of our saluation; but when wee relie wholly vpon Gods mercy, there is no cause of feare: because the mercy of God is (as himselfe) perpetuall and vnalterable. There is nothing in vs that began it, there is nothing in vs that can alter it.

Vse. 2.

The sixt branch now followeth, touching the especiall fruits of this *tender mercie of God:* & that is, that *therby the day spring from on high hath visited vs.* Here we must enquire, 1. What the *day spring* is. 2. Who is meant by it. 3. Why it is said to be *from on high*. First, by *Day spring* is meant literally, the first appearance and breaking of the day, in the East part of heauen, foretelling the neere rising and approching of the Sunne. Secondly, by *Day-spring* is spiritually vnderstood Christ Iesus. It seemeth that *Zacharie* had reference to the ancient Prophecies touching *a starre that should come of Iacob* [x], and of a *Sunne of Righteousnesse which should arise* [y]. Thirdly, it is said to be *from on hie*, to teach vs from whence this refreshing commeth, not from earth, not from *below*, not from the deuice or procurement of Man; but from Heauen, from the free grace and mercy and power of God. And it is also said to *visit vs*; to note out (as hath beene before obserued) our wofull extremity without Christ: inasmuch as the word (*visite*) doth ordinarily betoken a sicke and distressed estate in those which are visited. So that this is the sense; that by the great mercy of God, it is come to passe, that Christ Iesus, (who is the light and comfort of his Church) hath broken forth, and hath cast out his beames for the refreshing and cheering of our soules.

x Num. 24. 17
y Mal. 4. 2.

If this clause were to bee handled apart, many things might bee gathered thence: but treating of it now with the rest, and so, neither repeating out of it things already touched, nor yet raising from it such points as that which followeth will giue vs more full occasion to consider, these are the chiefe things to bee noted hence. First, *That the comming of Christ into the world, to worke our saluation, is the principall euidence and the chiefe fruit of Gods mercy.* Consider how this is raised. *Zacharie* had spoken of the *bowels of Gods mercie*, that is, of the deepest measure of his grace and compassion: Now, as an instance and proofe thereof, he doth insist especially vpon this, the rising of the *Sunne of Righteousnesse* Christ Iesus. As if he

The 3. doct.

had said: Many wayes is the mercy of God made knowne vnto vs, the earth is full of it, but this exceeds all, that he hath enlightened the World by his Sonne, and hath visited vs with so great a saluation. To this agreeth the speech of *Paul*, *God setteth out his loue towards vs, seeing, &c. Christ died for vs*[z]. His meaning is, that in other things the mercy of God is not obscure, but the mystery of Christ is (as it were) a stage, vpon which he hath set it forth, that all men might behold in it the fulnesse thereof. *In this* (saith *Iohn*) *appeared the loue of God, because he sent his onely begotten Sonne into the World*[a], *&c. In this*: meaning, that although it appeareth in other things, yet *in this* especially. The reason is plaine: It is the mercy of God, that wee liue and breathe, and enioy health and peace. In these things Gods loue is to bee seene; but what were these without Christ, according to that saying: *What shall it profit a man, though he should winne the whole World, if he lose his owne soule*[b]? All other comforts without an interest into Christ, doe but helpe to encrease our condemnation.

z Rom 5.8.

a 1.Ioh 4.9.

b Mat.16.26.

The Vse. This serueth to discouer our folly. Of all the mercies of God, that, of Christ is the chiefest; yet of all the rest it is least sought for. We are (the most) right of the Epicures minde, if the sides and belly be well, let the rest goe how it will. Herein we are like children, who looke vpon the babies in a booke, but care not for the matter. These outward things are but toies and trifles in comparison, them wee gaze vpon, vpon them we doe euen fixe our desires. It ought not to be so, neither indeed is it so with true Christians: they are like *Dauid*; who when he beheld the men of his time, reioycing in their *Wheat* and their *Wine*, cried out, *Lord lift vp the light of thy countenance vpon me*[c], as it were scorning all things else in respect of that. Remember we then: This is the height of Gods mercy, that he hath giuen vs Christ; let it bee the height, yea, the verie All, of our desires to enioy Christ. Of all cares, let this be our chiefe care, how we may be saued.

c Psal.4.6,7.

Doctrine 4. Another point obseruable hence is; *The stablenesse and vnchangeablenesse of that worke of saluation which is wrought by Christ Iesus*: It must be so, seeing it is said to be *from on high*; out of heauen and from God. Apply to it we may that rule of *Gamaliel*: *If this counsell be of God, yee cannot destroy it*[d]: so this thing, is *frō on hie*, it hath fetched the beginning from God, therefore it cannot be frustrated. All things vnder the Moone are subiect to change, the things aboue are firme and immutable. This is *Pauls* reasoning touching the certainty of *saluation*[e]. He goeth vp on hie to the foundation of all, Gods eternall Predestination, that is vnchangeable, therefore their Iustificatiō is firme, therefore their Glorification is certaine. *Hymenæus* and *Philetus* by their false doctrine destroied the faith of certaine (for it was not built vpō the Rocke (but *The foundation of God remaineth sure*, saith the Apostle[f].

d Act.5.39.

e Rom.8.33.

f 2.Tim 2.19.

This is, first, a great comfort to all true beleeuers: Their saluation dependeth not vpon vncertainties: he is come *from on hie*, which hath vndertaken it. This is an *Anchor of the soule both sure and stedfast*[g]. *Your life is hid with Christ in God*[h]. The course was framed in heauen, all the strength and power of hell cannot dissolue it.

The 1. Vse.

g Heb.6.19.

h Col.3.3.

Secondly, this (*from on hie*) may be a good admonition to vs, if we desire a part with Christ, to labour to pull and retire our affections from earthly things. So reasoneth *Paul*: *If ye be risen with Christ, seeke the things which are aboue*[i]. Our *saluation is from on hie*, and therefore we must labour to looke vpward: It was the speech of Christ: *You are from beneath*[k], meaning, that because they were such as did sauour

The 2. Vse.

i Col.3.1.

k Ioh.8.23.

onely of earthly things, therefore Religion and grace could not enter into their hearts. If we euer be like swine, muzling in the ground, and like the Mole or want, burying our selues in the earth, we make our selues vnfit for the kingdom of God. The Church hath the *Moone vnder her feete*[l]: Shee despiseth and setteth light by all the riches, glory, pompe, and carnall pleasures of this world: and indeede still, the higher a man laboureth to lift vp his thoughts to heauenly things, the baser will these earthly things seeme to be vnto him: as when on climeth a high tower or hill, the higher he doth mount, the lesse doth euery thing appeare which is below him.

l Rev.12.1.

The

The third Sermon.

Verſe 79.

To giue light to them that ſit in darkneſſe and in the ſhadow of death, and to guide our feete into the way of Peace.

WE are now come vnto the ſeauenth and laſt branch, namely, the ſpeciall end why this *Day-ſpring* hath appeared, which is, *To giue light, &c.*

The ſumme of the place is, A kindneſſe or benefit beſtowed: the part by whom it is beſtowed we haue heard of: (*The Day ſpring from on hie*). Now we haue here two things to bee conſidered of: 1. The ſtate and condition of the parties to whom it is giuen (they *ſit in darkeneſſe and in the ſhadow of death.*) 2. The qualitie of the benefit, (*To giue light*, and, *to guide into the way of peace.*) The former ſheweth how miſerable we be without Chriſt: The latter, what happineſſe is offered to vs in Chriſt.

In handling the former we muſt firſt enquire the ſenſe, namely, what is meant by *Darkeneſſe*, and what by *the ſhadow of Death*. The word (*Darkeneſſe*) muſt not be taken literally, for any outward, materiall, earthly or ſenſible darkneſſe; ſuch as is when the heauens are ouerwhelmed with clouds, the Sunne ſet, the Starres hidden, and the Moone not appearing, and neither fire nor candle to bee gotten: But it muſt bee taken in a ſpirituall ſenſe, with reference to the inward parts, to the ſoule and conſcience. And being ſo taken, it betokeneth two things. 1. Want of true ſauing knowledge: 2. Want of true ſpirituall comfort. Thus *Light*, in Scripture is taken: firſt, for true knowledge: *That the eyes of your vnderſtanding may be lightned*[m]. Secondly for true comfort: *Light is ſowen for the Righteous, and ioy for the vpright in heart*[n]. So alſo *darkneſſe*, is put for contrary. Firſt, for *Ignorance: Men loued darkneſſe rather then Light*[o]: *Hauing their cogitation darkened*[p]. Secondly, for amazednesſe and perplexitie of ſpirit: *If they looke to the earth, behold darkneſſe and ſorrow*[q]. Therefore hell, which is the ſeat of Horror, is called *Darkeneſſe*. So then by thoſe which *ſit in darkneſſe*, are meant thoſe which lie buried in ignorance and blindneſſe, vtterly deſtitute of all true ſpirituall conſolation.

m Eph.1.18.
n Pſal. 97.11.
o Ioh. 3.19.
p Eph.4.18.
q Iſay 5.30.
r Math.8.12.

Now to this, there is added another clauſe, (*The ſhadow of death.*) A phraſe vſuall in Scripture, ſignifying an eſtate brought, as it were, within the coaſtes and borders, and (as I may ſo ſpeake) within the reach of death. So that the meaning of both clauſes together is this; That thoſe to whom Chriſt hath appeared as a Sauiour, were without knowledge, without comfort, without any meanes or poſſibility of life eternall in themſelues. This is the ſenſe.

Heere then is ample occaſion giuen to ſpeake of our naturall eſtate without Chriſt: The miſery whereof ſtands in three things. 1. Want of true knowledge. 2. Want of true comfort. 3. Subiection and liableneſſe to death eternall. That theſe three are all true of euery naturall man, I will declare briefly.

And firſt, *That euery naturall man is deſtitute of true knowledge*, the Scripture ſpeaketh plainly. *Paul* ſaith, that naturally our *Cogitations are darkned through ignorance*[s]: that *we are vnwiſe*[t], *that is*, ſuch as vnderſtand not *What the will of the Lord is*[u]: that *the Wiſedome of our fleſh is death and enmitie againſt God*[x]: that *we neither perceiue, nor can know things of the ſpirit of God*[y]. And of this ignorance we haue examples; as in *Nicodemus*, who could not tell what to make of the doctrine

The 1. *deſc.*
s Eph. 4.18.
t Tit. 3.3.
u Eph. 5.17.
x Rom. 8.6,7.
y 1. Cor. 2.14.

trine of Regeneration[z]; and in the learned Athenians, who *mocked* at that
z Iohn 3.9.
a Acts 17.32. which *Paul taught* touching the *Resurrection*[a]. The most points of Religion seeme to flesh and blood, vnreasonable, absurd, vnlikely. Man hath no knowledge of God by nature, but onely so much as may serue to condemne him.

The 1. Vse. Wee are taught by this, first, to disclaime all opinion of freewill, that is, of power in man (of himselfe) to embrace and to entertane good when it is offered. This is certaine, that where the minde of man hath no power to conceiue, there the will hath no power to embrace. Now it is prooued here, that wee are all in
b Eph. 5 8. *darknesse*, nay euen *darknesse* it selfe[b]. Wee are possessed with that extreame ignorance and dulnesse in the things of God, that (of our selues) we cannot vnderstand them: Therefore, as God must first enlighten our mindes, before we can conceiue any good, so he must first bend and frame and new mould our wils, before wee can truely affect, nay before wee can once encline or leane towards the same. Let the patrons of freewill see how they can reconcile these things, namely, that man should naturally lye groueling in a thicke mist of spirituall darknesse, and yet should haue power in himselfe to chuse that which is good, without speciall and particular enabling.

The 2. Vse. Secondly, this aduiseth vs, not to admit our owne sense and conceit as a Iudge in matters of Religion. The blinde (we say) is vnfit to iudge of colours, and naturall man, to determine of holy things. Hee that will beleeue nothing but that which his owne reason shall approoue, nor doe nothing more then his corrupt affection shall encline vnto, shall neuer beleeue so much as hee ought, nor practise the one halfe of that which is required. A great cause of mens disobedience in religion, is, that they consult with flesh and blood, that is, about matters of the soule, they consult with that which is the greatest enemy to the soule: The first
e Mat. 16.24. lesson to be learned by a Christian is, to *deny himselfe*[c]. It ought to satisfie thee that God hath so commanded, so spoken, so reuealed: whether it bee agreeable to reason or no, it is all one: Say with *Peter*, *At thy word I will* doe this, or I will beleeue that. Happy is he, who being priuy to his owne spirituall blindnesse, can
d Psal. 119. 10. 142 133. stretch out his hand to the Lord, and say with *Dauid*, *Teach mee, Direct my steps in thy word: Let me not wander from thy Commandements*[d].

The 3. Vse. Thirdly, wee are hereby let to see what they doe which please themselues in their ignorance. What is it, but a delighting in their owne misery? It is as if a man should content himselfe to lie in the bottome of a darke stinging dungeon, euen when there is meanes offered to release him. What is the chiefe part of our naturall misery? Is it not this, that we *sit in darknesse*? But what *darknesse* is it? Our senses doe tell vs, it is not any outward, bodily darknesse, which is meant: It cannot be any, but the *darknesse* of the *soule*. And what is the *darknesse* of the *soule* but ignorance and dulnesse? Faith is the eie of the soule, and knowledge the ground of Faith. You then, which wilfully muzzell your selues in ignorance, which desire not to be better taught, which are weary of the meanes of knowledge; what doe you, but euen resolue with your selues to lie still in *darknesse*, and to rush your selues into that *Vtter darknesse*, where nothing will be besides *weeping and gnashing*
e Math 8.12. *of teeth*[e]? Remember we then, that as by nature in respect of sinne, we are of all creatures the most miserable, so one branch of our misery is the darknesse of ignorance, the want of true sauing knowledge: if we doe willingly and contentedly cherish our selues therein, and refuse to vnderstand the things which belong vnto our Peace, it is all one as if we should say, *We will not be saued; Hell shall be more welcome vnto vs then eternall life.*

Doctrine 2. The second part of our naturall misery, is, *The want of true comfort. There is*
f Isay 57.21. *no peace to the wicked, saith God*[f]. The conscience, naturally, beeing not yet renued and purged by Christs blood, hath in it, one of these two euils, Senselesnesse, or Amazednesse: Either it is blockish and benummed and feeleth nothing, and

so

ſo paſſeth on in a kind of drowſineſſe and ſecuritie, like an *Oxe that goeth to the ſlaughter* [g]; or els it is perplexed and diſtracted with inward horror, not knowing which way to turne it ſelfe for any true refreſhing: And the reaſon is this: In euery naturall heart, Sathan reigneth and *worketh* [h], and Chriſt is a ſtranger from it. Now where the King of confuſion reigneth, and where the *Prince of peace* [i] is a ſtranger, what comfort can be looked for? Againe, the foundation of all true comfort, is the perſwaſion of Gods loue in the forgiueneſſe of ſins; but this, I am ſure, doth not grow in natures garden. And thirdly, let a ſoule be wounded, a heart pricked, a conſcience aſtoniſhed, with the apprehenſion of ſin, and with *the Terror of the Lord* [k], all the wit of all the wiſeſt men in the world, out of their own reaſon cannot comfort it. This is a limme of our naturall darkneſſe. Let vs once be touched with inward ſorrow, let nature doe her beſt, let carnall reaſon ſtretch it ſelfe to the vtmoſt pin, yet ſhall we be ſwallowed vp with diſmaiedneſſe.

g Pro.7.22.
h Eph 2.2.
i Iſay 9.6.
k 2 Cor.5.11.

The Vſe.

This teacheth vs, what we muſt doe, when as in ſickneſſe, loſſe, diſgraces, and in any other ſadneſſe, and ſullenneſſe of the ſpirit we deſire refreſhing. If wee aske counſell of Nature or of carnall friends, what direction ſhall we receiue? Company, Muſicke, diſcourſe, gaming, and things of the like nature; which are like to water taken by one ſicke of a burning feuer, which cooleth a little at the firſt, but after increaſeth the heate: or to ſtickes catched at by a man ready to bee drowned, which promiſe ſome hope of helpe, but yet faile in the vſe, and periſh with him that truſted to them. If we deſire true comfort, we muſt goe out of our ſelues, and looke vpward, to him, who is the *God of all conſolation* [l]. In his word we muſt meditate: *Except* (ſaith *Dauid*) *thy Law had beene my delight, I ſhould now haue periſhed in mine affliction* [m]. The cauſe of mens deadneſſe in the day of ſorrow, is their dependance vpon carnall meanes (*the reed of Egypt* [n]) while in the meane time they neglect the principall.

l 2 Cor.1.3.
m Pſal 119.92.
n Iſay 36.6.

The 3. doct.

The third part of our naturall miſery, is *ſubiection to eternall death. Death is* [o] *come ouer all men*: and, *The wages of ſinne is death* [p]. God told *Adam*, that in *the day that he did eate the forbidden fruit, he ſhould die the death* [q]. Now inaſmuch as we haue all taken part with this diſobedience, wee haue all a ſhare in this puniſhment. This puniſhment is called *Death*, not becauſe it is an vtter aboliſhment of the Being of the creature, (happie were it for the wicked if it were ſo) but it is ſo called, becauſe the ſoule is eternally ſeparated from God, who is the fountaine of life and happineſſe, and by that meanes, it is euer dying, but dieth neuer, wiſhing a diſſolution, but can neuer obtaine it.

o Rom.5.12.
p Rom.6.23.
q Gen.2.17.

The Vſe.

The vſe hereof is to humble vs, and to abate our naturall pride. Among men, if we ſee one that is a begger by birth, to be proude, and lifting vp himſelfe, we account it intolerable. Put caſe ſome one were borne to be a ſlaue or a drudge, we would thinke ſuch an one had little cauſe of boaſting: Yet ſuch is the naturall condition of vs all. The *ſhadow and darkenes* of eternall death, is our beſt inheritance. Let God giue vs our right; and what portion can we expect but the fire of hell? It is natures deſert, nay it is euen the deſire of nature, to be plunged into it. Why are we ſecure, whom our ſinnes haue caſt into ſuch a diſmall eſtate? Thou prideſt thy ſelfe in thy birth, thou in thy wealth, thou in thy wit, thou in thy painted ſheath and gay cloathing, and conſidered not, thy beſt deſert what it is, and whereto it tends: whereas thou oughteſt rather to *powre out thy heart like water before the face of the Lord* [r], and to cry with *Dauid*: *Saue me O God; Deliuer me out of the mire, that I ſinke not: Let not the pit ſhut her mouth vpon me* [s].

r Lam.2.19.
s Pſal.69.1, 14, 15.

Thus much touching the ſtate of the parties, vpon whom Chriſt beſtoweth the benefit of ſaluation: where we ſee that we are all by nature without the light of knowledge, without the light of comfort, ready to bee ſwallowed vp in the darkeneſſe of eternall death. The right vnderſtanding of this point, when it workes to the humbling of the ſoule, is the very firſt ſteppe to happineſſe, and the firſt fruits of true godlineſſe.

The second thing to bee handled in this Text, is the nature of the benefite, which is here declared in two things: 1. *To giue light*: 2. *To guide our feete into the way of peace.* Of these two in their course. In discoursing vpon the former, I must shew first, what is meant by *Light*; and then how this *Light is giuen.* The word *Light* is opposed to the former miserie. Whatsoeuer is vnderstood by *Darkenesse and the shadow of death*, the contrary thereunto is intended by this word *Light*: as namely, *Light of knowledge*, *Light* of comfort, and *Light* of life.

The 4. doct All these three are meant by the word *Light*, and into the world Christ came to impart these three. First, to giue the *Light* of knowledge; *I am come into the world that they which see not, might see* [t]. *No man hath seene God at any time, the onely begotten Sonne, &c. hee hath declared him* [u]. *In him are hidde all the treasures of wisedome and knowledge* [x]; *and of his fulnesse we must all receiue* [y]. Secondly, to giue the *Light* of comfort: *The Spirit of the Lord is vpon me*, (the place is meant of Christ) *to giue beauty for ashes, the oyle of ioy for mourning, the garment of gladnes for the Spirit of heauinesse* [z]: And thence commeth that offer made by Christ: *Come vnto mee all that are wearie, &c. and ye shall finde rest for your soules* [a]. Thirdly, to giue the *Light* of Life: *He that followeth me, shall not walke in darknesse, but shall haue the Light of Life* [b]. *He hath brought Life and Immortalitie to Light by the Gospell.* And thus is that fulfiled which Christ spake: *Whosoeuer beleeueth in mee shall not abide in darknesse* [d]: neither in the darknesse of Ignorance, nor in the darknesse of discomfort, nor in the darknesse of eternall death.

t Ioh 9.39.
u 1Ioh. 1.18.
x Col.2.3.
y Ioh.1.16.
z Isay 61.13
a Mat.11 28,29.
b Iohn 8.12.
c 2 Tim.1.10.
d Iohn 12. 6.

Now for the manner and meanes of imparting this Light: Hee who is the *Sunne of righteousnesse* [e], conueieth the beames of this *Light* by two instruments; 1. The Word. 2. The Spirit. To assure vs that the Word is the Instrument to conuey the *Light of knowledge*, it is said, to *giue Light to the eyes* [f]; and the Ministery of it, is called the *Light of the world* [g]; the Ministers themselues are said to bee *Starres in Christs right hand* [h]: they haue committed vnto them, *the Key of Knowledge* [i], and it is their office to *giue knowledge* [k]. Againe, that we may know the Word to be the Instrument of comfort it is said to *reioyce the Heart* [l], and to be a *Comfort in trouble* [m]. Thirdly, to certifie vs, that it is the Instrument of Life, it is called the *Word of Life* [n], and a *quickning Word* [o]. Touching the *Spirit*, as much is testified also. By it God giues Knowledge. It is *the Spirit of truth and leadeth into truth* [p]. The worke thereof is called *the opening of the Heart* [q], and the *opening of the vnderstanding* [r]. Secondly, by it commeth Comfort; therefore he is called *the Comforter* [s], and *The oyle of gladnesse* [t]. Thirdly, by it commeth Life, for which cause it is called *The Spirit of Life* [u]. Thus we see, Christ the *Day-spring* for what end he came, euen to *giue Light*, namely, the *Light of Knowledge*, the Light of comfort, and the Light of Life: We vnderstand also, how hee sendeth foorth these his beames vpon vs: Outwardly, by the brightnesse of his Word: Inwardly, by the shining of the Spirit.

e Mal.4 2.
f Pſalme 19.8.
g Mat.5.14.
h Reu.1 20.
i Luke 11. 52.
k Luke 1 77.
l Pſal. 19.8.
m Pſal.119.50
n Acts 5.20.
o Pſal.119.93
p Iohn 16.13.
q Acts.16.14.
r Luk.24.45.
s Ioha. 14.16.
t Pſal.45.7.
u Rom.8 2.

The first vse is to make the tidings of the Gospel, to be (as in their owne nature they are) *tydings vnto vs for great ioy* [x]: They should be as the newes of *Iosephs* life *to Iacob*, at the hearing whereof his *Spirit reuiued* [y]. But why so? The substance of the Gospell is Christ Iesus, and the summe of his office is to *giue Light*: What one thing is there in the world more comfortable? When *Paul* and the rest were in danger of shipwracke, *they wished* (saith the text) *that the day were come* [z]. The darknesse of the night, added to their danger, and doubled their feare: Euery houre seemed two, vntill the day were broken. Indeed the saying is true of euill doers: *The morning is to them as the shadow of death* [a]: but to them of honest carriage, the light of the day is exceeding welcome. Therefore *Dauid* setteth foorth his longing after God, by the *watching of the morning watch for the morning* [b]. It is said of *Abraham* that he *reioyced to see Christs day* [c]. A little glimpse of this light was the very ioy of *Abrahams* heart. How great therefore and intolerable is our dulnesse, who take no contentment in the beames of this

The 1. Vse.
x Luke 2.10.
y Gen.45.27.
z Acts 27.29.
a Iob 24.17.
b Pſal 130. 6.
c Iohn 8.56.

Light, which shineth vnto vs? A great blessing is it, which is reported of *Zabulon and Nephthalim*: *The people which sate in darknesse saw a great Light, and to them which sate in the Region and shadow of death light is risen vp* [d]. Wee (by the goodnesse of God) enioy the like blessing, and yet in the opinion of the most, it is nothing lesse then a blessing: Men had rather lie wallowing in the darknesse of Ignorance, then open their eies to receiue that light which is offered vnto them by the Gospel. This is that which will bring hell and iudgment vpon this generation, according to that speech of Christ: *This is the condemnation, that light is come into the World, and men loue darknesse rather then light* [e]. A maruell it is, that men should reiect such a blessing: But Christ hath told the reason: It is, *because their deeds are euill*. This Light of doctrine discouereth their sins, (for it is *Light which maketh all things manifest* [f]) it bewraieth the grossenesse of their courses, and layeth open many a mans hypocrisie, who seemed to himselfe, and was reputed by others to be such an one as he ought to bee. There cannot bee a greater vexation to men of corrupt minds then to be met with in their sinnes; they cry then with *Ahab*, *Hast thou found me, O mine enemies* [g]? This is the cause that the Light of grace, which we ought of all other things most to reioyce in, is become such a burthen vnto vs; it discouereth that, which wee desire by all meanes to keepe close. *The World hates me* (saith our Sauiour) *because I testifie of it that the workes thereof are euill* [h]. Remember we therefore: Christ is the Light, we are they to whom he offereth Light; he hath sent his word to enlighten vs. If wee reioyce not in this Light, but wish rather it were euen blowne out, that we might sleepe freely in our sinnes, it sheweth vs to bee the heires of darkenesse, and that the shadow of eternall death must be our portion.

d Mat. 4. 16.

e Iohn 3. 19

f Eph 5. 13.

g 1. King. 21. 20

h Iohn 7. 7.

The second vse standeth thus: Sith Christ, as he is Light himselfe, so, imparts his Light vnto vs by his Word and the Ministery thereof, we must remember the counsell which Christ giueth: *Walke while ye haue light* [h]. Wee haue no assurance of the continuance of that light of the Gospel which wee now enioy. Our sins may bring a storme vpon vs, in which the *Sun shall go downe ouer the Prophets, and the day shall be darke ouer them* [i]. Our vnthankfulnes and barrennes in our profession, our loathing of the heauenly *Manna*, hath deserued this, and more: It is holy wisedome therefore for vs, to take the benefit of the light whiles it shineth, lest such a iudgment should come vpon vs, as Christ spake of; namely, that we should *desire to see one of the daies, which we now see* and value not, but then *shall not see them* [k]. Perhaps, in the opinion of some this is no iudgement, nay it is the very thing they desire, being like those, who when the Prophets of God were slaine, *reioyced ouer them, & sent gifts one to another* [l]. But let them heare what Christ saith, *He that walketh in the darke, knoweth not whether he goeth* [m]. He that iourneieth not whiles it is day, at last when he is benighted, he loseth his way, falleth into the hands of theeues, rusheth into some down-fall where he casts away himselfe. Such is the state of men without the Light of doctrine: They go, they know not whether, they Beleeue they know not what; downe they will bee in the pit before they are aware. But (will some say) will you make vs blinde and so simple that we cannot see the way to heauen without you? I answer with the words of Christ to the Pharises; *Now ye say, we see therefore your sinnes remaineth* [n]: You which thinke your selues so cunning, there is none so blinde, no bodies case is more disperate.

The 2. Vse.

h 1. Ioh. 2. 35

i Micah. 3. 6.

k Luk. 17. 22.

l Rev. 11. 10.

m Ioh. 12. 35

n Ioh. 9. 41.

The third vse is taught by the Apostle, in these words, *Walke as the children of Light* [o]: That is, Christ is come into the world to enlighten, his word is preached, to conuey the light of grace into our hearts: this is no small priuiledge; behaue your selues therefore agreeably to this mercy, liue as becommeth those whom God hath called into Light. This same thing the same Apostle vrgeth elsewhere: *The night is past* (the time ignorance is blown ouer) *the day is come* (the light of grace and knowledge hath appeared) *put on therefore the armour of Light* [p]. We may

The 3. Vse.

o Eph. 5. 8.

p Rom 13. 12.

thus

thus vnderstand it; Men that by occasion goe abroade in the night, are not so curious about their attire, thinking that whatsoeuer is amisse, will bee shrouded vnder the mantle of the night: but hee who goeth foorth at noone day, will be more carefull, that nothing may bee seene contrary to modesty, contrary to ciuility. So (saith the Apostle) in the dayes of your ignorance, happely you might doe such or such things, and because you knew no other, they might (in some sort) be borne withall: but now the case is otherwise: Light hath shined, grace hath appeared, knowledge is preached vnto you, therefore other things are now expected; if you now liue as in times past, your fact cannot be hid, your fault cannot be excused: We see in generall, what the Apostle perswades. That we may more fully conceiue what this is to *walke in the Light*; let vs heare him opening the same vnto vs: It comprehends vnder it three things: 1. *To approue that which is pleasing to the Lord* [q], which is reuealed in the Scripture, and is more and more made knowne vnto vs by Preaching. 2. To beware the of *vnfruitfull workes of darkenesse* [r], such as *gluttony, drunkennesse, chambering, wantonnesse, strife, enuying* [s], *filthinesse, foolish talking* [t], &c. 3. To *Reproue them*: that is, to carry our selues in that holy and blamelesse manner, that your very liues, (though we holde our tongues) may bee sufficient to lay open and condemne the lewd fashions of the vngodly, This is to *walke as the children of Light*. This is straitly required of those which enioy the Light, but (alas) full slightly it is performed. How common, how shameleſſe, and how presumptuous are these vnfruitfull workes of darknesse; security, contempt of goodnesse; scorne of Religion; Pride, Whoredome and such like? doe these agree with that Light which God hath giuen vs? Thinke we that God hath apart in vs, when these things beare dominion ouer vs? It is vnpossible. *If we say we haue fellowship with God, and walke in darkenesse, we lie, and doe not truely* [u]. The conclusion is this: Christ is our Light, hee imparteth his beames vnto vs by his word: If we loue this Light, let vs *walke as the children of light*. The workes of darknesse will bring vs into his power who is the Prince of darknesse, we cannot escape it,

q Eph. 5 10.
r Verse 11.
s Rom. 13.13.
t Eph. 5.4.
u 1 Ioh. 1.6.

The second part of the Benefit, is, *To guide our feete into the way of peace*. Heere it must first be enquired what is *the way of peace*. Secondly, it must be proued that we need a Guide. Thirdly, it must be iustified that Christ is the Guide. Lastly it must be shewed, how he doth guide. Of these briefly.

The way of peace, is the way which leadeth vnto eternall happinesse: *It is called Gods way*, and *the way of saluation* [x]. That we haue need of a guide, it is plaine. *The way of peace* (by nature) *we do not know* [y]: *The way which seemed right vnto vs, the issues thereof are the wayes of death*. It is a part of our miserie, that *wee are turned euery one to his owne way* [b]. That Christ is the Guide, his owne words proue; *I* (saith he) *am the way* [c]. *He goeth before his sheepe, he leadeth them out* [d]. Now he guideth euen as he giueth light; By the Word, and by his Spirit: By his Word; *Thy word is a lanterne to my feete, and a light vnto my pathes* [e]: and the Interpreters of this word are called Guides [f]. 2. By his Spirit: *Thy eares shall heare a word behinde thee, saying, This is the way, walke ye in it* [g], &c. *The Spirit of truth will leade you into all truth* [h]. Thus is that verified which *Hannah* spake in her song, that *the Lord keepeth the feet of his Saints* [i], and (as *Dauid* saith) doth *teach them the way that they shall chuse* [k].

The 5. doct.
x Psal 86 11.
y Acts 16.17.
z Prou 14.12.
a Rom. 3.17.
b Isay 53.6.
c Ioh 14.6.
d Ioh 10.4.
e Psal. 119.105
f Acts 8 31.
g Isay 30 21.
h Ioh 16.13.
i 1. Sam. 2 9.
k Psal 25.12.

We see by this, how foulely we doe all erre by nature, how apt we be still in matters which concerne our soules to bee mistaken, how graciously God hath dealt with vs in prouiding vs a guide; What should we now learne hereby but this? In all thankfulnesse and humility to yeeld our selues vnto his conduct. Hee hath *prepared for vs a way by his blood* [l], hee hath troden out a path by *his owne example* [m], hee hath left vs his Word and the Ministery thereof, to point out the finger to the right way, and *to shew vs what is good* [n]: To the reuerent vse hereof hee hath promised the assistance and guidance of his spirit: *what should hee haue done*

The 1. Vse.
l Heb 10.20.
m Iohn 14.15.
n Mic. 6.8.

more

more, which he hath not done o? Shall we now when all things are thus fitted for vs, bee like those spoken of in the Prophet, who when the way was laid out before them, said plainely, *We will not walke therein* p. God forbid. And indeede we our selues if we doe consider it, must needs condemne it, that it should be so. Why then is it so? Christ calleth dayly vpon vs in his word, while we be travelling in our owne wayes; *Returne ye sonnes of Adam* q. *Why will yee die, O house of Israel? Cause therefore one another to returne* r: yet we turne the deafe are, saying in effect as they did of old; *The word spoken vnto vs in the name of the Lord, we will not heare* s. Thus *every one turneth to his race* t, and the *way of sinners* u is preferred before the *way of peace*. The word of God calleth vs on one way, and we will be sure to goe the cleane contrary. If it were asked of vs, whether wee would refuse to follow Christ, we would all say with one voyce, *God forbid we should refuse it*: but when he offereth his directions to vs in his Word, we will not follow them. Holde we then this: Christ is the head Guide: His Word and the preaching thereof is the staffe and instrument to conduct vs: if we refuse that guidance, we shall neuer finde the way which leadeth vnto peace.

o Isay 5 4.
p Ier.6.16.
q Psal.90.7.
r Ezec.18.31, 32.
s Ier.44.16.
t Ier.8.6.
u Psal.1.1.

Secondly, here we haue a good direction in the diuersity and multiplicitie of guides, whom and what to follow. The time-seruer followeth the State and the law: The prophane person the multitude: the worldling his outward quietnesse: The carnall wiseman, his owne conceit: The superstitious his forefathers: The Papists, the name of the Church. He which would not be deceiued, let him hearken to Christ: His *sheepe heare his voyce* x: Christ speaketh in his word. If wee will needs follow men, let it be according to that rule: *Be ye followers of men as I am of God* y. Looke who goeth with Christ, that is, who brings his word, him let vs follow: Let vs doe as souldiers doe in their watch, demand *The word*. Thou wilt say; the diuell alleadgeth the word, as he did to Christ. Truth, but he alleadgeth it falsly, as hee did in his reasoning with Christ. Seeke thou the Lord in humilitie, and in deniall of thy selfe, he will giue thee a discerning spirit, and thou shalt not finally, or fundamentally be deceiued. *If any man* (saith Christ) *will doe my Fathers will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe* z.

The 2. Vse.

x Iohn 10.27.
y 1.Cor.11.1.
z Iohn 7.17.

FINIS.

THE BACK-PARTS OF IEHOVAH.

1. Cor. 13. 12.

Now we see through a glasse darkely.



LONDON,
Printed by IOHN LEGATT.
1624.

P

TO THE RIGHT VVORSHIPFVLL, SIR RICHARD CHAMPERNOVVNE, of *Modburie* in *Deuonſh.* KNIGHT.

SIR, there is a generation of men now adaies, who hauing little iudgement, and leſſe honeſty, are very forward (in hope, by that meanes to bee reputed ſomething) to cenſure other mens endeauours. Touching ſuch for mine owne part, I am at a point, and ſay with the Apoſtle, I paſſe very little to be iudged of them. *Yet* 1.Cor.4.3. *am I not ſo without regard, but that I would bee loath that any man who hath in him any true worth, and is of a right religious vnderſtanding, ſhould thinke me (becauſe of my diuerſe publiſhing) to be carried with that buſie humour, through which no ſmall many in this ſcribling age, haue euen made the times to ſurfet with their needleſſe papers. Wherefore to cleare my ſelfe to euery ſober iudgement, this I ſay: I was firſt drawne into this courſe of preſenting ſome Sermons of mine to publike view, by the requeſt of ſome friends: next, I receiued encouragement to proceede by the good approuement of ſundry, fearing God. And then alſo, I thought, that by doing ſomewhat in this kinde, I might make my hearers ſome part of a recompence, for that wrong which I doe them ſometimes through my naturall infirmitie of too much quicknеſſe in deliuery. Now hauing in theſe ſettings forth, remembred diuers of my deſeruedly reſpected friends, if I ſhould forget your Worſhip ſo neere mee in dwelling, and (vnleſſe I much miſtake) no leſſe neere in affection, I ſhould not know well how to auoid the imputation of ouermuch neglect. I cannot doubt of kinde acceptance, where I haue receiued ſo many teſtimonies of much reſpect. If by further looking into this meane offer, you ſhall receiue any furtherance in that good which I haue euer heartily wiſhed to your ſoule, it will giue me no ſmall contentment. Thus commending theſe Copies vnto you firſt: and then from you to the vſe of Gods Church, I leaue you to his grace, who will neuer leaue thoſe whom hee hath once vouchſafed to loue in Chriſt Ieſu.* Modburie.

Your worſhips in all readineſſe
to doe you my beſt ſeruice,

SAM: HIERON.

THE RIGHT

The Back-parts of Iehouah.

The firſt Sermon.

Exod. cap. 34. verſ. 6, 7.

So the Lord paſſed before his face and cryed, Iehouah, Iehouah, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and truth.

Reſerving mercy for thouſands forgiuing iniquity and tranſgreſſion and ſinne, and not making the wicked innocent, viſiting the iniquity of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

THE occaſion of theſe words was this: We reade in the latter part of the fore-going chapter [a], how *Moſes*, for his better ſtrengthening in that weighty charge with which the Lord had entruſted him, deſired God to ſhew him his glory, to wit, the very fulneſſe of his Maieſty. God anſwered him [b], that the ſatisfying of this his requeſt, could not but be very hurtfull vnto him, in as much as (ſaith he) *there ſhall no man ſee me and liue*; meaning thereby, that the weakenes of mans mortall nature, cannot beare the glory of his preſence, but ſhall be euen oppreſſed and ſwallowed vp with maieſty, euen as we ſee the ſight of the eye to be dazled with the brightneſſe of the Sunne, or a cryſtall glaſſe to be broken in pieces, with the ſtrong working of the fire: But yet (ſaith God to *Moſes*) this will I do, *I will put thee in a cleft of a rock, and will couer thee with my hand, whiles I paſſe by: After, I will take away mine hand, and thou ſhalt ſee my back-parts, but my face ſhall not be ſeene* [c]. By which courſe framed to the capacity and vnderſtanding of *Moſes*, (and of vs alſo,) in which God ſpeaketh of himſelfe as of a man, hauing face and backe, the Lords meaning was to teach both *Moſes* and vs, that it is vnpoſsible for any man in this mortality, perfectly and exactly to know and conceiue the nature and being of the moſt High. Our knowledge of him in this life is *in part* [d], like the beholding of a man ſuddenly paſsing by vs, whoſe back-parts only we can looke vpon: the more full knowing him, is reſerued to that time in which we being made *like vnto him, ſhall ſee him as he is* [e], euen *face to face* [f], in his owne kingdome. Now that which God promiſed to *Moſes* in the former chapter is performed in this; *Moſes* being placed in the cleft of the rocke, the Lord paſſed by, and vttered a voice, by which was diſcouered ſo much touching God, as *Moſes* either was able, or elſe needed to conceiue, *Iehouah, Iehouah, ſtrong, &c.* Theſe two verſes my purpoſe is to open vnto you, to the end wee may haue ſome better vnderſtanding of God, (what an one he is,) then for the moſt part it ſeemeth we haue, any may learne to feare his Maieſty, to loue his mercy, & to tremble at his iuſtice more then we haue done heretofore. Our common conceits of God are very groſſe and ridiculous. Ignorant people ſuppoſe him to be a man in ſhape and paſsion like themſelues: The Epicure, who thought there was no happineſſe vnder the Sunne, but in carnall pleaſure, imagined God to bee of the ſame ſenſuall humour, and deemed, that freedome from buſines was his chiefe felicity. And *Dauid* ſaith in the Pſalme, [g] that the *vngodly* perſon, who runs to all manner of exceſſe, ioyning with the *theefe*, and *partaking with the adulterer*, and opening his mouth with the *ſlanderer*, thinkes God to be *like himſelfe*: And generally our pri-

a Verſe 18. The occaſion of the words.

b Verſe 20.

c Verſ. 22. 23.

d 1. Cor. 13. 12.

e 1. Ioh. 3. 2.

f 1. Cor. 13. 12

g Pſal. 50. 18. 21.

uate thoughts touching God, are not ſo holy, ſo reuerent, ſo diuine, ſo full of reſpect as they ought to bee. So that it ſhall be good for vs to conſider well of this portion of Scripture, which is Gods owne teſtimony touching himſelfe.

Before I come to ſpeak directly of that deſcription which is here made of God, one thing may not vnprofitably be obſerued out of that which is firſt ſaid, *ſo the Lord paſſed before Moſes face and cried:* and it is this: *Moſes* his deſire was (as appeareth) to haue ſeene ſome outward and viſibly teſtimony of the glory and Maieſty of God, which euen with his eyes he might haue looked vpon. Now howſoeuer God did not leaue *Moſes* herein altogether vnſatisfied, for no doubt, at this time, God gaue ſome ſuch ſenſible appearance which affected the eye of *Moſes*, for which cauſe it is ſaid [h] *the Lord deſcended in the cloud*, yet the maine thing vſed to informe *Moſes* in that, which it principally behooued him to vnderſtand, was a voice: All other circumſtances ſerued but as preparatiues to ſtrike an awfulneſſe into *Moſes* heart, and to fit him to that which the purpoſe of God was to reueale vnto him: It was a voice which was the chiefe inſtrument, to conuey into the mind and vnderſtanding of *Moſes*, the neceſſary knowledge of *Iehouah*, which courſe (as to me ſeemeth) ſerued euen then to inſinuate, that Teaching by a voice, ſhould euer be the choice & principall meanes, by which the Lord would bring his people vnto the true & ſauing knowledge of himſelfe. When God appeared to *Eliah*, we read that before him went *a mighty ſtrong wind, which rent the mountaines; but* (ſaith the Text) *the Lord was not in the winde: After the winde came, came an earthquake, and after it a fire, but the Lord was in neither:* But then laſt of all *came a ſtill and ſoft voice*, & in that the Lord was: and that was it which moſt affected *Eliah* his heart; For (as the ſtory ſaith) *when Eliah heard it, he couered his face with his mantle, and went out, &c.* I remember, that where as there is a ſtrait charge giuen in *Deuteronomy*, touching images and repreſentations to worſhip God by, this is the principall reaſon of the prohibition [k], *Yee ſaw no multitude, ſaue a voice.* Out of which the Lord would haue them to learne, that as in the firſt deliuery of the law, the inſtrument which God taught them by, was a voice, (he purpoſely forbearing to preſent himſelfe to their eyes in a viſible ſhape, leſt they ſhould ſticke too much vpon outward ſhewes) ſo they likewiſe in the following times, ſhould truſt eſpecially to the ſame meanes which God (as it were) by his own mouth hath ſanctified vnto them at the beginning, namely, *a voice.* The nature of man is very inclinable to affect rather that which with ſome outward ſhew offereth it ſelfe vnto the eye, then to content it ſelfe with the bare and naked inſtruction of the eare: And therefore we ſee, both how full all falſe religions deuiſed by men, haue euer beene of outward beauty, of images, and ſignes, and bodily repreſentments, and how apt the people haue beene in all times to entertaine that ſooneſt, which to their eyes ſeemed gayeſt. It was the baite of Poperie, and the thing by which the world generally was bewitched, euen the goodly images, and the glorious furniture wherewith the ſacrificing Prieſts were arrayed, and the Churches bedecked. The people were made beleeue, that there was a myſtery in euery dumbe ſhew, and that the varietie of imagery was lay-mens bookes, in which they might with their eyes ſee euen the very body and ſubſtance of religion. In the meane time, the maine inſtrument of teaching, I meane *a voice*, was either baniſhed, or elſe ſo vttered in a ſtrange tongue, and confuſed tune, that the ſoules of the people could not receiue any edifying thereby. Well might they feede their hungry eyes, with gazing vpon painted idols, or haue their eares tickled with ſome pleaſing noiſe, but that their hearing ſhould bee a meſſenger to their inward parts of any ſound doctrine, by which their conſciences might be comforted, it was impoſsible, nay it was the very thing which was purpoſely auoided. Now although the Lord hath had ſome reſpect vnto our nature, and hath therefore appointed two Sacraments, by which to repreſent to our eyes, that which the word reporteth to our eares, yet the voice of God (which is his word) is ſtill the principall, and vnto it thoſe viſible ſeruices

h Verſe 5.

Doctrine 1.

1 King. 19. 11, &c.

k Deut. 4. 12.

are

are in their owne nature but as outward seales.

The vse hereof (which is also the ende why I noted it) is to maintaine the credit and needfull vse of that order of instructing vs, which the Lord his will is should haue the chiefe place in his seruice. The wisedome of man might imagine, that it were no hard thing to deuise other meanes, more likely to edifie the soule, then this of hearing, according as *Moses* (it may be) held opinion, that if his eyes might once see the Maiesty of God, it would bee the onely meanes to confirme him: But (as the Apostle [l] speaketh) *The foolishnesse of God is wiser then men*: and as he thought it fitter to informe *Moses* by the eare, then to giue him his desire, in presenting himselfe to his eye, so hee doth still holde the same course, and hath ordained the sense of hearing, to bee (as it were) the pipe by which the *sauing* knowledge of his will, may be conueyed downe into the heart, and whosoeuer doe neglect or despise this meanes, the Lord will curse all other helpes vnto them, which together with this, might haue beene exceeding profitable. I remember what the rich man lying in hell, said to *Abraham* [m]; hee was earnest with him that *Lazarus* might bee sent to aduertise his brethren of his miserie, imagining that would bee a very effectuall motiue to repentance; according as in our reason, wee would thinke that if one should come amongst vs out of the place of the damned, and tell what kinde of men were there, it would strike a feare into mens hearts; *If one* (saith hee) *come vnto them from the dead, they will amend their liues*. But now what said *Abraham*? *They haue Moses and the Prophets, if they will not heare them, neither will they be perswaded though one rise from the dead againe*. It shewes plainely, that those who will not bee instructed by hearing, they are euen past hope, there is no course though in mans reason neuer so likely, that is able to recouer them. Let it admonish vs, if we desire to know God, to prepare our eares to the meanes of knowledge: Remember what *Salomon* hath said, that it is but *the sacrifice of fooles*, which all those performe, who come *into the house of God*, and are *not neare* and ready *to heare* [n]. Thus much I thought good (by the way) to note hence, that *Moses* desiring to conceiue the Maiesty of God, was instructed rather, (at the least) more largely, by the eare, then by outward and visible representments. I come now to the description it selfe.

The Vse.

[l] 1 Cor. 1. 25.

[m] Luk. 16. 17, &c.

[n] Eccl. 4. 17.

Touching which, wee must vnderstand that God is heere described to vs by foure things. 1. His Essence or Beeing. 2. His Power. 3. His Mercy. 4. His Iustice. The first is in that word *Iehouah*, which for the making of *Moses* more attentiue, is twise repeated (*Iehouah, Iehouah,*) This name is properly belonging vnto God, neither can be communicated vnto any creature in heauen or earth whatsoeuer: and it is such as we are not able in our language, by any one word to expresse. To omit many busie questions about this name, and to deliuer onely so much as is needfull, and may be best also vnderstood by those which are euen of the meanest capacity, it doth note out vnto vs concerning God three things especially. First, that God is an *Eternall Beeing*, that is, euen as the Scripture saith, one *which is, which was, and which is to come* [o]. He hath bin a God euer, he is so at this instant, and shall be so without end. For this cause he told *Moses* elsewhere [p], that his name *was I Am*, signifying thereby, that there neuer was any time, neither shal be, in which the Lord might not, and may not truly say of himselfe, *I Am*. And to this end are the sayings of the Scripture, *Before the mountaines were made, & before thou hadst formed the earth, & the world, euen from euerlasting to euerlasting thou art God* [q]. *Before me there was no God formed, neither shall be after me* [r]. *Thus saith hee which inhabiteth Eternity* [s]. He is called in another place [t], *the King of ages*, & is said to haue *made the Times* [u]. And the word which in the language wherein the Scripture was written, doth vse to signifie *Eternall*, is drawne from a roote which betoketh to *lie hid*, because the Beginning and the End of God lieth hid, and is a thing altogether vnknowne. If a man looke neuer so farre backe, hee shall

The order of the Text, how it is to bee handled.

Of the name Iehouah.

Doct. 2. touching the Essence of God.

[o] Reu. 1. 14.

[p] Exod. 3. 14.

[q] Psal. 90. 2.

[r] Isa. 43. 10.

[s] Isa. 57. 15.

[t] 1 Tim. 1. 17.

[u] Heb. 1. 2. *vide dictum.*

neuer finde where his *Being began*, if he inquire neuer ſo carefully or curiouſly into the times to come, he ſhall neuer find out any limits to it, or any likelyhood of an end. This is Gods Eternity, the firſt thing ſignified and meant by this name of his, *Iehouah*. The ſecond thing meant by it, is, that he it is which giueth *Being* to all things elſe whatſoeuer. And that this is the meaning of it, appeares by that ſaying, *I am Iehouah that made all things* [*], as though he ſhould ſay, *This is my name, thus am I called, becauſe as I haue my Being from my ſelf, ſo I giue vnto all things their being* according to the ſaying of the Apoſtle, *Of him, & for him, and through him, are all things* [x]: and in another place, *In him we liue, we moue and haue our being* [y]. Thirdly, this name *Iehouah*, betokeneth thus much touching God; that hee doth fully accompliſh & make good all his purpoſes: and for confirmation hereof it is a notable place, euen the ſaying of God vnto *Moſes*, *I appeared vnto Abraham, Iſaac, and Iacob, by the name of Almighty, but by my name Iehouah I was not known vnto them* [z]. The meaning is, that howſoeuer the Lord, by creating the world, & after, by deſtroying it for the ſins thereof, and by many other bleſsings beſtowed vpon theſe men, had declared himſelfe to be a mighty and powerfull God, yet hee had neuer ſo fully ſhewed himſelf vnto them to be *Iehouah*, becauſe they in their times ſaw not the performance of thoſe promiſes which hee had anciently made touching the deliuery of the people out of Egypt: ſo that now *Moſes* and the reſt, knew his name *Iehouah*, becauſe they were to be eye-witneſſes, of the fulfilling of the old promiſe touching their deliuerance from *Pharaoh* his captiuity. We may not ſo vnderſtand the place as though the name *Iehouah* was not knowne vnto *Abraham* and the reſt: For God ſo ſtileth himſelfe both to *Abraham* [a], and vnto *Iacob* too [b]: but this (as I haue ſaid) was the meaning, that then and at that inſtant, and by that miraculous deliuerance hee would more manifeſtly ſhew himſelfe to be *Iehouah*, (that is, a *performer of promiſes*) then hee had done in former times: The things which *Abraham*, and *Iſaac*, and *Iacob*, had only heard, Moſes and they which then liued, ſhould ſee fulfilled and accompliſhed. So that this place thus opened, is a manifeſt proofe that he is therfore called *Iehouah*, becauſe as he himſelfe is, ſo he maketh that to be, which he had promiſed. For which cauſe it is an ordinary thing in the Scripture, when the Lord doth either promiſe or threaten any great matter, he doth put vnto it his name *Iehouah*, as a ſeal of performing it. I will ſhew you an example or two of it. *I will ſend you* (ſaith God by the Prophet) *famine and euill beaſts, &c. I Iehouah haue ſpoken it*, as if he had ſaid, *you may be ſure this ſhall take effect, I Iehouah haue decreed it, & I am able to performe it.* Thus God beginneth the Law, *I am Iehouah*, to aſſure that nothing ſhall fall to the ground either of the bleſsing promiſed, or of the iudgements denounced in the ſame. Whoſoeuer readeth *Ierem.* 31. a chapter abounding with many gracious promiſes, touching the new couenant in Chriſt, touching forgiueneſſe of ſinnes, and the writing of the Law in our hearts, &c. ſhall find this name *Iehouah*, (or for it, *Lord*, the word *Iehouah* being vſually ſo tranſlated) two or three and twenty ſeuerall times made mention of. So that all this ſerues to make this point plaine, that God is tearmed *Iehouah*, becauſe he doth not giue words onely, but certainty, and accompliſhment alſo vnto all his promiſes. Thus we ſee the meaning of this *glorious name* [d] *Iehouah*. Let vs proceede to examine what vſe wee may make of all theſe ſpecialties to our ſelues.

The firſt vſe of the firſt ſignification of Iehouah.

First, whereas the Lord our God is ſaid to bee an *Eternall Being*, which neuer had beginning, and knoweth no end, it ſerueth to ſhew vnto vs, what a hatefull thing it is to go about to expreſſe this Infinitneſſe, in an image of wood or ſtone, or mettall, or any other worke of mans hand. In *Iſaiah* his Prophecy you ſhall finde this vſe: *To whom* (ſaith the holy Ghoſt) *will ye liken God, or what ſimilitude will you ſet vp vnto him* [e]? In that chapter ſundry reaſons are vrged to ſhew what an idle and fooliſh thing it is, but who ſo obſerueth the place, ſhall find the principall to be fetched from the Maieſty & eternity of *Iehouah*: as indeed it is a groſſe and a

[*] Iſa.44.24.
[x] Rom.11.36.
[y] Act.17.28.
[z] Exod.6.3.
[a] Gen.15.7.
[b] Gen.28.13.
Rieu.5.17.
[d] Deut.28.58.
[e] Iſa.40.18.

ſenſleſſe

senseleſſe thing to ſeeke to ſhadow him out, who neuer had beginning, and neuer ſhall haue end, by that thing, the beginning whereof we haue ſeene, and which we well know may quickly be conſumed. It were a diſgrace to the Kings Maieſty, if one ſhould vndertake to picture him in the faſhion of a poore, ragged, filthy, deformed, leprous and vnworthy perſon; vnder what pretence ſoeuer it were done, it would be thought very inconuenient: Now there can not be that difference betwixt one man and another, as is betwixt the moſt glorious creature and the Lord. The repreſenting of the Nature and Maieſty of God by Images, is called *a turning of the truth of God into a lie* [f], becauſe the vpholding of them doth make a falſe report of God, and breedeth in the conceipt of thee looker on, ſuch imaginations touching God, as are indeed very groſſe and vtterly vntrue. And let what colour ſoeuer the diuell can helpe to deuiſe, be ſet vpon it, yet it muſt needs make him that ſeeth the Image, either thinke too honourably of the matter becauſe it repreſents God, or too baſely of God, who is figured out by a dumb ſhew, by a peece of a block, which is ſooner conſumed then it was at the firſt framed. I ſpeake this to this end, that it may beget in vs a deteſtation of Popery, the beauty whereof doth conſiſt in ſuch abominable repreſentations of the eternall *Iehouah*, whom the mind of man cannot conceiue, much les the work of any hand expreſſe. *The 2. Pſa.*

Secondly, ſeeing *Iehouah* is an *Eternall Being*, one, who as S. *Paul* ſaith [g], *only hath Immortality*, it teacheth vs, to whom we muſt goe, that we may come vnto Eternity. Our ſoules indeed, euen in this ſinfull eſtate, are immortall, and ſhall be for euer, but ſuch is the immortall miſery which we haue made our ſelues ſubiect vnto through ſinne, that that immortalitie is in Scripture called by the name of an *Eternall Death*: and a thouſand times better were it for a man neuer to haue beene, then not to be deliuered from that dying life. Now as man by falling from *Iehouah*, brought himſelfe into the danger of this miſerable *Eternity*, ſo, but by being againe vnited & ioyned vnto him, there is no hope of that glorious immortality. He is the fountaine of euerlaſtingnes, & the life of the *ſoule* is worſe then death vntill it hath receiued a new quickning from his power. If you aske of me, how this eternity which is in God may be communicated vnto vs, I anſwer, that Chriſt Ieſus who hath ioyned the nature of man vnto his Godhead, is the alone meanes, by which we may bee vnited vnto God. No man commeth *to the Father, but by me* [h]. Vnto Chriſt we are vnited by his Spirit: his Spirit goeth with his Word: by it he begets a new life in the dead and rotten heart of man; by it he raiſeth him vp vnto the life of grace, and prepareth him by degrees euery day more and more vnto the life of glory. For this cauſe the word of God is called an *Immortall ſeed* [i], an *eternall Word* [k], the *word of life* [l], a *quickning Word* [m], and all for this cauſe, becauſe it bringeth vs vnto Chriſt, *in whom are hid all the treaſures* [n] of happineſſe, and in the *knowledge* of whom *life euerlaſting* [o] doth conſiſt. So then marke this: God calleth himſelfe *Iehouah*: what is that? one who is the fountaine & head-ſpring of all Eternitie: what muſt the knowing hereof teach me? I muſt thinke thus with my ſelfe, I am by nature no better then others, euen the childe of eternall death; the immortalitie which I haue, doth but make me ſubiect vnto endleſſe miſery: How then might I come to be partaker of that glorious eternity? I anſwer thee, nay the word of God anſwereth thee; But by Chriſt, thou canſt neuer obtaine it: But by the word, thou canſt neuer be ioyned vnto Chriſt. Looke into the word, exerciſe thy ſelfe in that, there thou ſhalt find him: be a ſtranger to the word, care not for it, deſpiſe it, deſire not to know it, thou ſhalt neuer haue part with Chriſt, nor dwell with *Iehouah*, who is the King of Times, and the Father of Eternity. Theſe two vſes we may make of the firſt thing meant by this name *Iehouah*: He is *Eternall*, one that hath his *Being* from himſelfe: therefore not to be repreſented by the fading workmanſhip of mortall man; therefore to be ſought vnto by Chriſt, if we deſire immortality with him in his kingdome.

The two vſes of the ſecond ſignification of Iehouah.

He is called *Iehouah* alſo, becauſe he hath giuen their *Being* to all other things which

f Rom. 1. 25.

g 1. Tim. 6. 16.

h Ioh. 14. 6.

i 1. Pet. 1. 23.
k Pſal. 10. 9.
l Act. 5. 20.
m Pſ. 119. 50.
n Col. 2. 3.
o Ioh. 17. 3.

The 1. Vſe. which haue any *being*. This doth teach vs two things. Firſt, touching our ſelues, ſeeing the life and *being* which we haue, we haue it from the Lord, it vrgeth vpon vs the conſecrating and deuoting of our ſelues wholly vnto him. It is a thing which ſtandeth euen with reaſon, that the life which wee haue receiued from his mercy, ſhould be employed wholly to his glory. *Who planteth a vineyard* (ſaith the Apoſtle) *and eateth not of the fruit thereof? who feedeth a flocke, and eateth not of the*
p 1 Cor. 9. 7. *milke of the flocke?* Euery man expects a benefit by that wherein he hath beſtowed charge: why may not the Lord then by good right challenge all ſeruice and honour and obedience from vs, ſeeing we are his workmanſhip, & that this, that we can do any thing, hath proceeded wholly from his grace? *Salomon* ſaith that *the*
9 Pro. 16. 4 *Lord made all things for his owne ſake* [9]. It was the glory of his owne Name, which was the chiefe end aymed at by him, in giuing a *being* vnto all things. There is no man in the world but, if another had riſen by him, and come from no body, to be a man of ſome faſhion & ability, would think he had receiued a great wrong and a foule indignity, if that man ſhould oppoſe himſelfe againſt him, or ſhould not be ready to ioyne with him in his occaſions. His vnthankfulnes ſhould againe and againe be obiected to him, that hee ſhould ſo much forget him from whom hee had receiued all his aduancement. How much more iuſtly may the Lord except againſt vs, when as liuing and mouing only in & through him, we ſhall notwithſtanding affoord the vſe of our life and mouing rather to the ſeruice of the diuel in doing his will, then to the ſeruice of God in the promoting of his glory? When as *Dauid* vpon the miſinformation of *Ziba*, challenged *Mephibosheth* (one of *Sauls* line) for not ioyning with him and aſſiſting him in his troubles intended againſt him by his ſonne *Abſalon*, he, to cleare himſelfe of all imputation of falſe heartedneſſe towards *Dauid*, anſwered on this wiſe: *All my fathers houſe were but dead men before my Lord the King, yet didſt thou ſet thy ſeruant among them that did eat at*
1 2 Sam. 19. 28. *thine owne table* [1]; ſignifying thereby that all the world might iuſtly condemn him for a villaine & a wretch, if being ſo aduanced by *Dauid*, (at whoſe mercy his life ſtood) he ſhould haue entertained a traiterous & diſloyall thought againſt him. I ſpeake it to this end, to ſhew how hatefull a thing it is to forget from whom a man hath receiued his firſt beginning, and vnthankfully to demeane ones ſelfe towards him by whom he is that which he is, and without whoſe gracious ſuſtaining he ſhould ſoone returne vnto his firſt nothing. This could not chuſe but be a very fruitfull and profitable meditation, when a man ſhould view himſelfe, and all the powers and faculties of his ſoule & body, and ſhould conſider withall from whom he had receiued them. How is it poſſible, but a man euen for very ſhame, ſhould thus thinke with himſelfe? Did God giue me a tongue to blaſpheme his Name, to ſlander others, to ſpeake of any thing rather then of his Word? did he beſtow mine eyes to behold vanity, to bee as windowes, to let in vncleane thoughts into my heart? Haue I my body to vſe it to adultery, to defile it with beaſtly drunken-
1 Rom 6. 13. neſſe, and to apply the ſeuerall parts thereof as *weapons of vnrighteouſneſſe* vnto ſin? Hath he made me able to heare, and ſhall I ſtop mine eares againſt his Word? Hath he giuen me ſtrength and health, to go and to trauell, and ſhal I loyter when I ſhould goe to his Houſe to be imployed in his ſeruice? Am I thus furniſhed thorow him with wit and reaſon, and capacity and vnderſtanding, and ſhall I be apt in other things, and remaine dull, and ignorant, and blockiſh in the knowledge of his will? Am I able to remember and carry away ſuch things as concerne my ſelfe, and ſhall I not labour to make my memory a ſtore-houſe, in which to lay vp ſuch holeſome doctrine, by which I may know how to walke in the waies of godlineſſe? This would be the fruit of this meditation, if when wee feele our owne power of life, and motion, of breathing, of hearing, of vnderſtanding, of remembring, we would conſider that wee haue receiued all this from *Iehouah*, that ſame *Eternall Being*, and that therefore it would be an intolerable ſhame for vs, not to deuote all that is in vs to his glory, from whom we haue receiued it.

A ſecond vſe of this ſecond ſignification of the word *Iehouah*, is to preſſe vpon vs a ſober and moderate vſe of Gods creatures. Euery thing is that which it is through him, hee is the head-Lord of all, which made all, which preſerueth all, which oweth all, and of his mercy and free grace hee hath allowed the free vſe of his creatures for our neceſſary reliefe and lawfull delight; and *euery creature* (ſaith the Scripture *is good if it be vſed with thankeſgiuing*[t]. Now we may be ſure, that he who is the Author of euery *being*, and the maintainer of it, will take account of the waſtfull conſuming of that, which had a *being* through him. It is the honour of God, that all things are through his power, and bee preſerued by his prouidence. Now though man (ſo farre as his commiſsion reacheth,) may ſpend the bleſsings of God, and conſume them for his needfull vſe, yet, without authority to turne that into nothing, which God hath made to bee ſomething, is more then any man ſhall be able to defend before God. It is a good point, to be thought vpon, by all thoſe, who for the ſatisfying of their carnall and beaſtly appetites, do make hauocke and ſpoile of Gods good creatures; ſo, as do drunkards and quaffers, and ſuch to whome *their belly is their God*[u]; and ſuch alſo as ſuperfluouſly waſt that which might well be ſpared, vpon the vnneceſſary trimming and dreſsing of themſelues. What haſt thou to do, O thou man, to conſume that, by which the Lord accounts himſelfe honoured, that it is his creature? Thou art (I know) a free-holder here vpon the earth, and God hath made all things for thy vſe, but yet (that I may vſe a phraſe of law) not without impeachment of waſte: *That nothing be loſt*, it was one of our Sauiours Items *. The Lord hath granted thee a leaſe with a very large ſcope, but yet all is confined and ſhut vp with this prouiſo, Prouided alwayes that all things be vſed with ſobriety. Let vs remember this then: all things haue their *being* from God, and (as the Head of this great houſe, the world,) hee will take account how thoſe things which he hath made to *be*, man hath made not to *be*; and the more liberall hee is miniſtring to our neceſsity, the more ſtrait he will be in puniſhing our ſuperfluity. Theſe be the two vſes of the ſecond ſenſe of the name *Iehouah*: It is hee which giueth *being* vnto all things; therefore our life is to be ſpent to his glory; therefore that which hee hath made to be, is not to be waſted at our pleaſure, without his ſpeciall Authoritie.

The 1. Vſe.

t 1. Tim. 4. 3.

u Phil. 3. 19.

* Ioh. 6. 12.

He is thirdly called *Iehouah*, becauſe hee giueth *being* to all his promiſes, all of them in their due time ſhall receiue their full accompliſhment. This doth alſo teach vs two things: Firſt, it ſerueth to be a ſtrengthening to our faith, and an aſſurance to vs, that what mercy, or grace, or goodnes ſoeuer God hath promiſed, it ſhall certenly be beſtowed. It is as poſsible for the Lord not to be God, as not to keepe his word. Hath he promiſed that *Whoſoeuer beleeueth in Chriſt, ſhall haue life eternall*[x]? hath he ſaid, that he *Which truſteth in him, ſhall ſtand faſt for euer*[y]? hath he teſtified of himſelfe, that he *Will neuer faile thee nor forſake thee*[z]? that if thou *draw neere vnto him, he will draw neere vnto thee*[a]? that if thou *call vpon him in truth*[b], he will ſurely heare thee? that if thou obey him, hee will bleſſe thee? *Know* this; he cannot *alter the thing which is gone out of his lips*[c], it is not poſsible that any of theſe promiſes ſhould fall to the ground vnfulfilled. This ought to bee laid vp in ſtore by all that feare God againſt the day of triall: Whatſoeuer we thinke in our ignorance and ſecuritie, yet if we belong to God, we ſhall at one time or other feele how hard a thing it is to beleeue Gods promiſes: fleſh and blood being helped forward by the diuell, will affoard ſo many doubts, that we ſhall finde much to do, to ouercome our own diſtruſtfulnes, and to depend wholly vpon the Lord. Therefore let this euer bee remembred, that the God in whom we beleeue his name is *Iehouah*, that is, one who alwaies giues iſſue to all promiſes. Well he may deferre to fulfill them, for the exerciſe of our faith, and the triall of our patience, but it is vnpoſsible that he ſhould finally diſanull them.

The two vſes of the third ſignification of this word Iehouah.

x Ioh. 3. 16.
y Pſal. 125. 1.
z Heb. 13. 5.
a Iam. 4. 8.
b Pſal. 145. 18
c Pſal. 89. 34.

The ſecond vſe of this point ſtands thus: We are exhorted to *bee followers of God*

The 2. Vſe.

d Ephes. 5. 1. *God as deare children*[d]. As then God will not faile in any promiſe of mercy vnto vs, ſo ſhould we make conſcience not to faile in any promiſe of obedience vnto him. Wee promiſed in our Baptiſme to forſake the Diuell and all his works, to walke in the way of Gods commandements. Euery time wee come to the Lords Table, we renew this promiſe in theſe words; *And here we offer vp vnto thee, our ſelues, our ſoules, and our bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee.*) What wee doe priuately God knoweth, but euery time wee meet together here, we make ſhew to beg grace *that we may liue a godly, righteous, and a ſober life*. Now if we looke and hope that God ſhould be conſtant in his promiſes to vs, it is great reaſon, that we ſhould looke to the vowes with which we haue tied our ſelues to him. With what face can wee lay any claime to the promiſes of Gods mercy, when the Lord ſhall haue ſuch cauſe to accept againſt vs, that we haue but dallied with him, profeſsing to renounce the workes of Satan, and yet walking after the courſe of the world, like the children of diſobedience, ſeeming deſirous to liue ſoberly, righteouſly, and godly, and yet liuing in ignorance, in exceſſe, in vanity, in profanenes, in contempt of all goodnes? Wherefore let vs labour herein to be like vnto God: whatſoeuer good he promiſeth to vs, hee will ſurely performe; the obedience which we haue vowed to him, let vs make conſcience to practiſe.

The end of the firſt Sermon.

The ſecond Sermon.

Strong.

OF the firſt thing by which God is here deſcribed, namely his *Eſſence* and *Being*, we haue heard. We come now to the next, which is his power, in this word *(Strong.)* And this point is worthy the examining, foraſmuch as there is ſcarcely any one leafe or page in the whole Bible, in which there is not ſome mention made of the power and ſtrength of God. I will follow this courſe in ſpeaking of it. Firſt, I will ſhew why & in what reſpects the Lord is called *Strong* or powerfull; and then next, of what vſes this point touching Gods ſtrength may be vnto vs.

Why God is called ſtrong.

The Lord is called a mighty, ſtrong, or powerfull God, for three cauſes. Firſt, becauſe he doth mightily bring to paſſe whatſoeuer he will in the whole world, and beſides, whatſoeuer he will not, or hath not decreed, the ſame hee hindreth, confoundeth, and ſcattereth, ſo that it can neuer take effect. Touching the former of theſe two branches, we haue the Teſtimony of the Pſalme, [a] *Whatſoeuer pleaſeth the Lord, that did he in heauen and in earth, in the ſea, & in all the depths:* & for the latter, the ſpeech of *Salomon* is expreſſe, *Many deuiſes are in a mans heart, but the counſell of the Lord ſhall ſtand* [b]: the meaning is, that howſoeuer men doe plot, and deuiſe and conſult about many things, yet all their deſignes are ordered onely by the counſell and determination of the moſt High: that which he is pleaſed to croſſe, all the ſtrength of all the men in the world is not able to effect. How eaſily did the Lord confound the great enterpriſe of the ſonnes of men combining together to build a tower, by which to ennoble themſelues, and to perpetuate their names and memories among men [c]? A great aſſault was made againſt Lots houſe, *the men of Sodome compaſſed the houſe round about, from the young euen to the old, all the people fro all quarters* [d], yet the Lord ſmote them ſuddenly with blindneſs, and their attempt was vtterly in vaine. It was a dangerous conſpiracy that of *Abſalom* againſt *Dauid*; *The treaſon was great* (ſaith the Text) *for the people increaſed ſtill with Abſalom* [e], ſo that euen *Dauid* himſelfe, *whoſe heart was as the heart of a Lyon* [f], was afraid; yet how ſoone was all this diſcomfited, it appeareth in the ſtory at large. It were eaſie to alleadge many like examples. There is one which may ſerue in ſtead of a great many; I meane the Lord his mighty ouer-ruling and ouer-maſtring the malice and power of the diuell and his inſtruments, who had laid ſo dangerous and helliſh a plot for the ouerthrow of all mankind, yet the power of God hath ſo vtterly defeated him, that the ſeruants of God may bee bold in this caſe to vſe the words of *Dauid* [g], *His miſchiefe ſhall returne vpon his owne head, and his cruelty ſhall fall vpon his own pate.* This then is the firſt cauſe why God is called *ſtrong*, what ſoeuer he willeth, that he effecteth, whatſoeuer he diſliketh, that ſame he eaſily ouerthroweth.

a Pſal. 135. 6.

b Prou 19. 21

c Gen. 11.

d Gen. 19 4.

e 2. Sam. 15. 12.

f 2. Sam. 17. 10.

g Pſal. 7. 16.

The ſecond cauſe, is, becauſe he bringeth all things to paſſe without any difficulty. His willing a thing to be done, is the doing of it, his very becke (as it were) and nod, is ſufficient to the effecting of ſuch things as he hath determined ſhall take place. We haue a plaine teſtimony hereof in the creation of the world. For howſoeuer Epicures and Atheiſts ſcoffe at the creation, and when they heare that God made all things, aske in deriſion, what inſtruments & leauers, & engines he had, yet the Scripture hath taught vs, that God made all things by his very word: *He commanded* (ſaith the Pſalme) *and they were created* [h]: He ſaid, *Let there be light, and there was light: Let there be a firmament, &c.*

The 2. cauſe.

h Pſal. 148. 5.

and it was ſo[i]. And this is worthy the noting, as an argument of the ſtrength and power of God, that how ſoeuer for the moſt part, he vſeth meanes for the bringing of theſe things to paſſe, which he hath determined, yet, leſt we ſhould ſo farre admire the meanes, as that in the meane time we ſhould aſcribe the leſſe vnto him that vſeth them, he doth ordinarily effect the greateſt things by the weakeſt and moſt vnlikely meanes. He brought the Iſraelites out of the Egyptians captiuity by *Moſes* and *Aaron*, two ſilly perſons (in mans opinion) to preuaile againſt ſo puiſſant a Prince as *Pharaoh* was [k]. Iericho, a mighty ſtrong city, compaſſed with ſtrong walls, ouer-threw by the blaſts of trumpets [l]. *Siſera* the great commander vnder *Iabin*, King of Canaan, who held the Iſraelites in bondage twenty yeares, vanquiſhed by a Woman [m]. When God raiſed vp *Gideon* to deliuer the people, from the Midianites, and *Gideon* had muſtred his men together, *The Lord ſaid, The people that are with thee, are too many for me to giue the Midianites into their hands* [n]. In the wars of Princes it is thought, that the more ſtrength there is, & the greater multitude of fighting men, the more likely-hood of victory; but yet God ſaid, the company was too great, knowing that the people would be ready to vaunt and to ſay, *Mine hand hath ſaued me*: therefore the Lord brought them from two and thirty thouſand to 300. men. It was all one with him to ſaue with few as with many; and the ſmaller was the company, the more glorious was the victory. But in matters of grace and ſaluation, the matter is much more apparant, how *ſtrong* God is, to do great matters by weake inſtruments. The worke is great, to *looſe the workes of the diuell* [o], to vanquiſh death, to kill ſin, to appeaſe Gods iuſtice, to call men to knowledge, to beget faith in their hearts: but let vs conſider, by how weake meanes (in ſhew) all theſe things are effected; God ſends his Sonne into the world: Well; in what manner, and after what faſhion commeth he? Very poorely, & very meanely, the place of his birth a *ſtable*, the cradle a *cratch*, the firſt to whom it was reuealed, *Sheepheards* [p], Chriſt himſelfe in the whole courſe of his life wanting all things which might grace him among men. He had ſmall wealth, his retinue was very thinne, and conſiſting of men of no note in the worlds opinion, a man hated, and ſcorned, and deſpiſed among the great ones of the times, perſecuted to the death, arraigned as a malefactor, ſcoffed at, vſed moſt deſpitefully, condemned to be executed among theeues. This meanes might ſeeme very vnlikely to deliuer mankinde from the captiuity and thraldome of the deuill. And yet (bleſſed be this *ſtrong Iehouah*) wee ſee how his *power was made perfect through his great weakeneſſe* [q]. This deſpiſed man, yea a *Worme and not a man* [r], by contempt procured our glory, by dying ſubdued death, by being condemned acquited vs, by becomming *poore* hath *made vs rich* [s], by *taking on him the forme of a ſeruant* [t], hath reſtored vs into liberty, by being *made ſinne* [u] hath remooued the guilt of our ſin, by becomming a *curſe* [w] hath made vs *heires of bleſſing* [x]. *This is the Lords doing, and it is marueilous in our eyes* [y]. Proceed yet: Chriſt aſcending vp into heauen, purpoſed the conuerſion of the world, the calling of the Gentiles, the gathering of his particular and choſen people vnto himſelfe: Whom chooſe he, and what ones doth he daily chuſe vnto his ſeruice? not Angels, though they be all at his ſeruice, but men like vnto vs. And what muſt they doo to conuert ſoules? The wiſe men of the world looke for ſome great matter, which might breed aſtoniſhment. But what is it? Heare the Apoſtle: *It pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue* [a]. Here is a poore meanes (as a man would thinke) to conuert ſoules: and yet is it *the arme* [b] and *power of God vnto ſaluation to euery one, that beleeueth* [c]. Thus haue you the ſecond cauſe why God is called *Strong*: whatſoeuer he willeth, that he effecteth, without difficulty; many times without meanes, generally by weake meanes, to the end that the excellencie of his owne power might appeare. The third cauſe why he is tearmed *Strong*, is becauſe he can doe more, then either he doth, or will doe. *God is able of theſe ſtones to raiſe vp children vnto Abraham*, ſaid *Iohn* Baptiſt [d]. This God could doe, but he

i Gen. 1. 3. & 7.
k Pſal. 77. 20.
l Ioſh. 6. 20.
m Iudg. 4. 21.
n Iudg. 7. 12.
o 1. Ioh. 3. 8.
p Luk. 2. 7, 8. &c.
q 2. Cor. 12. 9.
r Pſal. 22. 6.
ſ 2. Cor. 8. 9.
t Phil. 2. 7.
u 2. Cor. 5. 21
w Gal. 3. 13.
x 1. Pet. 3. 9.
y Pſal. 118. 23
a 1. Cor. 1. 21.
b Iſa. 53. 1
c Rom. 1. 16.
The 3. cauſe.
d Matth. 3. 9.

was not pleased to doe. And in another place, when Christ was apprehended, and *Peter* began to make resistance, *Put vp* (said hee) *thy sword into his place, thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue Legions of Angels*? By which words our Sauiour sheweth, that both he could haue asked his Father, and that his Father was able thus to haue supplied him, but yet neither of them for the time would do that, which they were able to haue done. The like might be showed in other specialties, but these may suffice. And thus you vnderstand the reasons, for which God is called *strong*. First, what he will he effecteth, and crosseth the contrary. Secondly, that which he willeth, hee easily accompliseth. Thirdly, his power is not limited to that which he doth; but he is able to doe much more, if it so seeme good vnto his Maiesty.

e Mat. 26.52, 53.

Before I come to make vse of this doctrine, I must shew with what exceptions it must bee vnderstood: for notwithstanding this infinite strength and power of God, some things there are which God cannot doe, as namely, he cannot sinne, he *cannot lie* saith the Apostle [f], and in another place *he cannot deny himselfe* [g]. It is as vnpossible that these things should come from the nature of God, as it is, that the light of the Sunne should bring darkenesse, or that a white colour should make that thing blacke, to which it is applyed. If you aske mee now, *how* can God then bee said to bee of so great strength, seeing you haue named some things which he cannot doe; I answere, that his being not able to doe these things, doth argue the infiniteneſse of his power. It is weakeneſse in vs that we sinne, it is fullneſse of power in him that he cannot sinne. It is thee great power of God, that hee cannot lie [h]; If hee could lie, deceiue, or bee deceiued, he were not omnipotent [i]. Againe, God cannot doe those things which imply a contradiction, as namely, to make a thing to bee and not to bee both at an instant, or to make that which hath beene not to haue beene. It is a good saying to this purpose of a learned man [k]: Whosoeuer (saith hee) saith thus; If God bee omnipotent, let him make those things not to bee done, which haue already beene done; that man doth not consider, that it is all one, as if he should say; If he be omnipotent, let him bring to passe that those things which are true, may be false, euen in the same respect for which they are true. And againe [l], This sentence (saith he) by which we say, that this or that hath beene, is therefore true, because that whereof wee speake, now is not: This sentence God cannot make to be false, because he is not contrary to the truth. And this is to be obserued against those of the Church of Rome, who for that grosse opinion of theirs, touching Christ his bodily presence in the Sacrament, pleade Gods omnipotencie [m]. Hee (say they) is almighty and *strong*, able to doe any thing, and therefore able to do this also, albeit we cannot conceiue it. Now we must obserue, that though God be *strong* (as I haue shewed) yet this is none of the things for which he is so called, because it doth necessarily imply a contradiction. For it is in the nature of a body, to be within the compasse of one place onely at one time. Now, for Christs body at one and the same instant of time, to retaine the nature of a true body, and yet withall to be in diuers places, and not subiect to sense, it is as vnpossible, as it is for him to haue a body, and to haue no body, to be Christ, and not to be Christ all at one moment. Besides, it is a good rule, that, when we speake of that power of God which the learned call his actuall or working power, we must not seuer it from his reuealed will. It is a worthy speech of our *Sauiour* to the Sadducees [n], *Ye are deceiued, not knowing the Scripture, nor the power of God.* Whatsoeuer we perceiue to be his will, there we must make no doubt of accomplishment: where there is no euidence of his will, there wee may not presume of his ordinary power. The Papists therefore who in this point of transubstantiation, so much vrge Gods power, let them (if they can) prooue it to bee Gods will, to make such a supernaturall alteration, otherwise their argument fetched from the Power of God, cannot helpe them. Thus much touching the doctrine of the *Strength*

f Tit. 1. 2.
g 2. Tim. 2. 13.
h Magna est Dei potentia non posse mentiri; Aug. de Trin. l. 13. c. 15.
i Aug. de sym. l. 1. c. 1.
k Aug. contra Faustum Mani l. 26. c. 8.
l Idem ibidem, paulo post.
m So doth Andradius and others.
n Mat. 22. 29.

of *Iehouah*, let vs proceede to the vses, which may be commended vnto vs out of this doctrine.

The 1. *Vse.* The first vse is, to worke and frame vs to a standing in awe of Gods Maiestie, and to a feare of continuing in any such course as may displease him. This is prou-
o 1. Pet. 5. 6. ued out of the saying of *Peter*, *Humble your selues therefore* (saith he) there is counsell to cast downe our selues in all humility before God; then there is a reason for it, because his hand *is mighty*, he can doe whatsoeuer pleaseth him. Like vnto this
p Matth. 10. 28. is that speech of our Sauiour[p], *Feare him which is able to destroy both body and soule in hell*: as if he had said, *you see what God can doe, hell fire is at his commaund to cast both bodies and soules into it, therefore take heede how you offend him, he was neuer yet*
q Heb. 10. 31. *ouermastred. It is a fearefull thing to fall into the hands of the liuing God*[q]. Reason it selfe teacheth thus much; to beware of angring him who is able double and treble to requite vs. A tenant is afraid to offend his Lord, he is ready to ride and go for him, and to doe him any seruice: and why? he knowes he is able to doe him a displeasure: Nay the borrower, although he payes full dearely for the loane; yet is euen afraid of the lender, and speakes him faire, least he should bring him into some extremity. They of *Tyrus* and *Sidon* (saith the story) *came with one accord and desired peace of Herod*: & what was the cause? *their country was nourished by the*
r Act. 12. 20. *Kings land*[r]. Thus the light of nature hath taught to feare, where there is power to reuenge. But in matters of religion it is not so: There are many things, touching which it is euident in Scripture both what God can doe, and what he will doe. Concerning his will, we well know what he hath expressly spoken of many sinnes. *If ye will not be reformed by me, but walke stubbornely against me, then will I also walke*
s Leuit. 26. 23. 24. *stubbornely against you*[s]. *Hee that when he heareth the words of the curse, blesseth himselfe in his heart, saying, I shall haue peace, &c. the Lord will not be mercifull vnto*
t Deut. 29. 19. 20. *him, &c. Be not deceiued neither fornicatours, nor idolaters, &c. shall inherit the Kingdome of God*[t]. Many such euidences there are touching the will and purpose of
u 1. Cor. 6. 9. 10. God, touching those which *walke in their sinnes* [u]. Now if to these and to the like
x Psal. 68. sayings, we adde that which is spoken here touching his *Strength*, (he wants ability to doe nothing which he hath a will to execute) we shall well perceiue that these speeches are no scar-crowes or idle threats, but shall come to passe as certainely, as we do heare them spoken vnto vs in Gods word. Yet when the Scripture is so full touching the concurrence of these two; Gods purpose to punish, and his power to punish, who amongst vs (notwithstanding) is afraid to run vpō the pikes of both these? It seemes either that wee thinke that it is but an idle tale which is spoken touching Gods purpose to take vengeance, or else that we are at a point & doe not care for the extremity of his power. How is it possible, that men beleeuing the Scripture, which saith that God will turne into hell all proud contemners of his word, all neglecters of his worship, all swearers, all prophaners of the Sabbath, all malicious persons, all wantons, all belly-gods, all couetous ones, all oppressors, all guilefull persons; how (I say) can it be, that men beleeuing this, & thinking also that there is no impossibility with God, to make good that which he hath said, should notwithstanding liue in these sinnes, delight in them, glory and boast of them, defend them, hate those that admonish them, maligne those which goe about to reforme them? Well, yet whatsoeuer prophane men imagine, *thinking God to be like them*[x], the matter is euident inough, both touching the will of
x Psal. 50. 21. God, and touching his power; if he be wanting in either, he is not God: therefore let vs all know this; If wee learne not to feare Gods power, we shall surely feele it; he vseth to say nothing, but that which he doth will and can performe.

The 2. *Vse.* The second vse is fitly to be annexed to the former, as a motiue to encourage vs now at the last to come out of those sins in which we haue so long continued. True it is, it is a dangerous thing for a man to hold out in any one knowne sinne, as namely, to haue bin a swearer, a railer, a curst speaker, a scorner of religion, a drunkard, a vicious person, a decciuer a long time, for many yeares together: I

say this is a dangerous case, and the sin of that man is exceeding grieuous in the sight of God, which hath so long cleaued vnto him: yet for all that, if we will yet become new creatures, and truely repent vs of our liues past, God is *Strong*, able to pardon vs, able to renue vs, able to bring vs out of the power of Satan, out of the bondage and captiuity of sin. *Paul* saith of the Iewes, that are now cut off from Christ through vnbeliefe, and haue so continued in enmity against him, these many hundred yeeres, *if they abide not still in vnbeliefe, they shall be grafted in:* and what is his reason? *God is able to graffe them in againe*[y]: There *Paul* fetcheth an argument from the strength of God. So in this case though it be a fearefull thing to haue continued twenty, thirty, or more yeeres in an euill course, yet if at last we shall returne, and seeke the Lord in humility, God is *strong* to forgiue, *strong* to saue, it passeth not his power *to put away our transgressions as a cloud*[z], & to make them, although they were *red like scarlet*, yet to become *as wooll*[a]. y Rom.11.23 z Isay 44.22. a Isay 1.18.

Thirdly, that the Lord is *a strong God*, it is a doctrine of very speciall and singular comfort, to all that feare him, & put their trust in his mercy: because it is an assurance to them that they shall neuer perish, and that the gates of hell shall neuer bee able to preuaile against the least member of Christ Iesus. The elect of God are in this life mightily beset; it is (as I may so speake) the principall part of the diuels busines, to deuise how he may hazard and entrap their soules. When they looke into themselues, they shall see no meanes of resistance, but a readinesse rather in their owne nature to entertaine euery baite which Satan layeth, and to yeeld to euery sin which he shall perswade; so that they haue iust cause, considring their owne weaknes, & comparing it with the power of the spirituall aduersary, to cry out as *Elisha* his seruant did, when he saw an host had compassed the Citie, *Alas, what shall we doe*[b]? But now in this case, the *strength* and power of their good God, *is the sure & stedfast anchr of their soule*[c]: Here is their comfort, euen as *Elisha* answered his seruant, *They that be with vs, are more then they that be with them*[d]. And this vse Christ himselfe teacheth vs to make: For, speaking of the certainty of the saluation of his elect, he speaketh thus, *I giue to my sheepe eternall life, and they shall neuer perish, neither shal any plucke them out of my hand:* And what is his reason? It is grounded vpon the *strength* & power of God, *My father which gaue them me is greater then all, & none is able to take them out of my Fathers hand*[e]. This is that which *Paul* calleth *the foundation of the Lord which remaineth sure*[f]: Well may the deuill striue and bestirre himselfe, and exercise the vtmost of his hellish power, but it is all in vaine: the chosen of God are borne out by an high hand, and in despight of Sathan, are *kept by the power of God through faith vnto saluation*[g]. Nay the power of the deuill is in this case so yoked and ouerruled by the power of God, that as the bloody minded *Haman*, that thirsted after nothing so much as the blood of *Mordecai*, was yet forced by the kings commandement, to be the chiefe in the gracing and honouring of *Mordecai*[h]: euen so Sathan likewise (whose mouth is euer open to deuoure) is compelled to aduance and further the saluation of Gods people, & is but (as it were) the rod in the hand of God, to chasten & to humble them, and to bring them neerer vnto heauen. S. *Iohn* speaking of the danger of false teachers, by which many were misled, comforts the beleeuers against them, and assureth them, that it was not possible for them finally to be corrupted by them; and he groundeth his reason vpon Gods power, *Greater is he which is in you, then he which is in the world*[i], that is, Christ Iesus dwelling in you by his spirit, is mightier and stronger then the spirit of Sathan, which sitteth in the tongues of seducers, and therefore to you, who are vpheld by his power, there is no danger. Thus the doctrine of Gods *strength* is a store-house of comfort to Gods seruants, be their wants neuer so great, be their meanes of ease neuer so small or vnlikely, bee their hopes in regard of outward helpes neuer so slender, the difficulties, through which they must passe neuer so many, yet here is their stay, *Faithfull is he which hath called vs, which will also do it*[k]. This was the ground of *Abrahams* faith; he was *The 3. vse.* b 2 Kin 6.15. c Heb 6.19. d 2.Kin.6.16. e Ioh.10.28, 29. f 2.Tim.2.19. g 1 Pet 1.5. h Esther 6. i 1.Ioh.4.4. k 1.Thes.5.23

l Rom 4.21. *fully assured, that he which had promised, was able to doe it*[l]. The like was *Paul's* resolution, *I know whom I haue beleeued, and I am perswaded, that he is able to keepe*
m 2 Tim.1. 12. *that which I haue committed to him, against that day*[m]. Hee hath made great proceedings in religion, and precious is his soule in Gods sight, who hath learned to build vpon this foundation.

Now to the end we may rightly apply this forenamed vse, we must ioyne to it another consideration, namely, wee must labour to finde in our selues, and to feele in our owne soules the experience of Gods power. If you demand of me, what kinde of feeling it is which I speake of, in regard that euen the diuels and damned soules, haue a feeling of Gods power, I referre you to an excellent place
n Eph. 1. 19, 20. of *Pauls*[n], where the Apostle is a suter to God on the behalfe of the Ephesians, that he would giue them the spirit of wisedome, to the end they might know *the exceeding greatnesse of Gods power towards beleeuers, according to the working of his mighty power which he wrought in Christ*. Marke the place well: The Apostle would haue vs to feele in our selues that *power of God*, whereof Christ Iesus in the dayes of his flesh (as he was man) had experience. Christ vpon the crosse died the first death, which is the separation of the body from the soule; he suffered also in his soule the sorrowes of the second death, so much as was possible for such a soule as he was to apprehend them. After his bodily death, hee was laid in the graue, where death might seeme (as it were) to triumph ouer him three dayes. Now herein God shewed his power, in that hee loosed the sorrowes of the graue, and raised him vp againe from death to life. This is a speciall part of that power of God which he wrought in Christ. Now the thing which *Paul* aimed at, (& which I doe aime at also in vrging his words) was and is, that we should labour to feele the very same strength and power of God in our selues. How may that bee (will some men say?) Euen thus. The naturall corruption which is in vs, is (as it were) our graue, and as a man lieth dead in his graue and cannot mooue, so are wee by
o Eph.2.1. *nature dead in our trespasses and sinnes*[o], and euen *reprobate to euery good worke*[p]: As
p Titus 1.16. therefore God did manifest his power, in raising vp Christ, so we should also endeauour to haue in our selues a feeling of the same power, in raising vs vp from the graue of sinne vnto newnesse of life. This is that which *Paul* calleth by this
q Phil.3.10. name, *The vertue of Christs resurrection*[q], and for the gaining hereof he *counted all things but as dung*, euen that hee might secretly feele that power whereby Christ was raised, to raise vp him also from the bondage of his sins. Now to apply this. Thou hast heard of the *strength* and power of *Iehouah*, and thou hast beene taught to make this vse of it: to resolue thereby of the certainty of thy saluation, because his *strength* is such as can not be ouer-mastred. If thou wouldst truly take comfort in this, it behoueth thee to looke into thy selfe, to see what experience thou hast of the power of God in raising thee out of the bondage and slauery of thine owne corruption. If thou art still in captiuitie of thine old wonted courses, there is no change, no newnesse in thee, still thou art one manner of man, no encreasing in knowledge, no renewing in the inner man, no reformation of life, still an ignorant man, still a despiser of good things, still a worldling, still a walker after thine owne lusts, still like the *blacke-moore, whose skin* beeing often washed, is *not chan-*
r Ier.13.23. *ged*[r]: I must tell thee plainely and truly; this vse towards the certainty of saluation grounded vpon Gods power, appertaines not to thee: well thou mayest feele the strong arme of God, in plunging thee into hell, but thou shalt neuer feele his gracious and mercifull power in sauing thee from destruction. If thou wouldest then finde any sweetnesse in this, that God is so *strong* in preserning his seruants soules, that none can plucke them from him, labour to feele that power in raising thee from sinne, which the Lord shewed in raising vp Christ from the graue, a power (I say) killing thy corruption, and raising thee vp to newnesse of life. And so much for this, that *Iehouah* is *strong*.

The end of the second Sermon.

THE

The third Sermon.

Mercifull, and gratious, slow to anger, and abundant in goodnes and truth, Reserving mercy for thousands, and forgiving iniquity, and transgression, and sinne.

I Am in this Sermon to speake of the third thing by which God is described, namely, his Mercy. A point of that largeneſſe, that I may ſooner finde entrance into it, then meaſure in it. The Scripture ſaith; that *all Gods paths are mercy* [a], *The earth is full of it, ſo is the ſea* [b] *great and wide, It reacheth to the heauens* [c], *It is ouer all his workes* [d]: The Lord hath ſtepped no where in heauen, earth, or ſea, but hee hath left ſome prints of his mercy behinde him. No heart can conceiue it, the tongue of men and Angels cannot vtter it. It is ſo infinite that no affection in nature, no proportion in the whole world hath beene found fit to expreſſe it. *The height of heauen aboue the earth* [e], the *diſtance of the Eaſt from the Weſt* [f], the *loue of fathers towards their children* [g], *of mothers to the fruit of their wombe* [h], *of nurces to the ſucklings* [i], *of Eagles to their young ones* [k], *of hens to their chickens* [l], all theſe haue beene but ſhadowes to it, but no ſufficient meaſures by which to ſcan it. But, (that I may not wander from my Text) we muſt obſerue, that the mercy of God ſtands in two things, *Giuing*, and *Forgiuing*. The former all Gods creatures taſt of: *Thou Lord doeſt ſaue both man and beaſt* [m]. The latter is peculiar onely to his Elect: *Hee is the Sauiour of all men, ſpecially of them that beleeue* [n]. The firſt is the larger, but the latter is the moſt excellent; and of it the Spirit of God eſpecially ſpeaketh in this place.

a Pſal. 25.10
b Pſal. 104. 24, 25.
c Pſal. 36.5.
d Pſal. 145.9.
e Pſal. 103.11.
f Verſ. 12.
g Verſ. 13.
h Iſay 49.13.
Iſa. 49.15.
i Num. 11, 12.
k Baſil. 19.4.
l Mat. 23.37.
m Pſal. 36.6.
n 1 Tim. 4.10.

In treating of it, I will open the particular wordes and clauſes, by which this ſweet property of Gods nature is laid out vnto vs: And then I will apply my ſelfe wholly to ſhew what vſe we muſt make of the doctrine of Mercy. The order of this Sermon.

Touching this property of Gods nature there are heere ſixe branches. The firſt is, *Mercifull*. The word in the Hebrew, which in our tongue is tranſlated (*mercifull*) is drawne from a roote, which ſignifieth *the bowels*: to note vnto vs (that I may ſpeake of God as of a man for our capacities ſake) *how tender-hearted* the Lord is, and how he doth (as we ſay) *condole* our miſeries, and euen inwardly commiſerate, and pitty our eſtate. I remember the ſpeech in the Prophet, where the Lord is pleaſed (to make vs the better to conceiue of his mercy) to take to himſelfe the affections of a man; and that he might ſignifie how litle pleaſure hee tooke in the forſaking of his people, and how willing hee would be vpon repentance to receiue them, he ſaith, *his bowels were troubled for Ephraim* [o], as who would ſay, it went neere him, that hee ſhould euen be forced by their vntowardneſſe to deale ſo ſtraightly with them. The like to this is intended in the language of the new Teſtament; according as it is ſaid of Chriſt, that *when he ſaw the multitude, his bowels yearned within him, becauſe they were diſperſed, as ſheepe hauing no ſhepheard* [p]. This is the meaning of the firſt branch: God is mercifull, that is, he aboundeth in compaſſion, and is (as the Pſalme ſaith) a *pitifull God* [q]. The ſecond branch is *Gracious*. This word in the true and natiue ſignification of it, doth report vnto vs touching God thus much: That he doth freely and willingly and (as I may ſpeake) with a kinde of forwardneſſe, doe good and ſhew kindneſſe vnto men: as who would ſay, it were a kind of reioycing to him to haue occaſion The ſeuerall branches opened. 1 Mercifull. *Doctrine touching Gods mercy.*

o Ier. 31.20.
p Mat. 9.36.
q Pſal. 86.15.
2. Gracious.

to ſhew mercy. Like vnto that which Saint *Iames* ſaith, that *God giueth to all askers, liberally*, or, *with franke heart, and vpbraideth no man*[r] It is no burden to him to affoord his fauour, hee is neuer weary of ſhewing kindneſſe. This is *Gracious.*

r Iam. 1.5.

3. Slow to anger.

The third is *Slow to anger*, that is to ſay, a God, who though he cannot abide iniquity, yet is full of patience, ſuffering long, and not proceeding to extreamity, vntill he be by mens impenitency euen vrged thereunto. How ſlow was hee with the old world, and for how long did his *ſpirit ſtriue with man*[ſ], ſtopping the courſe of vengeance, as long as it might ſtand with the honour of his iuſtice to forbeare? In the Pſalme ſo ordinarily read vnto vs, it is ſaid, that hee ſuffered the Iſraelites in the *wildernes fortie yeares*[t]. *Many a time did they prouoke him by their counſels*, ſaith *Dauid*[u]. It was long before hee ſuffered his wrath to breake out, yea, and when he did giue way his iuſtice, he *did oft times call backe his anger, and did not ſtirre vp all his wrath*[x]. In *Iſay*, he is ſaid, *to waite that he may haue mercy*[y]. And his ſlowneſſe to anger is ſo great, that the world accounts it *ſlackneſſe*[z], and becauſe of his long remitting, doe thinke that hee will neuer iudge, but either is not, or elſe hath left each man to his owne liberty. This is *Slow to anger*; he is often prouoked, he is daily vrged, yet he is patient towards all.

ſ Gen. 6.3.
t Pſal. 95.10.
u Pſa. 106.43.
x Pſal. 78.38.
y Iſa. 30.18.
z 2 Pet. 3.9.

4 Abundant in goodneſſe and truth.

The fourth is, *Abundant in goodneſſe and truth.* By *goodneſſe*, is meant a diſpoſition euen with kindneſſe to winne mens hearts, and by bleſſings to allure them to himſelfe: and by *truth* is vnderſtood, fidelity and conſtancy in his promiſes, without failing: ſo that touching *Iehouah* in this clauſe, is ſaid thus much, namely, that as hee doth forbeare to doe that in which iuſtice hee might doe, beeing ſo much prouoked by vs, ſo he doth alſo prouoke vs by his benefits to returne vnto him; and being a God which *cannot lie*[a], hee hath tyed himſelfe by promiſe to accept our ſubmiſſion, and when we repent to be ready to receiue vs. Thus doth hee *abound in goodneſſe and truth.*

a Tit. 1.2.

5. Reſerving mercy for thouſands.

The fift branch is, *Reſerving mercy for thouſands.* This ſeruеth to ſhew vs, that his mercy is euerlaſting, like a fountaine, euer ſpringing, which can neuer be drawne dry. There is no earthly King, although his treaſure were like *Salomons*, who *gaue ſiluer in Ieruſalem as ſtones*[b], yet if hee ſhould keepe no meaſure in his giuings, his coffers would ſoone bee emptied, and his millions of wealth drawne into a little ſumme: but yet the Lords *mercy* is without bottome, it is a ſtore that cannot be ſpent, it is a lampe fed with the oyle of immortality, that can neuer be conſumed.

b 1 King. 10. 27.

6. Forgiuing iniquity, and tranſgreſſion, and ſinne.

The laſt branch is, *Forgiuing iniquitie, and tranſgreſſion, and ſinne.* This is (as it were) the very life and ſoule of Gods mercy, and the thing to which all the former aymed. Let vs examine the meaning: firſt, here are three things named, or rather one thing ſtiled by three names. By the firſt, here tranſlated *Iniquity*, is meant that vniuerſall corruption of nature, which wee haue all drawne from *Adam*, as from a root, and in which (as *Dauid* ſpeaketh) we are all *conceiued*[b]. By the ſecond, called *Tranſgreſſion*, is vnderſtood ſinne in outward act; properly ſignifying a *falling away from God*, becauſe it is a ſhaking off of that due obedience which we owe vnto him. By the third, tearmed *Sinne*, is ſignified a higher degree of euill, as namely, when men are growne hard in ſinne, and doe commit it without feare, making no reckoning of reproofe. Theſe three are the very ſame degrees ſpoken of in the firſt Pſalme: the firſt is, *the counſell of the vngodly*, the ſpring of corruption which is in euery naturall heart: the ſecond is, *the way of ſinners*, when men breake forth into outward enormities: the third is, *the chaire of ſcorners*, when they are become ſhameleſſe, and are enemies to the meanes of their owne good. Now the Lord ſpeaking of *forgiuing*, nameth theſe three degrees, to ſhew, that there is no ſinne ſo hainous, whether naturall corruption, or outward tranſgreſſion, or ſtiffe-necked preſumption, but (vpon repentance) the mercy of God is able and ready to remit it. This is that which is intended in theſe three tearmes, *Iniquity, tranſgreſſion, ſinne.* Let vs now ſee what it is to *forgiue*. God is ſaid to *forgiue*, when hee doth eſteeme our ſinnes as though they had neuer beene committed, meaning neuer to call vs to any account or

b Pſal. 51.5.

reckoning

reckoning for the same. For this cause God speaking in the Scripture of *forgiuenesse*, to signifie the true meaning thereof, vseth these manner of speeches: *I haue put away thy transgressions as a cloud, and thy sinnes as a mist*[c], meaning that as the strength and heate of the Sonne dissolueth the clouds, and disperseth the mists, that they appeare not, so the bright beames of Gods fauour doe banish away sinne, that it is neuer after to be seene. In another place, *I will forgiue their iniquity, and remember their sinnes no more*[d]. Againe, *In those dayes* (saith the Lord) *the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Iudah, & they shall not be found*[e]. To this end God is said to *cast sinnes behinde his backe*[f], and into *the bottome of the Sea*[g]. These manner of speeches the Scripture vseth to shew what it is to *forgiue*, euen to make such a finall and through riddance of our sins, as that they shall neuer be brought into iudgement against vs to condemne vs. The foundation of this forgiuenesse of sinne, is the merit of Christ; *in him we haue redemption through his blood, the forgiuenesse of sinnes*[h]. To make this manifest how, by, and for Christ sinnes are forgiuen, we must consider, that in sinne there are three things: The first is, the offence it selfe, the straying and aberration from the will of God, by which God is offended. The second is, the guilt, by which the party offending is lyable vnto eternall punishment. The third is, the blot, the corruption, the staine, which the sin committed leaues and imprints in the offender, as a fruit by which followeth all aptnesse and promptnesse in the heart either to the same sinne, or to any other. These three are abolished by the merit of Christ. The fault is remooued by his obedience: The guilt is taken away by his sufferings: The corruption hidden by his holinesse, and the very being of it, daily diminished by the strength and power of his Spirit. If any man aske how this can be, I answer that it commeth to passe, by that which we call Imputation, by which there is a kinde of translation, or putting ouer of the Beleeuers sins vnto Christ, and againe, of Christs righteousnes to the Beleeuer. Christs obedience is counted the obedience of the Beleeuer: His sufferings, the sufferings of the Beleeuer: His holinesse, the holinesse of the Beleeuer. The right vnderstanding of this point, is the very staffe of all true comfort in religion. Thus I haue opened those fiue seuerall branches, by which the nature of Gods infinite mercy is described. The summe of all is this: He is a God full of compassion and pitying our miseries, a God who delighteth in *mercy*, and vouchsafeth his grace without grudging: one who is not easily prouoked, but suffereth long, prouoking rather by blessings euen the most obstinate to returne, and binding himselfe by his promises to accept their submission; neither can the riches of his *mercy* be consumed, he hath enough in store for thousands; and whatsoeuer the euill bee, whether the corruption of our nature, or the sinfulnesse of our liues, or our insolent and presumptuous carriage towards him, all is nooe, it is soone swallowed vp in the bottomlesse gulfe of his mercy, if the hainous colour of it were as deepe as the *scarlet*, he will make it *white as the snow*[i] before him. This is the true scope and meaning of this description. Let vs now come to make vse of this heauenly doctrine of Gods *mercy*. But first I must shew you two things, 1. the necessity of this doctrine: 2. to what kinde of people it appertaineth.

Concerning the necessity of this doctrine, it may (perhaps) seeme to some (the looseness of the times considered) not so fitting, and that the men of this generation doe needs rather feare, lest one should come among them *with a rod*, then *of the spirit of meekenesse*[k]. I confesse that our age is a for lorne age, and that iniquity hath got the vpperhand. I know also, that *pearles must not be cast before swine*[l], nor *the childrens bread giuen to dogges*[m]: yet I know too, that the spouse of Christ must not doe to beech of this priuiledge, nor Gods children abridged of their necessary food. Christ himselfe is a *stone of stumbling*, *and a rock of offence* to some, yet to others he is *elect and precious*[n]: and wee must haue more respect to one humbled and broken-hearted sinner, then to *ninety nine* which know not what belongs to repen-

c Isa.44.22.
d Ier.31.34.
e Ier 50.20.
f Isa.38.17.
g Mich.7.19.
h Col.1.14.
i Isa.1.18.
The necessity of the doctrin touching Gods mercy.
k 1 Cor.4.21.
l Mat.7.6.
m Mat.15.26.
n 1 Pet.2.6,8.

o Luk.15.7. *repentance* o. As concerning the necessity of this doctrine therefore, this I say. It is an easie thing to abuse Gods *mercy*, but a hard thing to lay holde vpon Gods *mercy*: To presume vpon Gods graciousnesse, is a thing soone done, but to bee well grounded in the assurance of Gods loue, is a matter of more difficulty. I desire no better witnes herein, then a troubled soule, a wounded spirit, one that feeleth the horrour of sinne, and feeleth (as it were) the very scorching of hell fire, whose conscience is set vpon the racke: such an one will tell you, what a hard matter it is to be perswaded of Gods *mercy*. If you thinke I make a wrong supposition, looke vpon *Dauid*; A man would thinke that such an one as hee was, should neuer haue been brought to such a strait, as to haue doubted of Gods fauour, yet
p Ptal. 31.22. q Ptal.77.7. r Ptal.116.11. heare what himselfe saith, *I said in my haste, I am cast out of thy sight* p, and, *Will the Lord absteine himself for euer, will he shew no more fauour* q? &c. and in another place, *I said in my heart, all men are liars* r: he thought that *Samuel* the Prophet, and all other that had preached to him of the *mercy* of God, had vtterly deluded him. And we find what great reasoning he had with his owne soule, before he could be perf Ptal.42.5.11. swaded of Gods goodnes vnto him; *Why art thou cast downe my soule, waite on God* f; much adoe he had before he could ouercome his owne distrustfulnesse. But what should I speake of him? Looke vpon Christ in the daies of his flesh, when he *bare our sinnes* t, and was *made a curse* for vs u; what a combate hee had betwixt the apt 1 Pet.2.24. u Gal.3.13. prehension of Gods wrath due vnto vs, and the setled perswasion of his *mercy*, the speech vttered by him may testifie. For as before in the garden, he not only *began to waxe sorrowfull* x, and *to be afraid* y, but also indeed to be *in an agony*, so that his x Mat. 26.37. y Mar.14.33. z Luc.22.44. *sweat was like drops of blood* z; so after vpon the crosse, he cryed out in the anguish a Mat.27.46. of his soule, *My God, my God, why hast thou forsaken me* a? So that by this appeareth the necessity of well opening and prooning this doctrine, because out of these examples I may bee boide to assure thee, that whatsoeuer thou now securely dost imagine, or whatsoeuer thou thinkest of others, who are troubled in minde and vexed in spirit, if thou doest belong to God, thou shalt finde it the hardest thing that thou euer vndertookest, to be perswaded, that notwithstanding the multitude and grosnesse of thy sinnes, yet God will receiue thee vnto *mercy*. This may cleere this point, touching the necessity of this doctrine.

The parties to whom it belongs. Now for the parties to whom it belongs, that is a point which must bee added also: for though no truth which God hath reuealed must be secreted, yet all truth must warily be deliuered. The doctrine of Gods *mercy* is to be taught with that caution and discretion, that if any man doe abuse it, the fault may bee his owne, and the occasion of presuming may be found to be rather taken by him, then giuen to him. For the thing it selfe therefore, this I say: This doctrine is the Gospell, and the Gospell is *glad tidings* a: but to whom? *To all the people*, said the Angel a Luk.2.10. to the shepheards, that is, to those which pertaine to Gods chusing. More plainly: it is *glad tidings to the poore, to the broken-hearted, to them that mourne* b: to b Isa.61.1.3. such this present place of Scripture appertaines (in respect of the comfort of it) & to no others. A man can neuer know the length, & depth, and breadth, & height of Gods *mercy*, vntill hee know the length, and depth, and breadth, and height of his owne misery. If thou be a man of a contrite heart, that tremblest at Gods iustice, that groanest vnder the burden of thy sins, and seest the wofulnes of thy estate, then this doctrine appertaines to thee, it is thy soule that I must speak vnto, I am sure it will be *health to thy nauill, and marrow to thy bones* c, and will make thy c Pro.3.8. heart to leap within thee, as *Maries* voice made the babe spring in the wombe of d Luk.1.44. *Elizabeth* d. But if thou be a man of little feeling, that hast no true touch, thou art euen frozen in the dregs of thine own security, & blessest thy self without a cause; I say to thee as *Peter* said to *Simon Magus*, *Thou hast neither part nor fellowship in* e Act.8.21. *this businesse* e: there is not her song to be sung to thee, & that is which followeth in my text touching the iustice of God, & thou shalt be forced to *wring out euen the* f Ptal.75.8. *dregs of that red wine* of Gods indignation f, but of the cup of mercy & saluation

thou

thou shalt not taste. And thus hauing shewed the necessity of this doctrine, and who they be to whom it doth truely and onely appertaine: I come now to declare vnto you what is the true vse of Gods *Mercy*.

The chiefe vse of Gods *Mercy* in one word is this, euen to draw men to repentance. *Knowest thou not* (saith the Apostle) *that the bountifulnesse of God leadeth thee to repentance*[g]? *The Lord is not slack as men count slackenes, but is patient towards vs* (saith *Peter*); And why? *because he would haue vs come to repentance*[h]. These are proofes sufficient for this point. Onely for the clearing of it to euery mans vnderstanding, let me shew you, how the consideration of the riches of Gods mercy, should be and is to all Gods children a motiue to repentance. This shall easily bee manifested vnto vs, by taking a view of the course and order of repentance. The first thing in repentance, or (if you will) the first degree of it, is a kind of inward perplexity, a mans thoughts being exercised and much abused about this point, what shall become of his soule hereafter. It is the thing shadowed out in the parable of the prodigall sonne: It appeareth in the text, that after he had run an ill course a long time, to the vtter wasting of his patrimony, at last, *he came to himselfe*[i], that is, he came to haue a deeper and more serious apprehension of his owne folly, and to question with himselfe, how to better his miserable estate, thinking (no doubt) himselfe vtterly vndone, if hee should still bee left to this wretched condition. This I say, is the first degree to repentance, and that which sets an edge vpon all other holy duties of conuersion; euen a kinde of feare of a mans owne selfe, making him to cast many perils, and to be iealous of his owne estate. Now though the thundering out of the threatnings and terror of the law, bee a notable meanes to awake a secure heart, yet nothing will so much affect a mans minde, and euen melt his soule, as the due knowledge and earnest consideration of the vnspeakeable riches of Gods *Mercy*. For the more a man thinkes with himselfe of the goodnesse of God, of his infinite bounty and vnsearchable loue, the greater will be his feare (especially now at his first comming to haue any feeling) lest hee should misse it and be depriued of it. And indeede this is one of the maine differences betwixt the righteous and the wicked, namely, that the wicked and reprobate doe sometimes feare the iustice of God, and tremble at the conceit of torment, but the *Mercy* of God affects them not, vnlesse it bee that they take heart thereby to be the more sinfull. But the seruants of God doe euen quake with the meditation of Gods gentlenesse, and of that goodnesse which the Scripture reporteth to bee in him, namely, lest they should come short of his grace, and shut themselues from the comfortable enioying of his loue. *There is mercy with thee, O Lord, that thou mightest be feared*[k]. A blessed feare which is the daughter of so worthy a mother as is Gods *mercy*. The second degree of true repentance which is begotten by the *mercy* of God, is a deepe and vnfained sorrow of heart for sinne; when a man is touched euen at the very heart to thinke that he doth stand guilty of so many grieuous sins before God. Now there is nothing so effectuall to beget this sorrow as the consideration of Gods *mercy*: Which that you may the better vnderstand, I must let you know, that the Scripture mentioneth a double sorrow for sin: 1. a *worldly sorrow*: 2. a *godly sorrow*[l]. A worldly sorrow, is a griefe for sinne, arising from the apprehension of Gods wrath, and of the miseries and torments like to follow thereupon. Thus *Esau* sorrowed, so did *Ahab*, so did *Iudas*, he would haue giuen a world, if he had beene able) that the fact of betraying Christ had beene vncommitted. A godly sorrow, (which as the Apostle saith) *causeth repentance vnto saluation, not to be repented of*, is a griefe for sinne, because it is sinne, that is, because it is a thing displeasing vnto God. And this is the true sorrow: the true begetter and breeder whereof is the *mercy* of God. For, when a man recounts with himselfe, how gracious a God the Lord is, how rich in mercy, how aboundant in *goodnesse* and *truth*, and shall remember also how many kindnesses he himselfe hath receiued from him,

The principall vse of the doctrin of Gods mercy.

g Rom. 2.4.

h 2 Pet. 3.9.

How the mercy of God is a motiue to repentance.

i Luk. 15.17.

k Psal. 130.4.

l 2 Cor. 7.10.

it cannot but wound his heart to consider, that hee should so vnthankefully, so wretchedly, and so vndutifully demeane himselfe towards him, of whose rich loue, he hath had that plentifull experience. This was that which struck *Dauid* so much,
m Psal.51.4. and vexed his soule to consider; *Against thee, against thee, haue I sinned* m. There were many circumstances in this sinne of his, which both might, and (no doubt) did iustly grieue him; but that which went neerest his heart was this, euen that God hauing beene so bountifull towards him, he notwithstanding had answered his loue, with so great a dishonour to his name. And the same is also intended in the example of the wastefull youth (the patterne of a true penitent:) you shall see how hee doth insist and dwell vpon that name *(Father) I will rise and goe to my*
n Luk.15.18. *Father, and will say vnto him Father,* n *&c.* Out of all question, it much increased his sorrow, to remember what a kinde *Father* hee had, and what an vngracious sonne he had beene to so good a *Father*. Hence it is, that it is so ordinary a thing in the Scripture, when the Lord would aggrauate mens sinnes, and discouer the haynousnesse of them, to make a rehearsall of his kindnesses, to the end that they might learne to be ashamed of themselues, that they had walked stubbornely against him, who had opened euen the treasures of his mercies vnto them. Thus hitherto you see, how the *Mercy* of God is a motiue to repentance. The third thing in repentance, is, (after this *godly sorrow* for sinne) an earnest suite for the pardon of sinne. Now in this it is apparent to euery mans vnderstanding, that there can be no such matter of incouragement to a mans soule, or that can giue him such boldnesse, to poure out his heart vnto God, as the consideration of his *mercy*. *Let the wicked* (saith the Prophet) *returne vnto the Lord*, And why? *for*
o Isa.55.7. *hee will haue mercy vpon him, and to our God, for hee is very ready to forgiue* o. *Come* (say the repenting people in *Hosea*) *let vs returne vnto the Lord*: what is their reason? *He hath spoiled, and he will heale vs; he hath wounded vs, and hee will binde vs*
p Hos.6.1. *vp* p. *Dauid* speaking of the *mercy* of God in pardoning his great sinne, sheweth the vse which the godly when they heard it, would make of it: *Therefore shall e-*
q Psal.32.6. *uery one that is godly make his prayer to thee, in a time when thou maiest bee found* q. The *Mercy* which *Dauid* receiued, would encourage others to haue recourse in their necessities vnto God. The last thing in repentance, which is (as it were) the life of it, and the triall and token of the truth of it, is *newnesse* of life. The quicknesse whereof is the feeling of Gods *mercy*, and the apprehension of his loue.
r Gen.39.89. When *Iosephs* mistresse tempted him to vncleannesse, hee made her this answer r: *Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to my hand: there is no man greater in this house then I, neither hath he kept any thing from me, but only thee, because thou art his wife; how then can I doe this great wickednesse?* As if he had said, *By my masters fauour, being at first a bond man, I am now the greatest in his house, there is nothing wherewith he hath not freely & fully entrusted me: with what face then should I* do *such a wrong, & commit so great a villany against so bountifull a master?* Thus he made his aduancement by his master, and the respectiue vsage hee had receiued from him, as a bulwarke to keepe off the siege of his mistresses incontinency. Euen so the children of God are wont to reason from the loue of God: *Thus & thus hath God dealt with me, he hath not only created me, but when I was lost, by the blood of his Sonne he hath redeemed me; by his word he called me, by his Spirit he renued me, by his grace he hath hitherto & doth still vphold me, what a shame then were it for me, and how should I answer if I should adulterously and presumingly offend him, and willingly continue in the open, apparent, and knowne breach of his will?* What more forcible argument can there be to a godly
f Rom.12.1. life, then that which Saint *Paul* vseth, *I beseech you brethren by the mercies of God* f, *&c.* and in another place: *seeing then we haue these promises, let vs cleanse our selues*
t 2 Cor.7.1. *from all filthinesse of the flesh* t, *&c.* Marke how hee grounds his exhortation to a holy life vpon the *mercies* of God. And to the Hebrewes, *Seeing wee receiue a kingdome which cannot be shaken, let vs haue grace whereby we may so serue God, that*

we

we may please him with reuerence and feare[u]. Sith God is so mercifull to giue vs a kingdome, we should be so dutifull as to serue him in feare. It is necessary, that our flesh, our corruption should be whipped forward with the scourge of the law, and should be kept in compasse *with the terrour of the Lord*[*]: but the obedience which doth not proceed from a heart possessed with the feeling of Gods loue, and respecting more the obedience it selfe then any thing else whatsoeuer, that same is no true obedience, it is but a seruile and an enforced conformity, God esteemes it not. Thus I haue made it plaine how the Scripture not without cause, doth ground the exhortation of repentance, vpon the doctrine of Gods *mercy*. The consideration of Gods *mercy*, breedes feare, which is (as it were) the harbinger to repentance, it begets hearty sorrow for sinne, it brings forth boldnesse to come before God to intreat his fauour, it stirres vp a desire to giue our selues vnto him, who hath bestowed so great things vpon vs; so that I may truly say, (as I did) that the maine vse of Gods *mercy* is to prouoke men to repentance.

u Heb. 12. 28.

* 2. Cor. 5. 11.

What shall wee thinke then of the prophane and wretched course of the world, in which there is nothing more common, then to be drawne by the *mercy* of God vnto licentiousnesse. The yong man will bee loose, the proude man vaine, the drunkard riotous, the oppresser cruell, the swearer blasphemous, the adulterer vicious, each man in his kinde: and all, because *God is mercifull, Christ hath dyed, his blood can wash out all.* This is the common perswasion. The *mercy* of God euen the sweetest propriety of his nature, is made (with reuerence be it spoken) a Baude to all manner of vngodlinesse. Men will sinne, *that grace may abound*[x]. *At whatsoeuer time a sinner repent, &c.* and the saying of the *theefe* at the last gaspe; these things are in the mouth of euery Libertine. Thus the diuell hath taught men to turne the wholesomenesse of the Scripture into poyson, and to make that which by the wisedome of God was prouided as a preseruatiue against despaire, to be an encouragement to presumption. If you haue marked what I haue both said and prooued, it hath appeared plainely, that the *mercie* of God is rather a doctrine of restraint then of carnall liberty, a motiue to obedience rather then a warrant of loosenesse, a perswader rather to speed and hasten then to delay repentance. Is God *mercifull*? doe thou feare then, lest thou bee deprined of his mercy. *Blessed is the man that so feareth*[y]. Is hee kinde? be thou ashamed of thy selfe that hast abused his loue. Is hee ready to forgiue? sue to him while thou hast time, and entertaine his grace, *while it is called day.*[z] Is hee rich in bounty? the more liberall hee is to thee, striue thou to bee so much the more obedient vnto him. This is the doctrine of the Scripture, this is the Lords owne counsell: whatsoeuer other inference (differing from this) thou makest out of the doctrine of Gods *mercy*, thou shalt bee but as one of those whom Saint *Peter* speakes of, *who peruert the Scripture to their owne destruction*[a]. If thou wilt not credit mee, heare what God himselfe hath said, *These things thou hast done, and I held my tongue, therefore thou thoughtest that I was like thee, but I will reproue thee*[b], *&c.* and what the Apostle by the teaching of his spirit hath left vpon record, touching all those which are not led by the Lords bountifulnesse to repentance; they do *heape vnto themselues wrath against the day of wrath*[c]. The *mercy* of God, if it be rightly applyed, there is nothing more comfortable; if it be abused, as an occasion to the flesh, there is nothing more damnable. Therefore if at any time, when either thy conscience checketh thee, or the word of God reproueth thee, thou hast by and by a secret conceipt, that thou maiest be bolde a little longer, in as much as God is gracious, and it is neuer too late to repent: know that this is the diuels doctrine, it was forged in hell, and not framed in the shop of the Scripture: and therefore pray with *Dauid*, *Keepe thy seruant from presumptuous sinnes*[d]. This is the maine and principall vse of this doctrine.

The vrging of this vse.

x Rom. 6. 1.

y Prou. 20. 14

z Heb. 3. 13.

a 2 Pet. 3. 16.

b Psal. 50. 21.

c Rom. 2. 5.

d Psal. 19. 13.

A second vse of this doctrine of Gods mercy.

Now there is some further vse to bee made of this description of Gods *mercy*, by way of exhorting vs to the *imitation of it*, both because we are in gene-

rall commanded to be *followers of God as deare children* [e], and in particular also are willed, to bee *mercifull as our heauenly father is mercifull* [f]. There are three things therefore in this description of the mercy of God, wherein we must endeauour to imitate God: 1. Compassion: 2. Slowenesse to anger: 3. Readinesse to forgiue.

e Eph.5.1.
f Luke 6.36.

How we must imitate God in compassion.

Doct.2.

Touching compassion, this the Scripture teacheth, that we are bound by the law of Christianity to endeauour the succouring and releefe of others of Gods children as carefully, and with as much tendernesse of affection, as if their miseries were our own. *Remember them that are in bonds, as though you were bound with them* [g]. This we are bound to, by that *Communion of Saints*, which in our Creede we professe to beleeue. This communion, as it stands in the imparting each to other the good graces of God which we haue receiued, so it requireth also a fellowship, and (as it were) a kind of sharing in temporall things. I meane not a communion, as Anabaptists doe, which barreth all propriety, but such as was in the Primitiue Church; of the members whereof it is said, that they *had all things common* [h], that is, in respect of vse, euery man tendring the common wants of others, as if they had beene his owne proper occasions. An excellent example whereof we haue in that care among the Disciples of Antiochia; who vnderstanding by the prophecy of *Agabus*, of an approaching dearth, *purposed euery man according to his abilitie, to send succour to the brethren which dwelt in Iudea* [i]. And how this is vrged vpon all, it is worth the reading & considering, in that similitude of the Apostle fetched from the body; *If one member suffer, all suffer with it*: now saith he, *ye are the body of Christ, and members euery one for your part* [k].

g Heb.13.3.
h Acts 2.44.
i Acts 11.28, 29.
k 1 Cor.12. 26,27.

Vse.

This condemneth the generall want of this fellow-feeling which is in this iron age. It is euen now as of olde, we can be content our selues to take our ease, *but no man is sorry for the afflictions of Ioseph* [l]. Few men haue that tender-heartednesse, to account themselues (as it were) parties in the calamities of theirs Christians, and to be as willing to further their releefe, as if it were their owne case. Well we may speake of the *Communion of Saints*, and of our good beleefe, but so long as we want these bowels of affection, to make it our care, by comfort, by counsell, by contribution (if we be able) or (at least) by prayer, to be helpfull to the afflictions of others, linked to vs by the bond of one and the same profession, our shewes of religion are but vaine. If we be not like *Philemon*, of whom the Apostle giues this testimony, that *the hearts of the Saints were comforted by him* [m], our profession is but vanitie, our faith is but (as S. *Iames* saith) *a dead faith* [n], of no estimation, of no account with the Lord.

l Amos 6.6.
m Phil ver.7.
n Iam.1.26.

How we must follow God in slownes to anger.

Doct.3.

The next duty of *mercy*, wherein we must striue to be like God, is *slownesse to anger*, that is, a labouring to temper the heat of our passions, and to keepe our affections in that good compasse, that they may not easily and suddenly bee prouoked. The Scripture speaketh excellently of this point: *Be not thou of an hasty spirit to be angry; anger rests in the bosome of fooles* [o]. *He that is slow to wrath, is of great wisdome; but he that is of an hasty minde exalteth folly* [p]. *A foole in a day is knowne by his anger* [q]. *The discretion of a man deferreth his anger, and his glory is to passe by an offence* [r]. Our Sauiour maketh *vnadusted anger* a degree of murther, and such an one (saith he) *shall be culpable of iudgement* [s]. Among the *workes of the flesh, the doers whereof shall not inherit the kingdome of God, Paul* numbreth *wrath* [t]. This is the verdict of the Scripture in this matter.

o Eccl.7.11.
p Prou.14.29.
q Prou 12.16.
r Pro. 19.11.
s Mat.5.22.
t Gal.5.20,21

Vse.

Let those men looke vnto it, that are of a fierce and eager disposition, and are straight heated vpon euery occasion. *Proud, haughty, and scornefull is his name, that worketh in his arrogancy wrath* [u], who in his furious passions doth he knoweth not what: such an one (saith *Salomon*) which hath lost the masterdome of his affection, is *like a city broken downe and without walles* [x], he is subiect to many inconueniences. Those which finde this imperfection in themselues, let them behold this patterne. It is an honour vnto God to bee *slow to anger*, and *Learne of mee* (saith Christ)

u Prou.21.24
x Prou.25.28.

Christ) *that I am meeke* x: Remember his aduice that said, *Giue not thine heart also to all the words that men speake* y: he that doth so shall be sure to ouerthrow his own quietnesse.

x Mat.11.29.
y Eccl.7.23.

The third branch of *Mercy*, wherein wee are to imitate God, is readinesse to forgiue. This is plaine in the Scripture; *Forgiuing one another, euen as God for Christs sake forgiue you* z. *Forgiuing one another, if any man haue a quarrell to another, euen as Christ forgaue you, euen so doe yee* a. And our Sauiour expounding that petition of the Lords prayer, *Forgiue vs our trespasses, &c.* deliuer out of it this expresse point: *If you forgiue men their trespasses, your heauenly Father will also forgiue you, but if ye doe not forgiue, &c. no more will your heauenly Father forgiue you* b. And after, speaking of this point by a parable of a seruant to whom his master had forgiuen much, but the same by and by was ready to plucke out his fellowes throte for a small summe, *His Master* (saith he) *was wroth, &c.* and then he concludes, *so likewise shall mine heauenly Father do to you, except ye forgiue from your hearts euh one to his brother their trespasses* c: There can bee no surer pledge to a mans soule that his owne sinnes are forgiuen with God, then that readinesse which hee findes in himselfe to remit priuate wrongs. That heate which a man feeleth in a warme sunnie day, to be cast vpon him from a stone wall vnder which he walkes, he knoweth it to be a beating backe of the heate issuing against the wall from the Sunne: and so that yeelding, and that relenting which is in one Christian toward another, is but a beame of that grace and mercy which he himselfe hath receiued from the Lord. God may well propound vnto vs his owne example: for it is vnpossible for one man to doe that wrong to another, which wee haue all done to God: What shall we thinke then of our selues, if hee remitting a world of sinnes to vs, we shall not finde our selues content to let go some petty trespasses?

z Eph.4.32.
a Col.3.13.
b Mat.6.14.15
c Mat.18.34, 35.

This is an admonition which concernes all: for it is vnpossible to liue heere in the world, without some cause of offence. If a man shall greedily apprehend euery occasion, there will be no end. There is no doubt but a man may in a Christian manner seeke a remedy against wrongs: for otherwise to what ende is ciuill gouernment? The Magistrate *beareth not the sword for nought* d, and some men are of that vnbridled nature, that if they be not by an ordinary course redressed, they will breake out into greater extremities. But herein men must looke to three things. First, to beware of a heart desirous of reuenge. To take vengeance is Gods office, and wee may not encroch vpon it. Secondly, to bee very aduised that our courses be not scandalous to the Church of God: *Offences shall come, but woe be to the man by whom the offences commeth* e. Thirdly, to vse extremity of law as last refuge: it was the Corinthians fault, that they were by and by at the law one with another, when as among themselues matters might haue beene otherwise determined f. Euer remember that of Salomon, *It is a mans honour to cease from strife* g. A man cannot doe himselfe a greater credit, in the eyes and opinion of those that feare God, then to let goe displeasure.

Vse.

d Rom.13.4.
e Mat.18.7.
f Reade 1. Cor.6.
g Prou.20.3.

The end of the third Sermon.

The fourth Sermon.

And not making the wicked innocent, visiting the iniquity of the fathers vpon the children and vpon childrens children, vnto the third and fourth generation.

THE fourth and last thing by which God is in this place described, is this iustice: the Iustice of God is here set out by two things. 1. By shewing vengeance vpon the persons of the wicked. 2. By punishing their posterity to many generations.

Touching the former; (*not making the wicked innocent*) the words in the Originall are very significant, on this wise: *By acquiting he wil not acquite the wicked.* It is a manner of speaking peculiar to that language vsed, to note out vnto vs the fulnes and certenty of a thing: as when God told Adam, that if he did eat of the tree in the midst of the garden, *by dying he should die* [a], that is, the sentence of death should surly ouertake him, and he should not be able to escape; so here, when God saith of himselfe, that he is one who *acquiting wil not acquite the wicked*, his meaning is, that whatsoeuer may be supposed because of his patience, yet he will not fully and finally discharge those who goe on still in their vngodly courses, and presume vpon his *Mercy*, without repentance. The point taught vs hence, is, that howbeit the Lord may in regard of his forbearance bee thought to acquite and passe by euen most vile & wicked persons, yet there is nothing of more certenty, then the seuerity of his Iustice, vpon those which are not drawne by the abundance and riches of his *mercy* to repent. In the Scripture God is called a *Iudge* [b], yea & a *righteous Iudge* [c]. This title giuen him must needes imply thus much, that hee will in time take vengeance vpon impenitent sinners, in as much as it cannot stand with the honour of him who takes vpon him the name of an vpright Iudge, to suffer such to escape vnpunished, who breake the bonds of all good lawes, and doe hayden their faces to all kinde of vngodlinesse. *Salomon* saith, that *he which iustifieth the wicked, and hee which condemneth the iust, euen they both are an abomination to the Lord* [d]: And against *He that saith to the wicked thou art righteous, him shall the people curse* [e]: and by *Isay* there is a woe denounced to those *which iustifie the wicked for a reward* [f]. Now, if the Lord doe hate it in others, to acquite those who are by the strictnes and seuerity of good lawes to be suppressed, we may well be sure that he himselfe will be much more strait, according as his eye is sharper to see into the nature of euery trespasse, and his hand heanier to punish and auenge the same accordingly. That God *hates all them that worke iniquity* [g], that he is a *iealous God* [h], that he *taketh no reward* [i], that he *accepteth not the persons, no not of Princes* [k], that there *is no vnrighteousnes with him* [l]; these and the like are common and ordinary speeches in the Scripture, which could not bee true, if the Lord should suffer the abusers of his mercy, the contemners of his grace, the man which make a game of sinne, and set nought by his iudgements, to scape away vnpunished. Hee suffered the old world long, but at last he gaue euidence of his iustice: He forbare Sodom & Gomorrha many yeares, but in the end his iudgement vpon them was very terrible. *Ahab* and *Iezabel* flourished and enioyed the glory of a kingdome for a while, but when the time appointed came, God by his visitation made them a spectacle vnto men. The city of Ierusalem was as it were the Queene of the world and the state and pompe thereof continued long, yea although they *killed the Prophets, and stoned them that were sent vnto them* [m], yea & at last *killed the Lord of life*

Doctrine 1.

a Gen. 2. 17.
b Psal. 50. 6.
c 2. Tim. 4. 8.
d Prou. 17. 15.
e Prou. 24. 24.
f Isa. 5. 23.
g Psal. 5. 5.
h Exod. 20. 5.
i Deut. 10. 17.
k Iob 34. 19.
l Rom. 9. 14.
m Mat. 23. 37.
n Act. 3. 15.

yet (as *Salomon* ſaith) there was an *end* [o], the Lord aroſe to iudgement, and of that glorious city, ſometime the mirror of the earth, there is not now left *a ſtone vpon a ſtone, which is not caſt downe* [p]. There was neuer any age from the firſt beginning of times, in which God hath not giuen teſtimony, as well of his Iuſtice to puniſh, as of his mercy to forbare. *He ſpared not the Angels* [q], *which kept not their firſt eſtate* [r], hee doth often cauſe *iudgement to begin at his owne houſe* [s], and among his owne choſen people; and (beſides that which is left written in the booke of God for our teaching,) we doe many times heare of ſtrange viſitations, ſometimes by plague, or famine, or tempeſt, or fire vpon whole cities or townes, ſometimes by fearefull ends which ſome noted euill perſons haue come vnto, and all to teach vs to drawe out this concluſion, *that though a ſinner doe euill an hundred times, and God prolong his daies, yet it ſhall not be well with the wicked, becauſe he feareth not before God* [t], his *end* ſhall be, to be cut off at the laſt [u]. This may ſerue for the prooving, or rather opening of this point, that God although he forbeare long, yet he will not finally diſcharge or acquite thoſe which go on in ſinne without repentance. Let vs now come to the vſe.

o Prou. 23. 17.
p Mat. 24. 2.
q 2 Pet. 2. 4.
r Iud. 6
s 1. Pet 4. 17.
t Eccl 8. 12. 13
u Pſal. 37. 38.

It ſerueth firſt to be an aſſurance vnto vs of a day of iudgement, in which *wee muſt all appeare before the iudgement ſeat of Chriſt* [*]. This point is thus collected out of this place. It is ſaid here that the Lord will not diſcharge the impenitent, but will certenly recompence them their ſinne into their boſome: Now we doe not ſee this ordinarily fulfilled; for generally they *are in wealth that rebelliouſly tranſgreſſe* [x], *waters of a full cup are wrung out vnto them* [y], *their houſes are peaceable without feare, & the rod of God is not vpon them* [z], they liue (in ſhew) contentedly & die (to the outward appearance) quietly, and we our ſelues ſee many a prophane contemner of religion, many a ſwearer, or vicious perſon, or oppreſſour, many a tyrant of the world, liue in health and credit, and in a kinde of outward iollitie, viſited in body and goods no otherwiſe but as other men be, nay many times to eſcape that which other men feele the ſmart of. Therefore it muſt needs be, that there is ſome time yet to come, in which wee ſhall beholde the certenty of that which now many be thought to be more doubtfull, and in which we ſhall all haue iuſt cauſe to ſay, *Verily there is fruit for the righteous, doubtles there is a God that iudgeth in the earth* [a]. Hereupon is that day called *the day of declaration of the iuſt iudgement of God* [b], becauſe then the Iuſtice of God ſhall be openly diſcouered, and euidence thereof ſhall bee giuen in the ſight of the whole world, whereas before, thoſe men might ſeeme moſt happy, which had left religion, and thoſe in the worſt caſe, who made moſt conſcience. If then at any time, conſidering the courſe of the world, how they flouriſh and lift vp their heads, who liue lewdly, and prophanely, and wicketly, without any feare of Gods maieſty, and how they are hated and deſpiſed, and afflicted, who are zealous on Gods behalfe; if (I ſay) ſeeing this, thou begin to doubt whether there bee any truth in that which thou haſt often heard, touching the day of Iudgement and account, remember with thy ſelfe that it cannot be, that God ſhould be a fauourer of iniquity, it cannot ſtand with his honour to acquite the wicked, and therefore be ſure that there is a time at hand, in which his Iuſtice ſhall appeare, a day at which the vngodly ſhall well vnderſtand how much they deceiued themſelues, in thinking the Lord to bee a patrone of their naughtineſſe. This is one vſe: And to the end you may ſee it to be the true and naturall vſe of this doctrine, you may finde it to be applyed by *Paul*, ſpeaking to the Theſſalonians of their great perſecution for the Goſpels ſake, and of the inſolency of their aduerſaries, he telleth them that this is a *token of the righteous iudgement of God* [c]. So that whereas the world doth reaſon thence, that ſurely *there is no God* in heauen to take vengeance, the Apoſtle teacheth them to reſolue vpon it, euen becauſe of this confuſion that was amongſt men, that therefore the Lord would come at laſt *in flaming fire rendring vengeance* on his enemies, and righting their cauſe which haue felt the waite of oppreſsion for his

The 1. Vſe

x Ierem 12. 1.
y Pſal. 73. 10.
z Iob 21. 9.
a Pſal. 58. 11.
b Rom. 2. 5.
c 2. Theſ. 1. 5.

truth. this is the firſt vſe of this doctrine: In a word, thus: God will not finally acquit the *wicked*; yet it may ſeeme now by the common courſe of the world, that he doth acquit them: therefore (no doubt) there is a time ſet, which will come for the full and euident manifeſtation of his Iuſtice.

The 2. Vſe, The ſecond vſe is to roote out of many mens hearts that vaine conceipt, by which they doe deceiue their owne ſoules, and it is this: they frame vnto themſelues a God all of mercy and lenity, they thinke him to be one who at their pleaſure, and when they will, is eaſily intreated, and in one word, *becauſe ſentence againſt their euill workes is not preſently executed, their hearts are fully ſet in them to doe euill* [d]. It is the comon conceipt which men haue, that if God did ſo hate euill (as hee is ſaid to doe) ſurely he would not ſo long forbeare to make it manifeſt. I ſhould not thus enioy health, and riches, and credit, and the things which my heart deſireth (ſaith the godleſſe man to himſelfe) if the Lord did ſo abhorre my courſes, as they ſay: Is not he the diſpoſer of all things, doe not all things come to paſſe according to his prouidence, doth not he giue riches, and wealth, and honour as he pleaſeth, and are not theſe the rewards for thoſe whome he loueth? wherefore (ſaith the Atheiſt, and the man who walketh after his owne luſts) they ſhall all ſay what they will, I will neuer beleeue that God is ſo ſtrait & ſo ſeuere, as it is reported: theſe things would not be thus, if that were true: Therefore I will yet pleaſe my ſelfe in the waies of mine owne heart, a litle more wantonnes, a litle more oppreſsion, a litle more exceſſe cannot be dangerous, no doubt but God will ſhew me mercy at laſt, it ſhall neuer be too late for me to returne. This is the prophane communing of euill men with their owne hearts, harping onely vpon this ſtring, that God is mercyfull, and ſo forget the ſtrictnes and ſeuerity of his Iuſtice. But, O thou man, who thus ſtrengtheneſt thy heart and thy hand vnto vngodlines becauſe of the Lords long-ſuffring, thou muſt know, (and vnleſſe thou quickly looke vnto it, thou ſhalt ſurely feele it,) that as the Lord is *rich in mercy* [e], to all which *breake off their ſinnes* [f] by repentance, *and bring forth fruits worthy amendment of life* [g], ſo he is terrible in iuſtice againſt ſuch as *turne his grace into wantonnes* [h], & beare themſelues bold vpon the kindneſſe, to continue in a looſe and diſſolute courſe, chooſing rather to liue in the manifeſt breach of his will, then to abridge themſelues of the ſeeming pleaſures of iniquity. Thou that goeſt on in an euil way, in what kind ſoeuer, and hauing thy conſcience wrought vpon by the power of the word, doſt yet gather heart vnto thy ſelfe out of the mercy of God, ſuppoſing that he will tollerate thee, tell me (I pray thee) doeſt thou beleeue that God ſpake this with his owne mouth, that he will *not make the wicked innocent*? and if thou thinkeſt that he ſpake it, doeſt thou ſuppoſe it to be a truth? and if thou account it true, in what ſenſe doeſt thou conceiue it, or of what kinde of men doeſt thou take it to be meant? who is he whom the Lord hath (as it were) vowed neuer to diſcharge? Thinke well of it, what (euen in thy owne iudgement) thou conceiueſt to be vnderſtood by *wicked* in this place. If thou ſay wee are *wicked* by nature, and that it is not the pureſt which can liue without a ſpot: All this is true: But the word (*wicked*) cannot be ſo taken here; for then wee are all ſhut out, and no hope of ſaluation ſhould remaine to any. Beſides, they are not wicked in the Lords accounts, who though they haue many weakneſſes, yet ſtriue againſt their owne corruptions. But if there bee any truth in the Scripture, by *wicked* here is meant ſuch an one, as thou yet art; who liueth in vngodlineſſe, and yet doth make himſelfe beleeue that he ſhall eſcape Gods iudgement well enough; who thinkes hee may glut himſelfe with the pleaſures of ſinne, without any finall danger to his ſoule. This is the man, whom the Lord neither will, nor can abſolue. Thou askeſt me how I prooue this which I haue ſaid? I will alleadge to thee two teſtimonies of Scripture to make it good. The one is this: *Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his ſins* [i]. How canſt thou heare, this and beleeue it to be true, & yet dare to walke on in thy ſinnes? Thou wilt ſay, this

d Eccl. 8. 11.

e Eph. 2. 4.
f Dan. 4. 24.
g Math. 3. 8.
h Iud. 4.

i Pſal. 68. 21.

is

is true, but yet it hath a ſecret condition of repentance: True: but in the meane ſpace, thou doeſt not repent, thou makeſt thy ſelfe beleeue, thou wilt; but as yet, thou attempteſt it not, neither canſt thou tell how long thou ſhalt enioy the preſent opportunity. The other place is this: *If there be any man among you, who when he heareth the words of the curſe, bleſſeth himſelfe in his heart: ſaying, I ſhall haue peace, though I walk according to the ſtubbornnes of mine owne heart, thus adding drunkennes to thirſt, The Lord will not be mercifull vnto him, but the wrath of the Lord & his iealouſie ſhal ſmoak againſt that man, & euery curſe that is written in this booke ſhall light vpon him, & the Lord ſhall put out his name frō vnder heauen* [k]. It is a notable place, it ſheweth plainly to whom the Lord will not be mercifull, euen to him, who when he heares vengeance denounced againſt his ſin, perſwades himſelfe, it ſhall be well enough, this thing ſhall neuer ouertake him: the God who *cannot lie*, hath ſpoken it, he cannot alter the thing which is gone out of his lips, he will not be mercifull to that man, he will not acquit him at the day of reckoning, his wrath ſhall ſmoke againſt him, and according to the meaſure of his mercy ſhewed formerly, ſhall be the meaſure of his puniſhment. I pray God giue vs hearts to conſider it. It is euen a world of ſoules, which the diuel beguileth with this renting aſunder of the *mercy & iuſtice* of God: to draw men into ſin, he ſiggs of nothing but *mercy*: to drowne men in ſin, he ſpeakes of nothing but Iuſtice. It ſhall be wiſedome for vs (like *Dauid*) to *ſing of mercy and iudgment* too [l]: both together will make an excellent temper. To conclude therfore this vſe, I will end with the ſaying of the Apoſtle: when he had written earneſtly againſt groſſe ſinne. *Fornication, Vncleannes, Contouſnes, &c.* many perſwaded themſelues & others, that God was mercifull, and it ſhould not be ſo: O (ſaith *Paul*) *Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the childrē of diſobedience* [m]: whatſoeuer men thinke, the word of God cannot faile, they which do ſuch things can haue *no inheritāce in the kingdome of Chriſt, and of God.* It is good to remember, that the Lord *forgiues iniquity & ſin*, but he which will truly profit by it, muſt ioyne this with it, *He will not make the wicked innocent*: He will be fauourable to thoſe which returne, and he will be terrible to thoſe which are not led by his *mercy* to repentance. Thus much for the firſt thing by which the *Iuſtice* of God is noted, namely, vengeance vpon the perſon of the *wicked*; now followeth to ſpeake of the wrath of God againſt their poſterity, *Viſiting the iniquities of the fathers vpon the children, &c.*

k Deu. 29. 19. 20.

l Pſal. 101. 1.

m Eph. 5. 3. 6.

In opening this clauſe, I wil obſerue this courſe, 1. I will ſhew, how this which is here threatned is made good: 2. I wil declare, how it may be ſaid to ſtād with the iuſtice of God ſo to deale: 3. will teach what vſe we muſt make of it to our ſelues

Doct. 2.

Touching the former: God *viſiteth the ſinnes of the father vpon their children* two waies, 1. Spiritually. 2. Bodily. Spiritually, when as he in his ſecret and vncontrolable iudgement, withholdeth the meanes of grace from the children, giuing them ouer to blindnes and hardnes of heart, ſo that they become imitators and followers of their fathers ſinnes, and treade in the ſteps of the ſame vngodlines. Thus hath God giuen an inſtance of his Iuſtice in the whole race and generation of mankinde, in that we are all *borne in iniquity* [n], and ſo through the force of our naturall corruption, we fall into the like fruits of diſobedience. Thus we ſee many times how it alſo falleth out, that idolatrous parents haue idolatrous children, vicious parents, vicious children, and ſo in other ſpecialties: Not that I make it a generall rule which neuer faileth; for we reade in the Scripture of good fathers that had wicked ſonnes, and of euill fathers which were ſucceeded by a righteous iſſue. It is enough for the manifeſting of the Iuſtice of God, that it falleth out ſo ſometimes, namely, that God giues teſtimony of his diſpleaſure againſt the fathers ſin, by raiſing a ſonne out of his loines, who following him in his vileneſſe, giueth the Lord occaſion to be auenged vpon him in his poſtetity. Againe, this Lord makes this good by bodily inflictions, when as, finding the poſterity to perſiſt in the wicked courſes of their anceſtors, he executes ſome open

The 2. doct. touching Gods Iuſtice.

n Pſal. 51. 5.

vengeance vpon them, and so makes it manifest, that howbeit he might seeme, by passing by their fore-fathers, not to be displeased with those sinnes, yet he will finde a time to punish: yea and which is more, after this manner of outward visiting, God doth oftentimes visit the sinnes of an euill father vpon a godly sonne, as, when a good man left rich in the world by an oppressing and cruell progenitor, falleth into pouerty. Here is an euidence of Gods wrath vpon the violence & couetousnesse of the father, though the Lord may withall blesse it to the sonne, and vse it as a means of his better humbling, and of drawing him from the world neerer vnto himselfe. This then is that which the Lord affirmeth here, that such is the seuerity of his wrath against obstinate & presumptuous going on in sinne, that his iustice is not satisfied by the personall punishment of the offender, but it extends it selfe euen to his off-spring and posterity, sometimes punishing their soules, that they become followers of their fathers sinnes, ordinarily afflicting them in their outward estate, yea though they themselues be such as feare him; taking such a course, both to manifest the anger against their parents vilenesse, and yet withall to weane them from the world neerer vnto heauen.

The next point is, how it may stand with the *Iustice* of God thus to doe, to punish one for the sinne of another, the posterity for the fathers sake, for the cleering wherof, this I say first: that if we had learned in humility to yeeld to this, that the will of God is the Rule of all iustice, we would not make any question about this matter. This would satisfie vs, that it is so, and that the Lord will haue it so, and therefore it cannot be but iust & equall, in as much as from a righteous God can proceede no iniquity. And if at any time we felt any conceit in vs presuming to impute any straitnes or iniustice vnto God, we should soone curb it with this, o Rom. 9 20. *O man, Who art thou which pleadest against God* o? Secondly, lest flesh & blood should yet imagine, that this were to make God no beeter then a tyrant, one which may satisfie his will against the sonnes of men without iust cause, therefore let vs see whether we doe not giue his liberty vnto men in some causes, to make the children feele the smart of their fathers trespasses. Wee account it no iustice, that the sonne of a traytor, though he were in his cradle at the time of his fathers fact, and so was vnable to giue consent vnto it, should for all that be tainted in blood, and lose his inheritance: We account such punishments deuised with great wisedome, to the end that the affection which nature hath taught all men to beare to the fruit of their loynes, may be a meanes to keepe them within compasse. It is an ordinary thing for a father to forfeit his whole estat, to the vtter vndoing of those which shall succeede him. Wee must beware therefore that we doe not tye God straighter, then we tye men: if in mens businesses these things seeme not vniust, why should Gods course be challenged in punishing the fathers euils in the following generations? And lest this which I say should bee deemed onely a probability, and no sufficient plea in this case, whosoeuer shall examine the beginning of the second chapter of *Hosea*, shall see good warrant for it. You shall vnderstand it thus: It is ordinary in the writings and sermons of the Prophets, for God (to shew his loue) to tearme himselfe the spouse and husband of his people: and for that cause their rebellion and falling from God, is so often called *fornication*. Now the Lord hauing respect to the Israelites, they began to pleade with him, as though he had much wronged them to forsake them; for which cause God by the Prophets vseth this speech, *Plead with your mother, Plead with her, &c. I will haue no pitty vpon her children, for they be the children of fornication* p. By their p Hos. 2. 2. 4. *mother* God vnderstands the whole body of that state, which by an vniuersal defection had broken faith with the Lord. So that God here reasoneth with the people, as an husband might doe with an adulterous brood, who being brought to some disgrace in the world by their mothers diuorce, begin to challenge their father to haue done the iniury. In such a case the father might iustly say, *Blame not me, but lay the fault where it is, vpon the lightnes & vnchastity of your mother*: so God reiecting

reiecting the people, when they began to expoſtulate with him in the matter, he bids the *pleade with their mother*: the whole body of the ſtate (of which they were as the children) had plaid falſe with him, and he had iuſt cauſe to reiect them. So that the ſumme of all is this, that looke as a husband may iuſtly put away an vnchaſte wife, and with her, her adulterous brood: ſo the Lord may alſo plague and forſake both wicked parents, and the wicked children of ſuch parents. Thirdly, to make the matters yet more plaine, for the clearing of Gods iuſtice, this is certen, that there is no man puniſhed for the ſinne of his anceſtours, but euen in his perſon there is found ſufficient cauſe of puniſhment: ſo that if hee lookes well into himſelfe, he ſhall ſee he hath no iuſt cauſe to pleade againſt God; in as much as the conſcience of his owne deſerts will ſtop his mouth, and leaue him without colour of excuſe. We ſhall reade in one of the Prophets, that when God laid his hand vpon the people and withall, their fathers tranſgreſſions were often obiected to them, they (thinking themſelues innocent) vſed this as a common by-word, *The fathers haue eaten ſowre grapes, & the childrens teeth are ſet on edge*[q]. God ſharply reproueth them for this blaſphemie, in as much as they thought, that they were puniſhed vndeſeruedly. *As I liue ſaith the Lord, ye ſhall vſe this prouerbe no more in Iſrael*[r]: for you ſhall ſee, that the treading in your fathers ſinnes, is the thing that hath made you feele the ſmart of their tranſgreſſions. That ſonne who ſeeth his fathers ſinnes, and doth them, *he ſhall die the death, & his blood ſhall be vpon him*[s]: *But the ſonne that ſeeth all his fathers ſinnes which he hath done, and feareth, neither doth ſuch like, he ſhall not die in the iniquity of his father, but he ſhal ſurely liue*[t]. So that there is no manner of iniuſtice in Gods courſe: for if God doe puniſh my fathers ſinne in me, eyther I ſhall finde the ſame euill in my ſelfe, or elſe ſome other, euery way equall thereunto. Thus I haue laboured to ſhew, how it may ſtand without any preiudice to the *iuſtice* of God, to viſit the ſin of the fathers *vpon the children vnto many generations*. 1. Gods will is the rule of equity, ſo that if we could ſee no more, yet that ſhould content vs. 2. We thinke it no ſtraitneſſe in men, to let the poſterity feele the ſmart of their parents folly: why ſhould we limit God rather then men? 3. Though God reuiueth the memory of the fathers fault in auenging the poſterity, yet he neuer puniſheth the poſterity without their perſonall deſeruings. Now that wee haue ſeene the manner how this is made good, and that it is no breach of *iuſtice* on Gods part, let vs make vſe of it to our ſelues

q Ezec. 18.2.

r Verſe. 3.

s Verſe. 10. 13.

t Verſe 14. 17.

First of all it ſerueth to ſhew, that euill and irreligious parents are the moſt deadly enemies to their owne children; in as much as they through their ſinnes, make them lyable to Gods vengeance. Looke vpon the examples of *Ahab*, hee ſhed the innocent blood of *Naboth*; he committed Idolatry & ſerued *Baalim*: no man could haue brought more euill vpon his poſterity, then he himſelfe did: for hence it was, that the kingdome was taken from his houſe, his children had their heads cut off, and all his race feared the worſe for his ſake. *Sauls* ſonnes bare the puniſhment of their father, becauſe of his cruelty againſt the Gibeonites[u]. King *Ieroboam* that famous Idolater, intended the intailing of the kingdome to his own line, yet the very courſe which he plotted to that end, was a canker which did euen fret out his generation: for becauſe he made Iſrael to ſin, the Lord *ſwept away the remnant of his houſe, as a man ſweepeth away dung til all be gone*[x]. It is a warning the to al parents, & to thoſe which are to others in the ſtead of parents, if they do not ſo much reſpect themſelues, yet at the leaſt for their childrens ſakes, to beware of hardned preſumptuous ſinning againſt God. The reſpect which nature hath planted in all, to their poſterity, is ſuch and ſo great, that we ſee many do not only moile & toile, and pinch and labour hard to doe their children good, but (which is more) do euen aduenture & hazard their ſoules for their ſakes, raking & wringing againſt equity for the aduancement of thoſe which ſhall ſucceed them. If this naturall loue worke ſo farre, that many doe euen aduenture their ſoule to benefit

The 1. Vſe.

u 2. Sam. 21.

x 1. Kin. 14. 10

(as

(as they suppose) their posterity: how much more should it work to draw men to such a course of holinesse and of conscience, by which together with bringing a blessing vpon their children, they shall profit themselues, and further their owne eternall saluation? Now as this reason may be thus generally applyed, so ought it to be of force to beget in vs a detestation of three grosse sinnes especially, which are noted in Scripture, as meanes to bring the curse of God vpon a mans children. The first is Idolatry, that is, the worshipping of God falsly, and after another fashion then he hath prescribed in his Word. Therefore we finde it annexed to the second Commandement, the scope wherof is to draw men to the true worship of God, and to banish all humane deuices out of Gods seruice; I say, to this Commandement it is particularly adioyned, that this kind of sinne God will visite vpon the children, vpon the third generation, and vpon the fourth [x]. And (as I haue shewed) Ieroboams idolatry, was the very ouer-throw of Ieroboams off spring. It behoueth vs the rather to obserue this, because, howsoeuer we are not guilty of that grosse idolatry, which stands in the worship of stockes and stones, and of the worke of mens hands, yet that which is almost as bad, is our common fault, namely, the seruing of God as our selues please. The greatest part of vs care not to know and enquire, how Gods will is to be serued, but what others before vs haue performed: this is the chiefe thing wee looke vnto. And so wee make God an Idol, supposing him to be one which will be pleased with that which best pleaseth vs, and so that which we doe, becommeth euen Idolatry, sith it is a worship which hath not (for ought we know) any ground or foundation vpon Gods word. This sinne God hath punished in others, and he will punish in vs: Nay I am perswaded, that that darknes and blindnes of heart which is in the most, is a iust iudgement of God, vpon our neglect to worship him after his owne prescription, yea and our posterities also shall feele the smart of it, the Lord will punish vs in them, and afflict them for our sakes. The next sinne noted to be punished in a mans posterity is, oppression, cruell, vniust and vnlawfull gettings. Many men doe best time themselues in the world exceedingly, thinking (almost) no course amisse, by which they *may set their nest on high* [y], and make their seede great vpon the earth after them. But in this they are vtterly deceiued, in as much as this is the very next way to bring the curse of God vpon their familie. Many times it comes to passe, that that which a man prouided for his owne heires, neuer falleth to their lot to whom it was intended: And so that is verified which is said, that *the riches of the sinner is laid vp for the iust* [z]; according as Hamans estate was giuen vnto Mordecai [a], *Doubtlesse* (saith Dauid) *a man walketh in a shadow, and disquieteth himselfe in vaine, he heapeth vp riches, & cannot tell who shall gather them* [b]. *Whose shall those things be which thou hast prouided*, saith God to the rich man c? Well, although the heire of the oppressour come to the owning and fingering of that which hee hath prepared, yet (saith Salomon) *he begets a sonne, in whose hands is nothing* d, one that commeth to beggery, notwithstanding the wealth of his predecessour. And of this, the world euery day affoards many examples; so true is the olde saying, Goods euill gotten scarsly come to the third heires enioying. God hath appointed *the stone of the wall, and the beame out of the timber* [e], to put him in minde to be auenged. The third sinne which is punished in a mans posterity, is Adulterie. *If my heart* (saith Iob) *hath beene deceiued by a woman, or if I haue laid waite at the doore at my neighbour, &c. This is a fire that shall deuoure to destruction, & which shall root out all mine increase* [f], whether we vnderstand by the word (*Encrease*) Iobs off-spring, or his wealth, and so take the place to agree to that of Salomon, that *for a whorish womā a man is brought to a peece of bread* [g], all is one for the matter to which I apply it, namely, to shew that God doth so far abhor vncleannesse, that for it he punisheth the very stock & generatiō of the adulterer; either he will cut off his seed or he will consume that which should maintain thē. Well then this is the summe: Parents, euen for their posterities sake, should make conscience of their wayes, and

x Exod. 20.5.
y Hab. 2.9.
z Prou. 13.22.
a Ester 8.1.
b Psal. 39.6
c Luk. 12.20.
d Eccl. 5.13.
e Hab. 2.11.
f Iob 31.9.12.
g Prou. 6.26.

and endeauour to walke in all holy obedience vnto God: eſpecially they ſhould beware of three euils, 1. Idolatry. 2. Oppreſsion. 3. Adultery. The ſeede of parents liuing and dying in theſe ſinnes, ſeldome ſcape away without a puniſhment.

A ſecond vſe of this doctrine, is to teach vs to caſt downe our ſelues before the Lord, euen for the ſins of our progenitors. We haue an excellent example for it in *Daniel*, in that notable prayer of his: Among other things this he ſaith, & thus he ſpakes, *O Lord to vs appertaineth open ſhame, to our Kings, to our Princes, to our fathers* [b]: and it is not amiſſe that we are taught to pray the Lord, *not to remember our offences, nor the offences of our fore-fathers.* I remember *Dauid*, fore-telling by the ſpirit of prophecy, the wrath of God againſt Iudas which betrayed Chriſt, vſeth theſe words, *Let the iniquity of his fathers be had in remembrance with the Lord, and let not the ſin of his mother be done away*: which ſheweth what a heauy thing it is for the poſterity, when the ſinnes of the fore-fathers come vnto remembrance before God. Therefore (I ſay) we had neede to be humbled euen to conſider the idolatry and blindnes of our fathers, and to feare leſt the Lord ſhould reuiue his iuſtice againſt them, by taking vengeance vpon vs: which is a duty contrary to the practiſe of the moſt, who doe ſo dote vpon their Auncеſtours, that they account their courſes and actions to be rules for them, and that it is enough for them to be of the ſame religion that they were: ſo that becauſe they liued in ignorance of the word of God, and in the worſhip of dumbe idols, leaning to traditions and ſuperſtitious principles, therefore they will be ignorant alſo, and tye themſelues to treade in their ſteps, without better enquiry. It is plaine by my Text, that there may bee childrens children, yea foure generations ſucceſsiuely (through the iuſt iudgement of God) wrapped vp in errour: ſo that to cleaue to our fore-fathers (without any further queſtion) is a courſe which may ſoone deceiue vs. It is a good rule, that we muſt not looke ſo much what others haue done before vs, as that Chriſt hath done who is before vs all. That which they haue done amiſſe muſt humble vs, and not embolden vs to be their followers.

Vſe 2.

h Dan. 9. 18.

i Pſal. 109. 14.

FINIS.

THE VVORTH OF THE VVATER OF LIFE.

Dauids longing, and *Dauids* Loue.

The good Fight.

Isa. 55. verſ. 1.
Ho, every one that thirſteth, come ye.

Pſal. 84. verſ. 2.
My ſoule longeth, yea and fainteth for the Courts of the Lord.

1. Tim. 6. verſ. 12.
Fight the good Fight of Faith.



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1624.

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London
Printed by John Beale
1624.

TO THE RIGHT VVORSHIPFVL SIR WILLIAM STRODE of *Newingham* in the Countie of *Deuonſh.* KNIGHT.

SIR, what, and how great my debt is to your Worſhip, it is very meete for mee to remember, though it be not neceſſary to acquaint the world with particulars. My deſire hath beene, and is, to giue ſome teſtimony of thankefulneſſe. Rich preſents, ſuch as in this crauing and catching age, doe (as the Wiſe man ſaith,) [a] Enlarge a man, and leade him before great men, *as you need not, ſo (I know) you expect not: ſure I am, I for my part am very vnable to beſtow. But (as S.* Peter *ſaid to the cripple at the Temple gate* [b], Such as I haue I giue, *euen a few blotted leaues; ſuch perhaps, as in this itching eared* [c] *generation, (wherein the moſt doe more affect toyes then truth, and affluriſh of words, rather then ſubſtance of matter) few will take notice of: yet ſuch as I doubt not but you, out of your loue to me, but chiefly out of your affection to Gods holy truth, will vouchſafe kindly to accept. For mee, to commend (as deceitfull huckſters doe their wares) either to you or to others, that which I here make tender of, were to proclaime to the world mine owne vanity:* Let another man praiſe thee, and not thine owne mouth, *ſaith the Scripture* [d]; *neither yet will I any way diſparage it: for that might be thought a ſecret begging of commendation. I ſubmit it to triall; if either to your ſelfe, or to any other of the* Iſrael of God, [e] *it ſhall bring any little encreaſe, either of ſound knowledge, or ſweete feeling* in the myſtery of Chriſt, [f] *I haue my reward, and ſhall thinke my labour well beſtowed. And ſo heartily wiſhing the true good vnto your Worſhip, your good Lady, your Whole line and family, I take my leaue.* Modburie.

[a] Prou. 18.16.

[b] Act. 3.6.

[c] 2. Tim. 4.3.

[d] Prou. 27.2.

[e] Gal. 6.16.

[f] Eph. 3.4.

Your Worſhips reſpectiuely,

SAM: HERRON.

THE VVORTH OF THE WATER OF LIFE.

John 4. 13, 14.

Iesus answered and said vnto her, Whosoeuer drinketh of this water, shall thirst againe: But whosoeuer drinketh of the Water that I shall giue him, shall neuer be more a thirst: but the Water that I shall giue him, shall be in him a Well of Water, springing vp into euerlasting life.

THE storie of Christs conference with the woman of Samaria cannot bee vnknowne vnto any which is of any ordinary knowledge in the Scripture: yet partly to giue light vnto my Text, partly to helpe those which are not so carefull to search the booke of God, as they ought to be, it is expedient for me to repeate it.

It fell out, as our Sauiour iourneyed through *Samaria into Galile*, that hee (beeing a man in all [a] things like vnto vs, *yet without sinne*) was both hungry and weary. To releeue hunger, hee sent his Disciples into the citie to make prouision; to ease his wearied limmes, he sate him downe vpon a well side, in those times, and in those coastes very famous, in respect of the Author thereof, whose name it still carried, beeing called *Iacobs well*. Hee sitting there, out commeth vnto him a woman of the adioyning citie *Sichar*, to draw water from thence, for her houshold vses. Christ, partly to refresh his bodily thirst, but especially (I take it) to satisfie that his neuer-ceasing desire to doe good, make a motion to her, to afoard him some of the water, that he might drinke. Shee, (being as appeareth by her answers, something a shrewd-tongued woman) by and by cut him vp short: What (quoth she) you Iewes be so fine & proud, that you scorne vs, the poore inhabitants of *Samaria*: How is it then that thou being a Iew, asketst drinke of me, a forlorne & despised *Samaritane*? *Our Sauiour* (to giue vs an instance of the accomplishment of that ancient promise, that he would be [b] (*found of them that sought him not,*) doth neither forbeare to commune with her, nor yet (as the manner of the world is) doth frame an vntoward speech to her crosse answer; but seeming to pity her ignorance, & blindnes, telleth her; Alas, good woman, if thou knewest the great mercy of God toward thee, and the excellency of his person and office which requesteth thee, thou wouldest become a suter to him rather, and hee would giue thee another manner of water then this, euen the *Water of life*. The woman answereth him with a scoffe, well enough vnderstanding his meaning, but yet shee lets it out, as though shee knew it not: what art thou (quoth shee) that talkest of the Water of life? canst thou bee better then our father *Iacob*, who first founded this Well? or can there bee any better water then this Well afoards? thou seemest therefore to mee to bragge of more then thou art any way able to performe. Marke now Christs answer: Oh woman (saith hee) thou art very ignorant, or very froward: I speake not to thee of any visible water, seruing for the bodies nourishment, but of a water of farre more infinite worth, if thy heart were opened to apprehend it. I know the water of this Well is excellent, and *Iacob* in his time, was a holy man; but beholde heere another fountaine, beholde a greater then

a Heb. 4. 15.

b Isa. 65. 1.

Iacob is heere, euen the ſtaffe of the hope of thy father *Iacob*. This ſtreame heere releeueth the body for a time, but cannot affoard a perpetuall filling: the water which I haue to giue, ſhall euerlaſtingly ſatisfie the thirſt of the receiuers of it, and it ſhall be in their bowels as a neuer dryed fountaine, ſpringing vp to euerlaſting life. Thus haue you the courſe of the communication betwixt Chriſt and the Samaritane thus farre. By which you may perceiue, that the maine ſcope of this Text is, to ſhew the difference betwixt the things of this preſent life, and the things of a better life: the weakeneſſe of the one, and the worth of the other. The former is ſet downe, *verſ.* 13. *Whoſoeuer drinketh of this water, &c.* the latter, *verſe* 14. *But whoſoeuer drinketh of the water which, &c.*

Concerning the former, I know, that Chriſt expreſly and by name ſpeaketh of water onely; yet conſidering the chiefe drift of the place is, to draw men from the things which are ſeene, to the things which are not ſeene, from things temporall, to things eternall, from the things which are on earth, to the things which are aboue: Therefore we may ſafely from hence draw this doctrine: That nothing in this preſent world, is able to affoard any true ſatisfying, any filling as it were, vnto a mans ſoule. For that which Chriſt ſaid here of the water of this well, *whoſoeuer drinketh thereof ſhall thirſt againe*, may truly bee ſaid of all things elſe whatſoeuer, which the men of this world doe ayme at in their courſes, *viz.* they doe rather encreaſe then kill the deſire, rather inflame then quench the appetite: they are all like to colde drinke taken by a man labouring of a hote ague, which though it ſeeme to ſatisfie for the preſent, yet indeede it encreaſeth the former drought, and maketh both the needs and the deſire of moyſture greater then before. It were no hard thing to ſhew this to be true, by the enumeration of particulars: but my meaning is, not to inſiſt vpon this point, but onely to vſe it as a preparatiue to the reſt. This is all I will ſay, (and I will therein craue no better witneſſe, then each mans owne experience:) If a man, liuing here in the world, ſhould doe as *Salomon* did, namely, *Whatſoeuer his eyes deſire, ſhould not withhold it from them, nor withdraw his heart from any ioy*: but ſhould euen ſtudy, as it were, to glut himſelfe with the things of this life, yet in the end he ſhould finde his heart like the ſea, of which the ſame Wiſe man ſaith, that though *All the riuers get into it, yet it is not full*: ſo neither ſhall his eye be ſatisfied with ſeeing, nor his eare with hearing, nor his heart with enioying: but he ſhall be like to a man in a maze, wherein when he hath laboured long, yet at laſt hee is as far from that which he ſought for, as he was at the beginning. And the reaſon hereof is expreſſe: the minde is immortall, but all theſe things are tranſitorie: ſo that it is vnpoſſible for the minde to bee filled with earthly things, as it is for a cheſt of wood to be filled with ſpirituall things. It is wittily ſaid, and to good purpoſe, by thoſe which reaſon from the forme of the world, and the faſhion of the heart: the world is round, and the heart three-cornered. As therefore it cannot bee, that a round thing ſhould fill that which is three-ſquared, becauſe the corners muſt needs remaine empty: ſo neither can the things of this world, (which *Iohn* diuideth into three kindes, *The luſt of the fleſh, the luſt of the eyes, and the pride of life*, replenish a mans ſoule, but ſome one corner (as it were) or other thereof will remaine vnfilled. This briefe diſcourſe ſerueth to ſhew the truth of this point: let vs as briefely make vſe of it.

The doct.

c Eccl. 1. 10.

d Eccleſ. 1. 7.

e 1. Ioh 2. 16.

The Vſe. I remember the ſpeech of the Prophet *Iſaiah*, *cap.* 55. where by ſolemne proclamation prouoking all men to come to Chriſt, that they may enioy the ſame gracious fauour which our *Sauiour* maketh offer of in this place, hee doth notably reproue the folly of the greateſt part of men, in theſe words, f *Wherefore doe you lay out ſiluer and not for bread, and your labour without being ſatisfied?* as if hee had ſaid: *What folly is this, or what madneſſe is it, which poſſeſſeth your hearts. O ye ſonnes of men, that you doe ſo baſe your ſelues, and ſpend your beſt endeauours, about ſuch things which cannot ſatisfie? thinke you it is a poſſible thing to be ſedate with*

f Iſay 55. 2.

the

the winde, or will you caſt your affections vpon that which is nothing? This is the effect of the Prophets reproofe: If he were aliue now, hee would (as hee well might) vſe the ſame words. There is indeede much to doe in the world at this day, much trauelling, much plotting, much contending, and wee doe all beſtirre our ſelues as though the duſt of the earth were not ſufficient for euery man to take a handfull: one man buyeth and purchaſeth, and [g] *ioyneth houſe to houſe, and field to field*, that he may be placed by himſelfe, to be a little King in his owne territories: another couets [h] *fields, and takes them by violence, and houſes, and takes them away, and ſo oppreſſeth a man and his houſe, euen a man and his heritage:* a third, hee [i] *gapeth euer the heads of the poore*, and doth euen *ſtore vp violence*. In a word, each man almoſt hath enlarged *his deſire as the hell, and is as death, and cannot bee ſatisfied*, and is neuer well in his conceit, till hee hath euen [k] *laded himſelfe with thicke clay:* and wee are all trudging like this [l] woman, with our pitchers on our necks, to ſome one well or other, and if it be neuer ſo deepe, it ſhall goe very hard but we will get it out. But (alas) fooles that we be, when we haue done all, wee doe but *euen weary* our ſelues [m] *for very vanity*: when we haue drunke of this well againe and againe, yet in the end, our deſire is as it was, rather ſtretched out to receiue more, then filled with that which it hath obtained: when wee haue reached euen to the vtmoſt of our firſt deſires, we are then but like the [n] *hungry man*, who *dreameth, and beholdeth hee eateth*, and *when he awaketh his ſoule is empty: or like the thirſtie man*, who *dreameth, and lo he is drinking, and when he awaketh, beholds he is faint, and his ſoule longeth:* So it is but an imagination of comfort which commeth by theſe things, and no true contentment. I beſeech you, let this ſhort and yet full diſcouery of our common folly, (who for the moſt part, doe nothing but [o] *ſow the winde*, and if wee ſo continue, ſhall reape nothing but *corruption*) make vs to ſay as *Iohn Baptiſts* hearers did, when they perceiued by his preaching they were cleane out of the way, [p] *What ſhall we doe then?* If hitherto wee haue aymed at a wrong marke in our deſires, ſhew vs I pray you, how to reforme it: and let your hearts I pray you ſay now to me, as *Cornelius* ſaid to *Peter*, [q] *We are all here preſent before God, to heare all things that are commanded thee of God:* which I doe wiſh ſo much the rather, becauſe that which I am now next to ſpeake of, is that which *Salomon* in one place calleth [r] *durable riches*, in another, [s] *the end of all*, which Chriſt tearmeth the [t] *One needfull thing:* for which the ſoule of *Dauid* panted [u] in compariſon whereof *Paul* [x] counted all things but as *dung*. Marke firſt the words, then ſee the order of them. *But whoſoeuer drinketh of this water, &c.* The points to be in order opened in the handling of this verſe, are theſe: 1. What this *water* is. 2. That there is both power and will in Chriſt to beſtow it. 3. By what meanes he conferreth it. 4. To whom he giueth it. 5. The benefit of enioying it. 6. The meanes by which each man may know himſelfe to haue receiued it. All theſe points as they are needfull, ſo in the ſeuerall handling of them you ſhall finde them to ariſe directly from the Text.

g Iſa 5.8.
h Mich.2.2.
i Amos 4.7.
cap.3.10.
k Hab.2.6.
l Verſe 6.
m Verſe 13.
n Iſa.29.8.
o Hoſ.8.7.
p Luk.3.10.
q Act.10.33.
r Pro.8.18.
s Eccl.12.13.
t Luk.10.42.
u Pſal.42.1.
x Phil.3.8.

Firſt, what is meant *by the water* here mentioned. It is a true ſaying, that the Scripture is the beſt interpreter of it ſelfe, and one place muſt bee expounded by another. We ſee the light by the light, and we doe vnderſtand the true meaning of the Scripture by the Scripture. Wee can therefore haue no better expoſition vpon this place then Chriſts owne words elſewhere, to which the Spirit of God hath annexed an explanation of the true meaning. [x] *Hee that beleeueth in mee (as ſaith the Scripture) out of his belly ſhall flow riuers of water of life. This ſpake hee (ſaith Saint Iohn) of the ſpirit which they that beleeued in him ſhould receiue*; ſo that by water here, are vnderſtood the gifts and graces of the Spirit, which the Lord is pleaſed to beſtow vpon his children. What is meant by the water which Chriſt giueth.

x Ioh.7.38,39

It is not enough for mee to tell you thus much in generall Termes, but I muſt proceede a little further, leſt I ſhould leaue you vncertaine, in that which my chiefe deſire is to reſolue you. This therefore I muſt tell you: that though it

it be true, that by water are heere meant the gifts of the Spirit, yet there are certaine gifts and graces of the Spirit, which a man may haue, and yet be a Reprobate. So that you must learne to put a difference betwixt the common gifts of the Spirit, and those gifts which are proper onely to Gods children. The world is as it were Gods great House, in which there are both seruants and sons, the one (as Christ saith) *y* to be cast out, the other to abide euer. Now in a family, we know there be some common fauours, which the seruants and drudges doe enioy as well as the heire: and so some graces there be, which euen the reprobate haue, which it is meete we should know, lest we be deceiued; and they are these: The first is, the gift and dexteritie of practising a particular calling: For, whatsoeuer, men carelesly and prophanely do imagine that the skill and Art which they haue in any knowledge, as husbandry, merchandize, &c. is from their owne industry, yet certaine it is, that the cunning which any man hath in any faculty whatsoeuer, is the sole and onely gift of Gods Spirit: and therefore the power which *Bezaleel* and *Aholiab* had to worke in blue silke and purple and carued worke, is called *z* *filling by the Spirit of God*. The second common gift, is the gift of enlightening, whereby a man being naturally ignorant in the things of God, is enabled to conceiue the will of God reuealed in the Scripture, yea euen the sweetest points thereof, as of saluation and grace in Christ Iesus. A third common gift, is the power of preaching and expounding the Scripture for the common good and behoofe of Gods Church. A fourth, is an ability to restraine and temper the affections, so that they shall not breake foorth into outrage and notorious euils in the behauiour. A fift, is a power to heare the word with ioy, and to seeme to take some delight, and to finde some sweetnesse in it. All these are gifts and graces of the Spirit of God; but yet they are not those graces which Christ meaneth by water here in this place: because these be such as may befall those who notwithstanding shall neuer be saued. Many a reprobate is gifted with admirable skill in crafts and sciences. *Demetrius* seemed to be a cunning workeman, yet was he no small enemy to the preaching of the Gospel. Secondly, the Apostle seemeth to make it a thing possible, to be *once enlightened*, and to *a* *haue tasted of the heauenly gift*, yet so to fall away, as to be past all hope of beeing *renued againe by repentance*. Thirdly, at the day of iudgement, *b* *Many will say* to Christ, *Lord, haue we not by thy name prophecied?* yet it shall be said to them, *c* *Depart from me*. Fourthly, many wicked men haue power to conforme themselues, and to bridle many sinnes, and to carry themselues in an outward ciuilitie: so *Abimelech* the heathen *d* abstained from committing folly with *Abrahams* wife: and many among the Gentiles excelled in morall vertues, and diuers we see (whom we call ciuill men) demeane themselues in the eyes of the world vnblameably, who yet giue small hope of any true conuersion. Lastly, Christ in the parable sheweth, that many hearers for a time beleeue *e*, *but as soone as tribulation commeth because of the word, by and by* they are *offended*.

Some gifts of the Spirit are cómon, some proper onely to Gods children.

y Ioh. 8. 35.

The common gifts.

z Exod 31. 3.

a Heb. 6. 4, 5.

b Math. 7. 22.

c Verse 23.

d Gen. 20. 6.

e Mat. 13. 21.

Now there are besides these, other speciall graces of the Spirit, which are proper onely to Gods children. *Paul* saith, that *f* *God is the Sauiour of all men, specially of those that beleeue*: so it may be said, he giueth graces to all, but in speciall manner to the elect. Christ is pleased, in Scripture to terme the Church his *loue*, his *spouse*. The day of Iudgement, is the marriage day: and the time present, is the wooing time, in which he is as it were a suter to his Church: and the Ministers are appointed to *prepare* the Church for her *husband* *g*, *and to present her as a pure Virgin vnto Christ*. Now he which is a suter to a woman, himselfe being a man of worship & ability, howsoeuer, to testifie his bounty, and to make knowne his loue to his beloued, hee will bestow gifts vpon the seruants of the family, yet if hee haue a iewell of worth and price, that hee reserueth for her, on whom his loue is fixed: so Christ Iesus conferreth common fauours, euen vpon the reprobate, to make knowne his riches, and withall, for the good of his

f 1. Tim. 4. 10.

g 2. Cor. 11. 2.

chosen, but the speciall, and choice and selected graces, these he keepeth onely for the true members of his Church. And these are the graces meant by Christ in this place; and they are in order these which follow.

1. The gift of regeneration, which is that, whereby a man of a limme of Satan, is made a member of Christ; of a childe of the Diuell, is become the sonne of God. That this is a worke of Gods Spirit appeareth by Christ his wordes: *Except a man be borne of water and of the Spirit* [h], *&c.* And therefore fitly is the holy Ghost compared to *water*, because as water doth moisten that which is hard: So the holy Ghost doth supple and soften, and put the sap of grace into the dry, and dead, and rotten heart of man: So that where the Spirit of God is, there the heart is renued, the nature changed, the delight in sinne asswaged, and a loue of holinesse and godlinesse, as it were a new loyce begun in the soule. This is the first proper gift. The proper gifts. h Ioh.3.5.

2. The knowledge of a mans owne reconciliation to God by the meanes of Christ Iesus. Hereof speaketh the Apostle, *The Spirit beareth witnesse with our spirit that we are the children of God.* It is true, the nature of man cannot attaine to this knowledge, *But we* [k] *haue receiued the Spirit which is of God. That we might know the things that are giuen to vs of God.* And indeede, it cannot be, but, that if God haue been pleased of his goodnesse to make any man or woman his childe, he will likewise make knowne the same fauour vnto him or her: especially seeing it is so greatly for our comfort. For as, on the one side it is the greatest misery for a man to be in continuall suspense, not knowing whether his sinnes are forgiuen him: so, what greater comfort can there be to a man, then to bee assured of Gods fauour towards him? i Rom.8.16. k 1 Cor.2.12.

3. The gift of obedience: for, as a man that dwelleth in the house as the owner of it, ordereth it, and gouerneth it, at his pleasure: so the holy Ghost gouerneth all those in whom he abideth [l]: they are led *by the Spirit*, which are the Lords. The Spirit repelleth all bad motions drawing vnto sinne, springing from the corruption of our nature, suggested by Satan, and occasioned by the beguiling entisements of this euill world, and withall it stirreth vp good desires, and holy thoughts, inclining to piety and godlinesse. l Rom.8.14.

4. Prayer: that is, a will and ability in some good measure, to haue recourse vnto the Lord by prayer vpon all occasions, and to poure out a mans wants and necessities before him. For this is a generall and a certaine rule, that as naturally euery childe, being pinched with want, acquainteth the father with his necessities, building vpon his loue and willingnesse to doe him good: so he which is the childe of God, hath alwayes this property, to make prayer vnto God, his first meanes whereby to obtaine that which hee doth desire, and to bee freed from that wherewith hee is oppressed. Now that which workes this in vs, is Gods Spirit: For seeing we of our selues doe neither know our necessities, nor knowing them can tell how to bemoane them, therefore Gods Spirit is giuen to helpe our infirmities, to assist vs in the framing of our suits, that so our prayers may be pleasing vnto God, and comfortable to our soules. And for this, the Spirit of God is called the [m] *Spirit of supplications*, because it furnisheth a man both with will and knowledge also to poure out his soule vnfainedly to the Lord. m Zac.12.10.

5. Comfort in distresse. For whereas the children of God are subiect to manifold grieuances, partly in regard of inward conflicts with sinne, and the terror of their owne conscience, partly in respect of outward annoyances, the Spirit of God is giuen vnto them, to relieue them, to minister comfort vnto them, to vphold them, to make them able with cheerfulnesse to hold out in the midst of the greatest extremities whatsoeuer. For this cause the Spirit is called the [n] *Comforter*, and [o] *Oyle of gladnesse*, because he doth refresh and cheere the poore distressed soules of Gods children. n Ioh.15.26. o Psal.45.7.

6. Strength

6. Strength. There are many things which the profession of Christianity requireth at the hands of a Christian, which a Christian of himselfe is not able to performe: as for example, when a man seeth the hideousnesse of sinne, yet in the midst of his sight to lift vp the hand of his faith, and to lay hold vpon the mercy of God in Christ Iesu: when a man is tempted to sinne, to resist the temptation; in persecution to endure; in penury to trust vpon Gods providence: these and such like are beyond the reach of mans power: yet the Spirit of God maketh
p Phil 4.13. Gods children able to effect them: *I am able to doe all things* (saith the Apostle) *through the helpe of Christ which strengtheneth me*: and the Spirit for this cause is
q Isa.11.12. termed q *the spirit of Christ*.

These are the graces of the Spirit peculiar to the elect, and signified by water in this place: briefly thus: 1. The gift of regeneration to become Gods child. 2. The gift of faith to beleeue Gods promises. 3. The gift of obedience to doe Gods will. 4. The gift of prayer to seeke Gods presence. 5. The gift of comfort, to endure Gods tryals. 6. The gift of strength to holde out and continue Gods seruant.

How these things sauour with you I know not, how sweet they ought to bee
r Isa.53.2. vnto you, I know well. It is said of Christ, that to the eyes of the world r, he had *neither forme nor beauty*, there seemed to bee nothing in him, why men should de-
s Ioh.1.14. sire him, yet all the children of God s *saw his glory, as the glory of the only begotten Sonne of God, full of grace and truth*. So though these things happely doe no
t Rom.8.5. whit affect those t *which are after the flesh*, but doe seeme euen vile in their eyes; yet they whose hearts God hath touched, to them they seeme exceeding precious, and I doubt not but they say in their hearts, as *Mephibosheth* said to *Dauid* after his returne from the battell, when *Dauid* bad him and *Zeba* diuide the goods betwixt them, nay (saith hee) to testifie his ioy for the Kings victory,) u *Let him take all, seeing my Lord the King is come home in peace*: so I say, all that feare God, say in the truth of their soules, comparing the base things of the world with these graces, *Take all for me Who will, so that my barren soule may be replenished with these sweet graces of Gods Spirit*. Well, hoping the best (as in charity it becommeth me) of you all, and that as you doe prize these graces, this water of life, as it doth deserue, so you will be glad to know the meanes of obtaining them, I come now to the next point: Which is, that Christ hath both power and will to bestow them. He saith here, he will giue them, it is meet therefore that we doe enquire into his ability, whether it be in his power to make good that which he promiseth in this place.

Christ is able and willing to giue this water.

Touching his power the Scripture is a plentifull witnesse. *With thee* (saith *Dauid*) *is the* x *well of life*. Hee is the x *fountaine opened in the house of Dauid for sinne and for vncleannesse*. *It hath pleased the Father, that* y *in him all fulnesse shall dwell: In him are hid all the treasures of wisedome and knowledge* z: and it is ordained, that a *of his fulnesse*, we should receiue grace for grace. What better witnesse would we
x Psal.36.9.
x Zach.13.1.
y Col.1.19.
z Col.2.3.
a Ioh.1.16.
b Mat.11.28. of his power? His will is no lesse then his power, b *Come vnto mee all yee that are wearie, &c.* He hath made an open Proclamation, he *stood and cryed, saying*, c *If any man thirst, let him come to me and drinke*: and hee hath renued his offer, d *Let him that is a thirst come, and let whosoeuer will, take of the water of life freely*: nay e *without siluer, and without money*. What reason haue wee (I pray you) but vpon his word to beleeue him?
c Ioh.7.37.
d Reu.22.17.
e Isa.55.1.

The Vse.

Well then, what followeth vpon this? We that are Ministers of the Gospell, are appointed by him that hath sent vs, to doe as *Iohn Baptist*, to point with the
f Ioh.1.36. finger, and to say to you, f *Behold the Lambe of God*: see the man that hath the treasures of all grace, runne ye to him, that as was prophecied of olde, you may
g Isa.12.3. *with ioy draw waters out of the* g *welles of saluation*. Take heed you forsake not
h Ier.2.13. him who is the h *fountaine of liuing waters, to digge you pits, euen broken pits which can hold no water*. Get you to Christ, seeke to him, if you wish to bee relieued.

This

This is the end of our preaching, this is the drift of all our Sermons. You will say vnto me, (perhaps) this is a needlesse exhortation: you talke of going to Christ, but where is he? If he were preaching in our Churches, and working miracles in our streets, you should see how we would flocke about him, how much we would make of him, and how we would runne to him. Here be good words, I pray God the performance be according. Hearken therefore in the feare of God: I say to thee as *Paul* spake in a case not much vnlike, [i] *Say not in thine heart, who shall ascend into heaven? that is, to bring Christ from above: or who shall descend into the deepe? that is, to bring Christ againe from the dead.* There is no such difficulty in the matter: for behold he is neere thee, [k] *He standeth in the top of the high places,* (saith *Salomon.*) *Iohn* saw him in [l] *the midst of the golden candlesticks.* Hee is in the middle of his Church, he dwelleth in the congregation of the faithfull: [m] *where two or three are gathered together in his name, there is he.* It is no such hard matter to finde Christ, [n] *watch daily at the gates* of the Lords house, *and giue attendance at the postes of his doores,* there thou shalt finde him. When *Ioseph* and *Marie* hauing beene lately at Ierusalem, had (as it were) lost him, [o] they went backe to the temple, and there they found him. Goe thou and doe likewise: seeke him in his word, there thou shalt haue him: *We* (saith the Apostle, speaking of himselfe, and of his fellow Ministers) [p] *stand among you in Christs stead, and God doth beseech you through vs.* Thou wilt say vnto mee, yet againe it may be, thou art little the neerer: thou wilt yeeld that Christ is the Well of life, and that the congregation is the place where to finde him, but thou wilt adde withall, as this woman did in scorne to Christ, *the Well is deepe, and thou hast nothing to draw with.* Marke therefore (I pray thee) the next point, namely, the meanes how Christ bestoweth these graces.

Where Christ is to be found.
i Rom. 10. 6. 7.
k Prou. 8. 2.
l Reu. 1. 13.
m Matth. 18. 20
n Prou. 8. 33.
o Luk. 2. 45, 46.
p 2. Cor. 5. 20.

There are three pipes or conduits, (as I may so call them) by which Christ Iesus the Fountaine of life conueyeth the graces of his Spirit into the hearts of his children. First, the preaching of the word; secondly, the Sacraments; thirdly, prayer.

How Christ bestowes this water.

If then thou wouldest drinke of this Well of liuing Water, I doe especially commend to thy godly care the publike ministery of the word, not shutting out the other two, but chiefly vrging this, because I know that if thou bee a careful and conscionable hearer, the exercises of prayer and communicating cannot but bee delightfull vnto thee. Obserue this I pray thee, if thy heart bee affected with these spirituall graces issuing out of the Fountaine of grace, get thee to the word of grace, I meane, (to vse *Pauls* words, and to cut off ambiguity) [q] *the word of faith which we preach:* open thy eares, that it may runne downe to the refreshing of thy heart. If thou hast by the goodnesse of God, a cisterne of thy owne, and a skilfull drawer, that is (as *Elihu* speaketh) [r] *an interpreter,* who knoweth how to *giue* thee thy [s] *portion* of water in *season,* then I say to thee as *Salomon* doth [t]; *Drinke of the riuers out of the middest of thine owne well:* but if thou dwellest (as *Dauid* saith) in a *barren and dry land where no water is,* or hast cause to say as the citizens of *Iericho* did to *Elisha* [u]: *The situation* of thy dwelling is *pleasant, but the water is naught,* why should I for any by-respects betray the soule, and not tell thee that which I know to be the truth? what shouldest thou doe in such a case but seeke it where it is, and labour elsewhere to supply thine owne necessity? This is the meanes of Gods appointing, this is the ordinary conduit of Christian. The seeming wisemen of this world, hearing this course commended to them, as it were a liuing streame flowing frō the Well of life Christ Iesus, thinke it incredible, and imagine it to be a base meanes to beget grace in a mans heart. I will tell you to whome they are very like in this case: to *Naaman* the *Syrian,* who trauelling to the Prophet *Elisha* to bee cleansed by him of his leprosie. When hee had word sent him, to wash himselfe in *Iordan* seuen times, hee was by and by in a rage, hee looked for some greater matter. *Behold* (saith he)

The Vse.

q Rom. 10. 8.
r Iob 33. 23.
s Luk. 12. 42.
t Prou. 5. 15.
u 2. Kin. 2. 19.

hee) *I thought with my ſelfe, hee will ſurely come out and ſtand, and call on the name of the Lord his God, and put his hand in the place, &c.* This is a ieſt, (thought he) am I come ſo farre to waſh my ſelfe in Iordan, as though there were not as good waters of *Damaſcus*? Euen ſo, many thinke ſcorne of this, as of too meane a meanes, and imagine it to bee but an idle thing, by hearing to bee ſaued. But to all ſo minded, I ſay as the ſeruants of the ſame *Naaman* ſaid to him; *Father* (ſaid they) *if the Prophets had commanded thee a great thing, wouldeſt thou not haue done it? How much rather then, when he ſaith to thee, Waſh and be cleane?* So ſay I, If the Lord had impoſed ſome great thing vpon vs, of more charge, and of more difficultie, ought wee not to haue done it? How much more now, when hee ſaith vnto vs, Heare and bee ſaued. The weaker meanes, the greater is his glorie; the eaſier it is, the more is our ſhame, and the deeper will our condemnation bee if wee deſpiſe it. To conclude this point then: The water of life which is originally in Chriſt, is deriued to vs by preaching: Learne thou then to come by the ſtreames of Preaching to the fountaine of grace, the Lord Ieſus. And though (it may bee) thou haue depended vpon it many yeeres, as long as [x] the lame man lay by the poole of Bethesda, and haſt not yet gained that full comfort which thou diddeſt expect, yet aſſure thy ſelfe that the good houre is coming, in which thou ſhalt finde reſt and peace vnto thy ſoule. So much for this point.

2. King. 5.

2. Ioh. 5.5.

To whom Chriſt doth giue it.

The next followeth: *viz.* the parties to whom Chriſt will giue this water. It is not expreſſed, but yet it is implyed: For marke: *He that drinkes of this water, ſhall neuer thirſt againe*, ſaith Chriſt: therefore before he receiued it hee thirſted for it; So that it is plaine by the Text, that they to whom Chriſt will giue this water of life, are thoſe which thirſt after it, which long for it, which feele the want of it: and thereto agreeth the Scripture in many places: *Ho* (ſaith the Prophet) *come ye to the waters*: but who? *Euery one that thirſteth.* [b] *Bleſſed are they which thirſt for righteouſneſſe. If any man thirſt,* [c] *let him come to me and drinke. I will giue to him that is a thirſt of the well of the water of life freely*: And; [e] *Let him that is a thirſt come.* If there be no thirſting, there ſhall be no refreſhing; if no longing, no enioying: God will giue his graces, where they ſhall be eſteemed, and eſteemed they cannot be, till the want thereof be knowne, and he which feeles the want of them cannot chuſe but vnfainedly deſire them.

Doct.

a Iſa. 55.1.
b Math. 5.6.
c Ioh. 7.37.
e Reu. 22. 18.

The vſe of this is very expedient. It teacheth vs how and in what manner we muſt be prepared to the receiuing of the graces of Gods Spirit: vntill our ſoules doe euen thirſt after Chriſt, as [f] *The Hart after the riuers of waters*, ſo that we ſeeme to our ſelues the happieſt men aliue if wee might haue but one droppe of Chriſts blood to refreſh vs, vntill (I ſay) it be thus with vs; Chriſt can neuer be ours, hee will neuer dwell in that ſoule that hath not euen panted after him, and cryed out in the anguiſh thereof as *Hezekiah* did, [g] *O Lord it hath affliſted me, comfort mee.* And therefore it is no meruaile though there bee euery where ſo many emptie ſoules, becauſe there be ſo few thirſting ſoules; no wonder though ſo many are without grace, ſeeing there be ſo few that long after grace. True it is, that by nature our ſelues are deſtitute of all goodneſſe, neither is there ſo much as a ſhadow of grace within vs: but yet all feele not this, among other graces which wee want, this is not the leaſt, that wee doe not feele the want of grace. Wee are (the greateſt part of vs) like thoſe *Laodiceans* ſpoken of in the third chapter of the Reuelation; wee ſay wee are *rich, and haue need of nothing, and know not that we are wretched and miſerable, and blinde, and naked.* This our ſuppoſed fulneſſe breedes in vs a loathing of Gods graces; they ſeeme vile vs, when they are liberally offered not worth the entertaining. So that (as I thinketh) I may not vnfitly compare the ſtate of Gods heauenly graces, in reſpect of the colde entertainment that they haue with the moſt, vnto the ſute of a poore man, which hath liberty to goe through the Church to gather euery

The Vſe.

f Pſal. 42.1.

g Iſa. 38.14.

man

ſtians deuotion for his reliefe: Hee commeth to one, and he maketh wife not to heare; to another, and he biddeth him come againe another time; to a third, and he ſaith he hath no money about him; to a fourth, and he would giue if hee had wherewith to exchange: to a fifth, and he ſaith hee is a poore man himſelfe, and hath as much neede to aske as hee: And thus euery vnwilling minde finding an excuſe, hee picketh out but a few poore pence out of a great and populous congregation. So it fareth with the graces of God offered to vs in the ordinarie Miniſtery of the word. They paſſe (as it were) from ſeate to ſeate, from pue to pue; from one end of the Church vnto another, humbly ſuing and forcibly perſwading, to be entertained: But (alas) where is ſuch a generall benummednesſe and frozen deadneſſe, poſſeſſeth the hearts of the greateſt part, that (I know not how) grace, the more kindly it is offered, the leſſe it is eſteemed, and though the water of life doe runne (as it were thorough our ſtreates, yet men will ſcarcely ſtoope to receiue it. I am euen woe to thinke vpon it, how men and women that now thinke all is well inough, and doe i receiue *the grace of God in vaine, and k neglect ſo great ſaluation*, ſhall one day with teares of blood be ſuters for one drop of grace, and yet ſhall not be able obtaine it. Well then, if we would drinke of the water which Chriſt hath to giue vs, let vs labour to thirſt after it: you will ſay vnto me, how ſhall we come to this ſpirituall thirſt? I will ſhew you how. There be two things eſpecially beget thirſt: the one is Labour. I neede not prooue it, yee know it well enough by experience: ſo then a ſpirituall labour will beget a ſpirituall thirſt. But what is this ſpirituall Labour; it is this: a trauelling vnder the waight and burthen of a mans owne ſins: If thou canſt once ſay with *Dauid*, l *My ſinnes are like a ſore burden* too heauy for mee to beare, thou wilt quickly thirſt after the righteouſneſſe of Chriſt Ieſus. Another occaſion of thirſt is ſalt, you know that by experience alſo. Now marke what Chriſt ſaith, he calleth the Apoſtles and their ſucceſſors, that in reſpect of their Miniſtery, m *they are the ſalt of the Earth*. Salt hath a kinde of byting nature, ſo hath the word well applyed, it is ſharpe and eager, and hee who is well exerciſed vnder it, and well ſchooled by the vrging of the law vpon his conſcience, hee will ſoone thirſt after the ſaluation offered in Chriſt Ieſus. The Goſpell will bee glad tidings to him, and n *as cold waters to a wearie ſoule*. Take this courſe which I haue preſcribed thee, learne to feele the waight of ſinne, frequent the powerfull miniſtery of the word, and thou ſhalt ſoone thirſt for the water of life.

i 2. Cor. 6.1.
k Heb. 2 3.
How to bee brought to thirſt for Chriſt.
l Pſal. 38.4.
m Matth. 5.13.
n Prou. 25.25

The next point is the benefite of enioying this water. *Hee that drinketh of it ſhall neuer be more a thirſt.* And the reaſon is, becauſe the *water ſhall bee in him, a well of water ſpringing vp into euerlaſting life.* This is warily to be vnderſtood: for it is not ſo to be taken, as though the children of God beeing once ſeaſoned with grace, were glutted (as it were) and had no more deſire for the encreaſe of grace, for it is cleane otherwiſe; the more grace a man hath, the more he longeth to haue grace to bee euen heaped (if it were poſſible) vpon his ſoule. But the meaning is this; that whereas this outward element of water, which we daily vſe, is ſoone waſted and turned to nothing, and a man that hath vſed it, is within a while as new to ſeeke, as if he neuer had had thereof, this water of life is of another nature; beeing once receiued, it is neuer dryed vp againe, it is like to a liuing ſpring which ſhall perpetually ſtreame, and as it were bubble out vnto eternall life: it is a fountaine that can neuer be drawne dry, an euerlaſting ſtocke that can neuer bee waſted, a ſtore which can neuer bee ſpent, as a lampe fed with oyle of immortality which can neuer bee conſumed. Wee learne an excellent point from hence, and it is this: that the graces, which God once beſtoweth on his children are neuer taken from them: this is Chriſts true meaning: and it is a point eaſily prooued by the Scripture. o *The gifts and calling of God are without repentance*, that is, God neuer altereth his purpoſe touching the bringing of any

Doctrine.
o Rom. 11.29

man into the state of grace. p *Whom he loueth, he loueth to the end: for a moment, I hid my face from thee for a little season, but with euerlasting loue I had compassion on thee, saith the Lord thy redeemer.* q *I haue loued thee with an euerlasting loue.* r *I am perswaded* (saith Paul) *that he that hath begun this worke in you will perfourme it.* It is a generall rule; where God beginneth a good worke of grace, hee goeth on alwaies to finish it. *I giue vnto my sheepe eternall life, and they shall neuer perish, neither shall any plucke them out of my hand* *. There is no point plainer in the Scripture; Christ doth not bring vs into a good course, and then leaue vs to our selues, but he guides vs in it by his grace vnto the end; and therefore he is called both t *The author, and the finisher of our faith.*

p Ioh 13. 1.
q Isa. 54. 8.
r Ier 31. 3.
s Phil. 1. 6.
* Ioh. 10. 28.
t Heb. 12. 2.

The Vse. The vse is two fold: First, to quicken and stirre vp our desires to make vs labour after these heauenly graces, seeing they are the onely things of perpetuitie. All things else are subiect to vncertaintie, onely u *the foundation of the Lord remaineth sure.* Oh then, chuse the * *better part which shall not bee taken away from vs.* Secondly, this is a point of infinite and vnspeakeable comfort to all Gods children. For consider I pray you, is it not a comfortable thing, when a man with great charge and industry hath gotten a commoditie, to be assured of the continuance, and to be freed from the feare of losing it? What a ioy must it then needs be to a Christian soule, to consider that the Lord hauing begun, in some measure to bee gracious vnto him, will neuer alter his fauour; that grace being once bestowed, shall neuer bee withdrawne; that his soule hauing once beene moystened with the dew of heauen, shall neuer bee wholly dryed vp againe? It is possible I know for the deare childe of God, sometimes to seeme to himselfe and to others, emptie and barren of all goodnesse, and these graces may bee thought for a time, vtterly to bee consumed. So the sappe lyeth hidde in the roote of the tree the whole winter, and maketh no shew; and in a very dry and hotte Sommer, you shall see many springs as it were cleane gone, without any appearance of moisture: yet in Sommer the sap mounteth aloft into all the branches of the tree, and in a conuenient season, the veines of the earth are opened, and the dryed spring returneth to his former streaming: so, though the children of God may seeme sometimes vtterly to bee fallen backe to their former hardnesse, yet (as Saint *Iohn* saith) x there is a certaine seede behinde, there is a hidden moisture which at last breakes out, and sheweth it selfe in the fruits of righteousnesse as before. So then, if thou hast neuer so little grace, (as thou thinkest) though it be but as yet a desire of grace, a longing after faith, a thirsting after righteousnesse, yet make much of it, reioyce in it, thanke God for it, take it as a pledge that the Lord hath some further worke to worke in thee: but sure, that he which hath begun it, will cherish it, yea and that in his time he will also encrease it.

u 2. Tim. 2. 19
* Luk. 10. 42.
x 1. Ioh. 3. 9.

The signes of hauing this water. The last point remaineth, which is the life of all that hath beene said, viz. how may I for my part know that I haue tasted of this water. Hearken a little and I will tell thee: thou shalt know the certaintie of it by these signes. The first is, a cleare sight of thine owne soules estate. In a cleare well, a man may see a penny in the bottome of it: so if a man haue the well of life in his heart, he shall behold in it the full proportion (as it were) of his owne soule. And assure thy selfe of this, that the more full sight thou hast of thine owne imperfections, of thine owne corruptions, of the rebellions of thy heart, of the crookednesse of thy nature, the greater portion thou hast of this grace. The second signe, is the cleannesse of the heart: it is the nature of the water to cleanse and scoure: so is it the propertie of this heauenly water: no sope, no nitre, hath that scouring power that it hath. y *The heart is wicked aboue all things:* fraughted naturally with corruption, ignorance, vnbeliefe, hardnesse, securitie, frowardnesse, vntowardnesse to good seruices. Looke therefore how thy heart is cleansed, thy soule purged from this filthinesse. Thou wilt say to mee (perhaps) the Scripture saith,

y Ier. 17. 9.

[z] *Who can ſay, I haue made my heart cleane:* how ſhall I then thinke to finde a cleane heart? I anſwer, cleane from all blemiſh I know thou ſhalt neuer finde it, yet thou muſt [a] haue a pure heart, for elſe thou ſhalt neuer ſee God. A pure heart, is a heart purged from the bondage of ſinne, a heart [b] *cleanſed from dead workes to ſerue the liuing God:* more plainely, a heart [c] *which deſireth in all things to liue honeſtly.* If thou wouldeſt therefore be ſure of a cleane heart, looke for a cleane converſation, ſuch a converſation as Saint *Paul* ſpeaketh of, [d] *which becommeth the Goſpel,* which adorneth *the doctrine of our Sauiour in all things,* which maketh our enemies and the enemies of our profeſsion [e] *aſhamed when they haue nothing concerning vs to ſpeake euill of.* The water of life doth alwaies bring foorth ſuch fruit: therefore a good man is ſaid to be [f] *as a tree planted by the riuers of water, that will bring forth her fruit in due ſeaſon.* And it is ſaid againe, [g] *that euery thing ſhall liue, whither that liuing riuer,* which floweth out of the Sanctuarie, *commeth.* Try thy ſelfe by this marke, ſee whether this water hath quenched the boyling heate of thine owne inordinate luſts, and hath begotten a new life, euen the life of righteouſneſſe within thee. The third ſigne, is increaſing in grace: water which is but a ſmall ſtreame at the well head, going further waxeth broader and deeper, and parts it ſelfe into many branches: ſo theſe waters that flowed out of the Sanctuarie, were firſt [h] *to the ankles,* then to the *knees,* then to the *loynes,* then *a riuer which could not be paſſed ouer.* If there be a care to increaſe in grace, in knowledge, in feeling, in zeale, in obedience, the well of life is in that ſoule: if there be a reſting ſatisfied, as though all were well, and we had religion inough, that is a dry ſoule, the graces of Gods Spirit are not in it. The fourth ſigne, is a care to doe good to the ſoules of others: we know nothing is more free in vſe then the water. *Dauid* ſaith, [i] *God ſendeth out ſprings into the valleyes, to giue drinke to all the beaſts of the field.* And Chriſt ſaith, [k] that *out of his belly,* which drinketh of this water, *ſhall flow riuers of water of life,* by which many ſhall be comforted. Haſt thou a deſire and a care to be helpefull to other mens ſoules? it is a ſigne, thy ſoule is watered, and ſhall be more bedewed: for [l] *he that watereth ſhall haue raine:* haſt thou no ſuch care, no diſpoſition to be a meanes of ſaluation vnto others? thou haſt a barren heart, and a graceleſſe ſpirit. Theſe bee plaine and familiar markes, and they be ſuch as will not deceiue vs. The daily vſe of water, may daily minde vs of them, let vs daily try our ſelues how it fareth with vs in theſe things. If wee bee trauelling by the way, and it be told vs, that by ſuch a tree, or gate, or village, wee ſhall know our ſelues to be in the right courſe, we will carefully remember it, and heedfully obſerue it as we iourney. If we ſee the markes we will be glad, if we ſee them not, wee will bee afraid we are out, and returne to make enquirie. Let vs doe ſo in this caſe, by theſe tokens wee ſhall vnderſtand how it goeth with our ſoules, and in which way we are trauelling: let vs labour to remember them, let vs marke daily whether in our courſe and carriage we can finde them. If we doe, let vs bleſſe the name of God, and hold on our courſe with cheerefulneſſe; if wee doe not, let vs be [m] *iealous ouer our ſelues with a godly iealouſie,* let vs know it is not well with vs, let vs ſpeedily enter into a new courſe, for feare of going on in the *broad way* which leadeth to deſtruction. And thus an end of this Text.

[z] 2 Prou. 20. 9.
[a] Mat. 5. 8.
[b] Heb. 9. 14.
[c] Heb. 13. 18.
[d] Phil. 1. 27.
[e] Tit. 2. 10. 8.
[f] Pſal. 1. 3.
[g] Ezek. 47. 9.
[h] Ezek. 47. 3, 4, 5.
[i] Pſa. 104. 10, 11.
[k] Ioh. 7. 38.
[l] Prou. 11. 25.
[m] 2 Cor. 11. 2
[n] Mat. 7. 13.

Dauids longing, and Dauids loue.

PSAL. 119. 174.

I haue longed for thy ſaluation, O Lord; and thy Law is my delight.

IT is truly ſaid, that this 119. Pſalme is the liuely repreſentation of a regenerate man: in regard that it ſo fully, and ſo effectually maketh knowne what ought to be the meditations of his ſoule, the thoughts and affections of his heart, the courſes and exerciſes of his life. So that the liker, by viewing the inward parts, a man ſhall finde himſelfe to bee, to *Dauid* in this Pſalme: the more hee may aſſure himſelfe, that he is a new creature; and the further hee ſhall perceiue himſelfe to come ſhort of this patterne, the farther he is to thinke that hee is from newneſſe of life. Of this worthy Pſalme (the true image of a renewed ſoule) I haue choſen one almoſt of the loweſt, but not of the baſeſt branches to treate of vnto you: which, as for the generall meaning thereof, it is agreeing to the reſt of the holy and heauenly matter of the Pſalme, ſo in particular, it is an expreſſe witneſſe vnto vs of two things: firſt, *Dauids* longing: ſecondly, *Dauids* loue. His longing was for ſaluation, *O Lord I haue longed for thy ſaluation*: his loue was the law, *And thy law is my delight*. Of theſe two in order.

The diuiſion.

The firſt part.

In the former we are briefely to examine two things: firſt what is ſaluation; ſecondly, what it is to long for ſaluation. By ſaluation is meant heere no other thing, but that which in the Scripture is ſometime called [a] *life eternall*, ſometimes *the* [b] *kingdome of heauen*, ſometimes [c] *the glory which ſhall bee ſhewed* hereafter, ſometimes [d] *the goodneſſe of the Lord in the land of the liuing*, ſometimes [e] *the price of the high calling of God in Chriſt Ieſus*, ſometimes [f] *an inheritance immortall and vndefiled, which fadeth not*; in a word, [g] thoſe vnſpeakable, and not to be conceiued bleſſings, *which God hath prepared for thoſe that loue him*. This was (as wee ſay) the obiect, the marke of *Dauids* longing. This ſaluation hee calleth the Lords (*thy ſaluation*) becauſe as for vs, it is neither an inheritance which wee are borne vnto, nor a purchaſe which by any deſert wee can compaſſe. ſo it is the Lords euery way: it is he which hath [h] firſt *prepared it*: it is he which hath freely diſpoſed it according to the [i] *Good pleaſure* of his owne will: it is he which [k] *reſerueth it in heauen, for* thoſe, who are [l] *reſerued vnto Ieſus Chriſt*. Now what it is to long, wee doe all well enough conceiue, either by experience in our ſelues, or by obſeruation in others, wee know it to bee the ſtretching of the deſire vnto the higheſt ſtraine; it affecteth the heart in that meaſure, that all delaies are euen a very killing to the ſoule, neither can there bee any contentment or true ſatisfaction, but onely in the fruition of that which is longed for. *Dauid* himſelfe deſcribeth this affection of his by very paſſionate and effectuall termes, [m] *My ſoule thirſteth for God, as the Hart brayeth for the riuers of water*, [n] *My ſoule fainteth for the courts of the Lord*. [o] *My heart breaketh for the deſire it hath: I opened my mouth and panted*. Hee was as one who needs to gape for a new ſupply of breath, ſuch was the heate and eagerneſſe of his purſuit. Theſe things ſhew, that *Dauids* longing was no ſlight deſire, ariſing in ſome paſſion, which kinde of deſire

a Mat. 19. 29.
b Math. 5. 3.
c Rom. 8. 18.
d Pſal. 27. 13.
e Phil. 3. 14.
f 1. Pet. 1. 4
g 1. Cor. 2. 9.
h 1 Cor. 2. 9.
i Mat. 11. 26.
k 1. Pet. 1. 4.
l Iud. 1.
m Pſal. 42. 1.
n Pſal 84. 2.
o Pſa 119. 20.
p Verſe 131.

ſire many times, is as ſoone quenched as kindled; but it was an ardent affection, ſpringing from a deepe apprehenſion of the good of the thing deſired, and being in a manner impatient of delaies, till the thing it ſelfe were enioyed. Adde hereto, that whereas there are in ſaluation two things, the one the poſſeſſion of it in heauen, which Saint *Peter* called, [p] *the end of our faith*, the other the aſſurance of it here on earth, which Saint *Paul* termeth, [r] *the firſt fruits of the ſpirit*, *Dauids* longing was entended vnto both: for (to vſe *Pauls* phraſe) hee did euen [ſ] *ſigh* in himſelfe, *deſiring to be clothed with that houſe which is from heauen*, and hee longeth alſo for [t] *the earneſt of the ſpirit*, to be a pledge to his ſoule of the future inheritance. Thus I haue briefly and truely opened vnto you the true ſenſe of *Dauids longing*, the firſt part of my text. Let vs now come to ſee what this is to vs, that *Dauids* deſire was ſo feruent for ſaluation.

q 1. Pet. 1. 9.
r Rom. 8. 23.
ſ 2. Cor. 5. 2.
t Eph. 1. 13. 14.

It doth teach vs thus much, and this is the point which I will inſiſt vpon: *viz.* That in the hearts of all that ſhall bee ſaued, there is a vehement deſire, and an vnfained longing to bee ſaued. I pray marke well this point, and bee not readie to thinke it a ſlight obſeruation, till you haue heard it well prooued and well preſſed. Firſt of al, touching the ſenſe thereof, it muſt be vnderſtood with this caution & limitation, namely that I doe not extend it to ſuch infants and little ones, which doe belong vnto the election of grace, but onely to ſuch as are of yeares of diſcretion, which are of power & ability to conceiue & vnderſtand, and are come to haue the vſe of theſe naturall powers of deſiring and longing which are in all. For as touching the reſt as God hath his part in many ſuch ([u] *for of ſuch is the kingdome of God*) ſo his manner of drawing them into the ſtate of grace, and of their apprehending it, is knowne only to himſelfe. This is the meaning of the Doctrine. Now for proofe of it this one example of *Dauid* is a ſufficient ground: for ſeeing all Gods children are guided by one ſpirit, and like the children of one family, ſprung of one father, and bred vp after one faſhion, are of one diſpoſition in reſpect of ſpirituall things, it muſt needs follow that the longing after ſaluation which was in *Dauid*, is (though not haply in the ſame meaſure, yet for the geneall nature thereof) in all that ſhall bee ſaued, and they are able in the witneſſe of a good conſcience to ſay as he did here, *O Lord I haue longed for thy ſaluation*. Yet, leſt ignorance in the courſe of holy Scripture, ſhould make vs to beholde *Dauid* in this moode, like a Pellicane in the wilderneſſe, ſuppoſing him to be alone herein, and ſo we ſhould become negligent to frame our ſelues to ſo good a patterne, let vs ſee whether the like affection be not to be found in others of Gods Saints. Beginne firſt with *Abraham* the father of the faithfull, without likeneſſe to whoſe faith there can be no ſaluation: what ſaith Chriſt of him? * *Your father Abraham reioyced to ſee my day, and he ſaw it and was glad*. We know what our Sauiour meaneth by (*his Day*) to witte his comming in the fleſh for the redemption of mankind. This day of Chriſt, *Abraham* [x] *ſaw afar off*, and as he reioyced to be aſſured of it, ſo we may reſolue, that it was the principall deſire of his ſoule, to be intereſſed into the ſaluation which was procured by it in due time. The more *Abraham* reioyced in it, the more he longed for it, and with the greater deſire he expected it, with the greater gladneſſe of ſpirit he entertained it. Come downe a little lower from him, to *Iacob*: that one voice of his vttered by him in great vehemencie vpon his death-bed, while hee was telling the future eſtate of his progenie, ſhall witneſſe the diſpoſition of his heart in this caſe: [y] *O Lord I haue waited for thy ſaluation*. Hee ſaw by the ſpirit of prophecie many troubles and miſeries like to come vpon his children, therefore as a man weaned from outward things by this meanes, and taught to relie onely vpon the Lord hee cryeth out, *O Lord I haue waited for thy ſaluation*. Was it not the longing after Chriſt, which made [z] *Moſes to eſteeme the rebuke of Chriſt greater riches then the treaſures of Ægypt*? was not *Hezekiah* his heart full of longing, and was hee not euen readie to faint in his deſires after the mercie of God, when

The doct.

u Matth. 19. 14.
* Ioh. 8. 56.
x Heb. 11. 13.
y Gen. 49. 19.
z Heb. 11. 26.

a Isay 38. 14. he cryed out in the anguish of his soule, [a] *O Lord it hath oppressed mee, Comfort me?* Was not *Iobs* desire earnest, when feeling himselfe to be euen ouercome of
b Iob 10. 20. sorrow, he brast out into these words, [b] *Let the Lord cease and leaue off from mee, that I may take a little comfort?* In a word, let our Sauiours testimony bee sufficient for the longing of all the Prophets and righteous men that liued in those el-
c Mat. 13. 17. der times, [c] *I say vnto you that many Prophets and righteous men haue desired to see those things which you see, &c.* If we consider the times of Christs visible being on earth, and after, wee shall see the Spirit of God like himselfe, and bringing forth the same fruits, in others of Gods children. Olde *Simeon* a holy man, here is his
d Luk. 2. 25. style, [d] *He waited for the consolation of Israel*, and he desired life but onely to satis-
e Luk. 23. 51. fie this longing. *Ioseph* an honourable counseller, yet here was his glorie, [e] *He waited* (or longed) *for the kingdome of God.* *Paul* may stand insteede of many examples: what (thinke we) did he long for, when he vttered those words, [f] *O wretched man that I am, Who shall deliuer mee from this body of death?* adde to this, his
g Rom. 8. 23. [g] *sighing in himselfe*, his [h] *desiring to bee with Christ.* The Iewes that heard *Peter*
h Phil. 1. 23. preach and were pricked by his stinging Sermon, called to them, [i] *Men and brethren what shall we doe?* was not there longing? The poore perplexed Iaylor
i Act. 2. 37. which came to *Paul* and *Silas* with a crie, *Sirs* [k] *what must I doe to be saued?* was
k Act. 16. 30. not his desire feruent? I might bring in a cloud of witnesses, but these may suffice to shew the generall disposition and affection of all Gods children; All their soules be hungry soules, all their hearts bee longing hearts, the maine thing affected by them is saluation. If you will haue a reason for it, it is no hard matter to yeeld a very sufficient one. There are three things required of a Christian: First, By a feeling of sinne to seeke Christ. Secondly, By a holy faith to finde Christ. Thirdly, By newnesse of life to dwell with Christ. The first of these three, is the same longing for saluation which I intreat of: and therefore, as in a ladder there is no comming to the vpper steppe, but by the nethermost, so there is no dwelling with Christ which is the height of happinesse in this life, but by finding him; found hee cannot bee but by seeking; to seeke him and to long for him are all one: no man seekes him but he which longs for him, and no man longs for him, but he will care to seeke him. Taking this point therefore for granted, because I see no reason why it should be denied, I will apply my selfe to the applying of it.

The Vse. I pray you in the feare of God obserue it. There is nothing which concerneth a Christian more, if either we respect the strait charge giuen for it, or the great comfort rising out of it, then to seeke to assure his soule that hee is in the number of those that shall bee saued. What true comfort can a man take in any thing, who is vnresolued in a matter of this consequence? hee may haue a kinde of slight and deceitfull gladnesse, but (as *Iob* saith of the ioy of hypo-
l Iob 20. 5. crites) [l] *It is but for a moment*, and [m] *when hee dyeth, his hope perisheth*, and [n] *his*
m Prou. 11. 7. *candle shall bee put out with him.* Well then, it beeing a matter of that be-
n Iob 18. 6. hoofe to euery man, to make his future estate sure vnto his soule, know this of a truth, (I speake it not as desiring to deceiue, but as labouring to resolue) that there is no more certaine course then this, to try thy selfe and to examine thy selfe by this worthy patterne, compounded of so many worthy examples: assure thy selfe the liker thou art to them in this Affection, the neerer art thou to life and happinesse; and the lesse thou art transformed into this Image, the more of the corrupted old man abideth in thee: and if thou hold on so, when the day commeth in which eternall life shall bee shared out vnto those for whom it is prepared, Christ shall dismisse thee with that com-
o Act. 8. 21. fortlesse speech which was sometime vsed to *Simon Magus*, [o] *Thou hast no part nor fellowshippe in this businesse.* Let it not bee grieuous vnto thee, that I aske thee a few Questions, and bee thou perswaded, that it is a matter that behoooueth thee much, well to answer them: What is the principall degree of thy

soule?

ſoule? What is the thing that thou moſt affecteſt? What is that which thou doeſt truely thinke thy ſelfe moſt happy if thou mighteſt once obtaine? What is it which hath moſt exerciſed thy thoughts, and for the procuring whereof thou haſt beene moſt penſiue? What is it, the diſcourſes and the diſcoueries whereof haue beene with the greateſt appetite receiued by thee? What is it, for the thinking whereon, thy ſoule hath euen languiſhed within thee? Speake the truth in the preſence of God, who cannot be deluded: Is it the ſaluation of thy ſoule? Is it to be aſſured in thy ſoule the forgiueneſſe of thy ſinnes? Is the fauour of God in Chriſt Ieſus? Is it that the Hand-writing which was againſt thee is cancelled, and that there is peace in heauen for thee, and a place prouided in that Kingdome which cannot be ſhaken? Is it, that when this earthly houſe of this Tabernacle ſhall bee deſtroyed, thou mayſt bee receiued into euerlaſting habitations? How ſayſt thou? Are theſe things ſtrangers to thy thoughts, or doe they take a chiefe roome in thy affections? Are they deeply apprehended, or are they but ſlightly and curſorily entertained? Are thy meditations touching theſe, ſetled, and ſuch as holde thee long, or are they but like flying motions, which are as ſoone vaniſhed as perceiued? Though thy tongue, if thou ſhouldeſt not ſpeake for thy ſelfe happely would diſſemble, yet I am ſure that if thou talke earneſtly with thy conſcience, that will not flatter thee. Howſoeuer it bee, this I muſt tell thee, that ſuch as thy deſires are herein, ſuch is thy eſtate: doeſt thou long with *Dauid?* thou ſhalt be ſaued with *Dauid.* Is ſaluation (if thou wilt ſpeake the truth) leaſt in thy longing? Then ſtand foorth and heare thy iudgement; thou ſhalt be called the leaſt in the kingdome of God. The longing ſoule ſhall be filled, the careleſſe and full gorged ſpirits ſhall be ſent empty away. This is the true vſe of this doctrine.

Howbeit this be the generall rule of this point, yet becauſe [p] *the heart of man is deceitfull aboue all things*, and there is a [q] *ſpirituall Guile* which cleaueth cloſe vnto vs, ſo that thou mayſt both make mee beleeue by proteſtations, and thy ſelfe thinke by idle perſwaſions, that thou truely longeſt for ſaluation, when there is no ſuch matter, therefore I pray thee to pardon my feare, and ſuffer mee to bee ielous ouer thee with a godly iealouſie, and tell to thee, which art ſo ready vpon the firſt hearing of this point, to anſwer for thy ſelfe, to tell thee I ſay, that I doe much doubt, it is not ſo well with thee as thou doeſt ſuppoſe. If thou askeſt a reaſon of me, why I ſhould be ſo hard of beleefe, as not to credit thee, when thou ſayeſt and proteſteſt, that thou longeſt for ſaluation: I anſwer thee, that I am ſuſpicious, that the ground of true longing is altogether wanting in thee. I will tell thee what that is, and ſo leaue thee to thine owne iudge. It is this, a liuely feeling of thine owne wretchedneſſe and miſery through ſinne. This is the thing which will make a man long to be ſaued, which will make the meſſage of the Goſpell to be glad tidings: the feeling of ſinne cannot chuſe but bring forth a deſire to haue the pardon of ſinne. And indeed, in reaſon it muſt needs be ſo. For as a man which hath offended the law, and is appointed to death, (ordinarily, except hee be a man deſperate) would rather haue a pardon, then any thing in the world beſides, becauſe without it, hee knowes hee can haue ioy in nothing: ſo hee which hath offended God, and findeth himſelfe in the rigour of Gods iuſtice, to be the childe of death, cannot chuſe but more highly praiſe the fauour of God in the remiſsion of his ſinnes, then all the treaſures and riches vnder heauen. When men are ſecure, and without feeling of ſinne, though the grace of God in Chriſt be neuer ſo plentifully offered vnto them, yet they eſteeme it not, it ſeemeth to them as a baſe thing, they regard it not, but if once a man feele the ſting of ſinne, then hee would giue the world for one little drop of Gods mercy. The prodigall ſonne when hee liued at home with his father, and had meate and drinke enough, and knew no want, then he was weary of his abundance, and would needs

p Ier. 17. 9.
q Pſal. 32. 2.

aduenture further to try a better fortune: but when hee had felt the ſmart of hunger, hee would haue beene in the ſtate of one of his fathers hired ſeruants,
r Luk.15.19. [r] *Make me as one of thy hired ſeruants. Dauid* being well humbled, would take it in
ſ Pſal 84.10. good worth to be a [ſ] *doore-keeper in the houſe of the Lord:* and the poore Canaanitiſh woman, when our Sauiour had well ſchooled her, was content euen with
t Mat 15.27. [t] *Crums of mercy.* [u] *The perſon that is full, deſpiſeth an hony combe,* (ſaith *Salomon*)
u Pro.27.7. *but vnto the hungry ſoule euery bitter thing is ſweet.* Though a man haue formerly
* Pſal. 50.17. beene obſtinate and ſtubborne, and * *hating to be reformed,* hauing [x] *annucke as an*
x Iſa.48.4. *iron ſinew, and a brow as braſſe,* yet if hee be once brought to ſee himſelfe as it were at the brinke, and hell gaping to receiue him, and the eternall weight of Gods diſpleaſure, ready to ceaze vpon him, then you ſhall finde him tractable, mourning like *Ephraim, 1O Lord conuert me, and I ſhall be conuerted,* yeelding meekely
y Ier.31.18. with *Paul,* [z] *Lord what wilt thou that I doe?* Running to the Miniſter like the peo-
z Act.9.6. ple to *Samuel,* [a] *O pray to the Lord that I die not.* And they which now count eue-
a 1 Sa. 12.19. ry Sermon to be the *burden of the Lord,* and are ready to ſay to *the Seers, See not,* and to Prophets, *Propheſie not vnto vs,* would then runne about vs and hang vpon vs as they did of olde vpon *Moſes,* when they ſaw the glory of Gods maieſty,
b Exod.20.19 *Talke* [b] *thou with vs and we will heare;* they would importune vs, and call vpon vs,
c Act 13.15. as the Rulers of the Synagogue did vpon *Paul* and *Barnabas,* [c] that if we haue any *word of exhortation, we would ſay on.* Theſe would be the fruits of this feeling, and all ſhewes of longing are but ſhewes which fetch not their firſt beginning from this deep apprehenſion of the woefull and diſtreſſed eſtate of a mans owne ſoule. So then, now thou ſeeſt, there is ſome cauſe that I ſhould be ſuſpicious of thy pretended longing. For if when I looke into thee, if when I conferre with thee, if when I obſerue thy courſe, I ſee thee to bee ſuch an one as the greateſt part, a
d Zeph. 1.12. man [d] *Frozen in the dregges,* one that [e] *bleſſeſt thy ſelfe in thy heart,* one *that know-*
e Deut.29.19. *eſt not how thou art poore* [f] *and wretched and miſerable, and blinde, and naked,* one
f Reu.3.17. who ſtandeth in no awe of Gods iuſtice, one whole [g] *fleſh trembleth not for feare of*
g Pſal.119. 120. *God,* neither art afraid of his iudgement, one that yet vnderſtandeſt not what it
h Heb.10.31. is to be a ſinner, and how [h] *fearfull a thing it is to fall into the hands of the liuing God,*
i Mal.3.14. one that [i] *deemeſt it vaine to ſerue God,* and a meere folly to be ſo religious as ſome
k 2 Tim.3.5. would be; in a word, one [k] who contenteſt thy ſelfe with a *ſhew of godlineſſe,* without any power of religion. How ſhould I ſuppoſe it poſſible for thee to long to be ſaued, when thou canſt not tell out of thine owne feeling what it is to need ſaluation? Shall *I* thinke hee longeth to be cured, who though it may be he is ſicke, yet feeleth it not? Shall I imagine hee deſireth to be rich, who though hee be in want, yet perceiueth it not? Reaſon it ſelfe is cleane againſt it. I pray thee therefore learne this leſſon, which though perhaps it may not be learned, yet it will finde thee worke for thy life, though thou ſhouldeſt liue yet many yeeres. All Gods children long vnfainedly for ſaluation, if thou haue not the ſame affection with them, thou canſt not haue the ſame ſaluation with them: thou wilt ſay, I know, if thou be asked, O God forbid, I were a wretch if I did not long
l Num.23.10. to be ſaued: I pray thee be not deceiued: A ſlight wiſh to [l] *die the death of the righteous,* as *Balaam* had, thou mayeſt haue, and yet no longing. It is a matter longer in comming, then thou which feeleſt it not, art yet aware of. Thy heart muſt firſt bee ſoftned, before ſaluation can bee longed for: and I tell thee, it is a hard thing to circumciſe the heart, and to make it bleed, it hath a skinne growne
m Num 20. ouer it, which is not eaſily remooued; therefore pray the Lord [m] which made
n Eze. 11.19. waters flow out of the rocke, to ſmite thy flinty heart, to [n] *take the ſtony heart out*
o Act. 16. 14. *of thy body,* to open thy heart as hee did [o] *Lydias, to put a new ſpirit within thy*
p Reu.3.18. *bowels,* to [p] *annoint thine eyes with eye-ſalue,* that ſo thou mayeſt ſee and feele thine
q Rom. 7.18. owne wretchedneſſe, and mayeſt feelingly acknowledge with *Paul,* that in thy
r Pſal.38.4. [q] *Fleſh there dwelleth no goodneſſe,* with *Dauid,* [r] *that thine iniquities are as a weighty*

burden

burden, too heauy for thee, with *Iacob*, [f] that *thou art leſſe then the leaſt of all Gods mercies*, with *Daniel*, [t] *that open ſhame belongeth to thee*, with [u] *Iob*, that thou canſt not *anſwer one thing of a thouſand*: that ſo thou mayeſt haue, if it be poſsible, but ſuch a glympſe of that woefull ſcore which the Lord hath againſt thee, againſt the day of reckoning, and a taſte of the horrour of hell: then, and neuer till then, wilt thou long to be ſaued; then, and neuer till then, will the mercy of God be ſweet vnto thee: when thou feeleſt the intollerable burthen of a * *wounded ſpirit*, thy ſoule will [x] *thirſt after righteouſneſſe*, and all things will be but [y] *dung* vnto thee, *that thou mayeſt win Chriſt*, the tidings of him will make thy very heart [z] to leape within thee, as the greeting of *Mary* did the babe in the woombe of *Elizabeth*; they will come downe vpon the perplexed ſoule, [a] *like the raine vpon the mowne graſſe, and as the ſhowers that water the earth*. So much for the firſt part, *Dauids longing*.

f Gen. 32.10.
t Dan. 9 7.
u Iob 9.3.
* Pro. 18 14.
x Mat. 5 6.
y Phil. 3 8.
z Luk. 1.41.
a Pſal. 72.6.

Now followeth the ſecond part, *Dauids loue*, *Thy lawe is my delight*. Many words of like effect *Dauid* vſeth in this Pſalme, yet we may not account them any idle repetitions, but rather repute them as teſtimonies of abundance of zeale, the heart of a religious man being like the fire which in the ſtrength therof breaketh foorth into many ſparkles, ſo that alſo, out of the inward abundance, burſteth out into many ſpeeches. Touching the thing it ſelfe, the matter (you ſee) of *Dauids* loue it is the law. By which word hee doth not here vnderſtand that part of Gods reuealed will, which with a reſpect and reference had vnto the Goſpell, is called the Law, the vſe whereof is (as *Paul* teacheth) *to* [b] *cauſe wrath, to* [c] *ſtop euery mouth*, that all may *be culpable before God*; but heere it is taken in a larger ſenſe, for the whole Word of God, and for the entire body of that holy doctrine, which is [d] *giuen by inſpiration of God*; to make vs *perfect vnto all good workes*. This was that which was *Dauids* delight, the ioy of his heart, and gladding of his ſoule, the very quickening and enliuing of his ſpirits. And it is by the way worthy to be obſerued in *Dauid*, that ſtill, looke what affection hee profeſſeth to carrie to God himſelfe, the ſame hee alſo profeſſeth to carry to his Word: as hee ſaith, he [e] *loueth God*, ſo he ſaith alſo, [f] hee *loueth* his Law, [g] as he *feareth God*, [h] ſo his *heart ſtood in awe of the Word*; as he ſaid, [i] *O Lord that art my portion*, ſo he ſaid, [k] *thy teſtimonies haue* ? *taken as an heritage for euer*: which is meete to be noted, both for the better illuſtration and manifeſtation of *Dauids* heart, and for the diſcouery of the idle proteſtations, which many make, who if they be dealt with, concerning the true knowledge of God and the way of ſaluation, will anſwer, what tell you me of theſe things, ſay what you can, I am ſure you can tell no more but this, that I muſt loue God aboue all things, &c. And I truſt I ſhall alwayes loue God as well as you, or the beſt learned. But now here is their hypocriſie diſcried, in that they haue ſo ſmall loue vnto the Word. This by the way, though not vnprofitably. To come neerer to the point, the thing which we learne hence out of *Dauids* ioyning theſe two together, *I long for ſaluation, and thy Law is my delight*, is this, that it is not enough for a man to ſay, hee longs and deſires to be ſaued, vnleſſe he make conſcience to vſe the appointed meanes to bring him thereunto. It had beene but hypocriſie in *Dauid*, to ſay he longed for ſaluation, if his conſcience had not beene able to witneſſe with him, that the Law was his *delight*. It is meere mockery, for a man to ſay he longeth for bread, and prayeth to God euery day to *giue* him his *daily bread*, if hee either yet walke in no calling, or elſe ſeeke to get by fraud and rapine, not ſtaying himſelfe at all vpon Gods prouidence. Who will imagine that a man wiſheth for health, who either deſpiſeth or neglecteth the meanes of his recouery? God hath in his wiſedome appointed a lawfull meanes for euery lawfull thing: this meanes being obediently vſed, the comfortable obtaining of the end, may be boldly looked for; the meanes being not obſerued, to thinke to attaine to the end, is meere preſumption. God would deliuer

b Rom. 4.15.
c Rom. 3.19.
d 2 Tim. 3. 16, 17.
e Pſal. 116.1.
f Pſal. 119.97.
g Vers. 120.
h Vers. 161.
i Vers. 57.
k Vers. 111.

The ſecond part.

Doctrine.

deliuer *Noah* from the flood, but *Noah* [l] must be *mooued with reuerence*, and *prepare the Arke*, or else he could not haue escaped. He would saue *Lot* from *Sodom*, but yet *Lot* [m] must hie him out quickly, and not *looke behinde him*, till he haue recouered *Zoar*. [n] He was well pleased to cure *Hezekiah* of the plague, but yet *Hezekiah* must *take a lump of dry figs and lay it vpon his boyle*. Hee vouchsafed to preserue *Paul* and his company at Sea, [o] yet the Marriners must *abide in the Ship*, else *yet cannot be safe*, saith *Paul*. The Lord could haue done all these things otherwise, but he was not so pleased, and his power must not be ventured vpon, when his wil, by appointing an honest and easie meanes, is apparant to the contrary. Now that Gods word is the ordinary and appointed outward meanes of saluation, I hope we doubt it not. If it were not, why should it be called as it is? [p] *The word of life*, [q] *the word of grace*, [r] *the word of faith*, [s] *the seed of immortality*, *the* [t] *key of knowledge*, [u] *the Lanterne* of Gods people, [x] *the Schoolemaster* of mankinde, the [y] *Glasse* of our life, [z] *the Scepter* of Christs kingdome, [a] *the Kingdome of heauen*, the [b] *Conuerter of the soule*, the [c] *Enlightner of the eyes*, [d] the maker of men *wise vnto saluation*. *I commend you to God* (saith *Paul* [e] in his farewell to those of Ephesus) *and to the word of his grace*: he puts both together: *Quench not the spirit: despise not prophecying*: there is the meanes: [f] *stand fast*, and *keepe the instructions*: that is the way to stand. [g] Christ directing his Disciples how to preserue their owne comfort, when he was gone from them; layeth this speciall charge vpon them: *Remember the word that I said vnto you*. No word, no comfort. *O* [h] (saith *Dauid*) *take not the word of truth vtterly out of my mouth*.

l Heb.11.17.
m Gen.19.
n Isa.38.21.
o Act.27.31.
p Ioh.6.68.
q Act.20.32.
r Rom 10.8.
s 1 Pet.1.23.
t Luk.11 52.
u Psa 119.105
x Gal.3.24.
y Psal.2.9.
z Isa.11 4.
a Mat.13.
b Psal.19.7,8.
c 2 Tim 3.15.
d Act. 20.32.
e 2 Thes.5. 19,20.
f 2 Thes.2.15
g Ioh. 15.20.
h Psa 119.43.

The Vse.

This is an excellent point, worthy to be taken notice of, because it discouereth to vs the cunning and sophistrie of the Diuell, which is this: In good things hee seuereth the meanes from the End, and in euill things he separateth the End from the meanes. As for example, in euill things he beareth men in hand that they may safely aduenture to vse the meanes of damnation, and goe the way that leadeth to Hell, and yet for all that, they shall not be damned. He maketh a young man beleeue that hee may *reioyce in his youth, and walke in the wayes of his heart*, and yet for all that, escape that which [i] *Salomon* saith must needes come after, namely, that *for all those things God will bring thee to iudgement*. And yet the Lord hath so ioyned these two together, that neither the subtilty of youth, nor any wit of man, nor all the Diuels in hell cannot seuer them, to wit, the pleasure of sinne, and the iudgements of God. Thus the Diuell beguiled our first Parents. God hath coupled these two, Eating and dying with an Adamant chaine, he which did the one, must needs haue the other, [k] yet he brought them into this conceit, that they might Eate, and yet not Die. Oh the world of soules which Satan at this day deceiueth with this subtilty. Well, as in Euill he cutteth the end from the Meanes, he telleth thee, thou maist run on in sin, and yet be saued, so in good things he cutteth the Means from the End; He perswadeth men, that they may be Saints in heauen, though they be Diuels on earth, that they may haue the Lords saluation, yet neuer delight in the Lords law: that they may be citizens of the new Ierusalem, and yet no new creatures; that they may for euer dwell with God, though his Word doe neuer dwell with them. Hence it is, that many will professe to seeke Gods kingdome, but care not for the righteousnes of his kingdome, will cry with *Balaam* [l], *Let me die the death of the righteous*, but neuer say with *Dauid* [m], *O that my waies were directed to keepe thy statutes*. I beseech you let not the Diuell cozen vs any longer, if hee haue thus hitherto deluded vs. Let vs not thinke to bee saued by other meanes then *Dauid* was, his way to saluation was Gods Law, if thou leaue this way, thou shalt neuer come to that marke. If the Word of God bee not sweet vnto thee, if it be not to thee, as *Ieremy* saith [n] it was to him, *the ioy and reioycing of thy heart*; thou exercising thy soule therein, and framing thy heart and life thereto, know it for a certainety, it is a matter of meere impossibility

i Eccl.11.6.
k Gen.3.4.
l Num.23.10
m Psal.119.5.
n Ier.15.16.

for

for thee to be ſaued. [o] *Strangers from the life of God through ignorance*, ſaith the Apoſtle. Art thou a ſtranger to the Word, thou art a ſtranger to God; Heauen cannot be thy portion, except thou claime the Word as an heritage. That I may preſſe this point further, & with the [p] *Hammer* of Gods bleſſed word driue home the nayle of this exhortation euen to the Head: *Paul* ſaith that [q] *euill men waxe worſe and worſe, deceiuing and being deceiued.* Therefore leſt we ſhould (as indeed without very great care we will) deceiue and beguile our ſelues, thinking that we doe both long to be ſaued, and alſo loue the word of ſaluation, giue mee leaue to teach you what the Word of God hath taught mee, namely, how, and by what ſignes it ſhall appeare that we doe indeed loue the Word, and that the *Law is our delight.* There is no body almoſt, but if he be asked, for ſhame he will ſay, he loueth Gods Word, and that he were a very wretch if he ſhould not. But come to the vndeceiuable markes and vnſeparable ſignes of this loue, it will then appeare that Gods Word hath but a very few friends.

o Eph. 4.18.

p Ier. 23.29.

q 2 Tim. 3.13.

The very ſigne of loue to the Word of God, is, loue to the publike miniſtery thereof in Gods Church: the reaſon is plaine. Hee which loueth the Word vnfainedly, muſt needes loue the meanes by which the Word ſhall become moſt profitable vnto him. It is an idle thing for a man to ſay hee loueth the Word, and yet not to care to vnderſtand it, not to deſire to know it, not to make conſcience to apply it. The Word of God is called a [r] *Treaſure*, of which, if it be kept together in a Hoord, there is no vſe. If thou feede thee, cloath thee, miniſter to others with thy treaſure, then it is vſed as it ſhould bee: take away this from it, what difference is betwixt (ſetting aſide the opinion of a worldly man,) and a thing of nothing? If thou then doe loue the treaſure of the Word, thou wilt loue the diſpenſing of it, the right diuiding of it, the ſharing it out by Gods Steward to euery mans neceſsity. Thou doeſt heare *Dauid* here ſay, *the Law is his delight*; in another place thou ſhalt heare him ſay [s] that the *Habitation of the Lords houſe is his delight, and proteſting, that to dwell there, and to behold the Beautie thereof is his chiefe deſire.* And (why thinke wee) were the Tabernacles of the Lord ſo deare vnto him? Was acceſſe thither deſired by him as an idle complement? Or went hee like a Time-ſeruer to eſcape law? Or like an *Athenian* [t] to heare *newes?* Or why went hee? Sure his loue to the Lawe, drew him to the place where they were which could teach him the Lawe. It was with him, as it was with thoſe whom himſelfe ſpeaketh of, who going to the Temple had the [u] *wayes* of the Lord in their hearts, and as with thoſe, [x] which prouoke one another, *Come let vs goe vp to the mountaine of the Lord, hee will teach vs his wayes.* So then, thou which ſaiſt thou loueſt Gods Word, let me try thee by this rule: when I looke vpon thy profeſsion, thou art pretty and ſtraight without, let me ſee now, whether thou be alſo ſound within: thou liueſt in a place where the Word of God is diligently and ſoundly taught, God hath bleſſed the Congregation of which thou art a member, with a wiſe Steward, [x] who knoweth how to giue euery one his portion *of meate in ſeaſon.* How doeſt thou like this? Doth it content thee, or doth it burden thee? Doeſt thou thanke God for it, or will not thy froward heart ſuffer thee to repute it as a benefite? Is this Manna as groſſe vnto thy taſte as Horſe-bread, or [y] is it more *ſweet then Honey to thy Mouth?* If thou take no comfort in it, if like the Gaderens, [z] thou wouldeſt account it a commodity, if Chriſt were departed thy Coaſts, thou muſt giue mee leaue to tell thee, thou neither loueſt the Word, nor loueſt God, no nor yet truely loueſt thine owne ſoule. Againe, doeſt thou liue in *Iericho*, where [a] *the ſituation is pleaſant, but the water naught*, that is, where there are good outward commodities, but the true treaſure cannot bee had, where when thou commeſt to Church thou beholdeſt one, who hath got on *Elias* mantle, but thou mayeſt ſay to him, where is the ſpirit of *Elias*? who is able to ſay

The markes of Loue to the Word of God.

The 1. marke:

r Mat. 13.44.

s Pſal. 26.8. & Pſal. 27.4.

t Act. 17.21.

u Pſal. 84.5.

x Iſa. 2.3.

x Luk. 12.42.

y Pſ. 119.103.

z Mat. 8.34.

a 2 Kin. 2.19.

say nothing to thee to rouze thee vp, nothing to admonish thee, nothing to comfort thee: How doth this please thee? Art thou well enough satisfied herewith, doth thy heart neuer mourne within thee to consider this? Art thou not afraid
b Pro.29.18. of *Salomons* Rule, b *Where there is no vision, there the people decay?* Or doest thou groane vnder this heauie burden, and doth thy soule pant after a better blessing? Looke vnto it, count not thy selfe a Friend to the Word, a Friend to God, a Friend to thy owne soule, if thou art not affected with this misery. This is the first signe.

The 2. marke. The second signe of loue to the Word, is the priuate vse of it: c *O how I loue thy Lawe, it is my Meditation continually.* There is the tryall of his Loue. The reason is manifest: where wee loue thither doth loue draw our affections. The rich man meditateth of gathering goods, naturall Louers of their loues, ambitious men of their preferments: so the man of God hauing no greater riches nor glorie then in the Word, cannot chuse but meditate in the Word. It is but small pleasure, so long as we are in a garden to be delighted with the smell of hearbes, vnlesse wee carrie of euery kinde some, that so we may haue some benefite of the garden when wee be farre from it: So it is but a flattering Ioy, no longer to bee affected with the Word then wee are in the Church; therefore something must be gathered here, which may worke on our affections when we bee gone. Hee which heareth, and ioyneth not this with his hearing, is but like a man colouted in the Sunne; so hee getteth some superficiall knowledge, but it is such as can affoord him no comfort. And this is the cause why there is so much preached and so little practised, euen because there is so little priuate exercise. I know there are other priuate duties, as prayer and conference, but I doe specially stand vpon this, because this is the most generall, and the most effectuall; All cannot reade, all cannot haue opportunity to conferre, but euery man is, or ought to bee, master of his thoughts, to apply to himselfe that which hee heareth, and to vow the obedience of it to the Lord. This is a needfull point to bee stood vpon, either because it is not knowne, or it is not practised. Many may be said to be sermon-sicke, as there are some said to be sea-sicke. They which are sea-sicke, as long as they are vpon the water, are of a very feeble stomacke, faint, and euen (as it were) readie to die; but comming once a land, and hauing paused some little time, they begin to forget the trouble, and to recouer their former strength: And after the same manner many there are, who beeing at the Sermon, are tossed too and fro by the power of the word, their hearts are sicke, their consciences melt, and they are much troubled; but when they are gone, and haue a little acquainted themselues with the Aire of the world, they forget what they heard and wherewith they were mooued, and returne backe againe to their ill courses as before. Remember this therefore, if thou wilt be thought to loue the word, to bestow some priuate exercising of thine owne thoughts, in and about the word. If a man should be stinted to one meale a weeke, hee would haue a pined body at the weekes end: what shall then become of our soules, if we thinke it ynough that they once a weeke be fed with the word of God, and doe not giue them some other priuate refreshing.

The 3. marke. The third signe of loue to the word, is loue to the obedience of the Word d: d Ioh.14.25. *If ye loue me* (saith Christ) *keepe my commandements*: so if we loue the *Word*, we cannot but make conscience to doe that which is commanded by the word. The reason is this. Hee which truly loueth the *Word*, must needes tender the credite of it, and labour by all meanes to maintaine it. Now it is the greatest honour to the word of God, that may bee, when men which professe it, are
e Phil.1.27. ruled by it, and walke according to it e. *Paul* commendeth to the *Philippians a conuersation* which may *become the Gospel.* Hee vrgeth the like three times in one chapter;

Chapter; [f] ſobrietie in elder men and women, and ſubiection and chaſtitie in younger women, *that the word of God be not euill ſpoken of*[g]: againe, grauity and integritie in young men, chiefly in young miniſters, *that he which withſtandeth may be aſhamed, hauing nothing to ſpeake euill of*[h]. Thirdly, truth in ſeruants, *that they may adorne the doctrine of God our Sauiour in all things.* Now the principall fruite of obedience ſtandeth in two things. The one is, the labouring by often and diligent examination of a mans ſelfe, and earneſt prayer vnto God, and by obſerving the checkes of conſcience, to finde out what are his eſpeciall ſinnes, whereunto he is moſt enclined, and to crucifie them. This is, [i] *to plucke out the right eye, and to cut off the right hand*; To renounce thoſe ſinnes which wee thinke it were ſome outward inconuenience vnto vs to forgoe. The other thing in which obedience chiefely ſtandeth, is the making conſcience of euery ſinne, and not for by reſpects of profit, or pleaſure, or reputation, to retaine a ſecret determination of continuing in ſome one or more ſpeciall euils. Sinne is ſuch a canker, that it ſpreadeth ſecretly, and there is ſuch a chaine of ſinnes, that hee which pulleth one, draweth with it a great many. Grant a little one, and a great one will follow. Wherefore as it is good wiſedome not onely to auoide the plague, but euen euery ragge that may ſeeme to carry the plague, ſo it is heauenly wiſedome not onely to auoide groſſe ſinnes, but all ſuch ſhewes of ſinne, as may beget other ſinnes. This marke is meete to bee vrged. Firſt, becauſe there be ſo many hypocrites in the Church, many like the *Ephraimites*, [k] who were much offended with *Gideon*, becauſe he called not them to the battell againſt *Midian*, they would haue had the credit of it: ſo many would haue the credit of religion, that doe not care to bring credit to religion, they would be thought to be ſome body, yet make no conſcience of their life, or elſe they pinch with the [l] Lord as *Ananias*, and reforme [m] ſome things like *Herod*, but not all. Secondly, there are many profane ones, whoſe liues are a blemiſh and ſtaine vnto the Goſpel, through [n] whom *the name of God is blaſphemed among* Papiſts and enemies to the truth, as though the Goſpel did ſet open a window vnto carnall licentiouſneſſe. Remember this therefore alſo, to try thy ſelfe by this ſigne, if the credit of the word be deare vnto thee, if thou profeſſing it, laboureſt to adorne it, then indeede thou louedſt it, but if thy life be a ſcandall vnto the Goſpel, and a ſhame to religion, thou liuing more like a heathen then a Chriſtian, be thy profeſſion what it will be, thou art an enemy to the word.

f Tit. 2. 5.
g Verſe 8.
h Verſe 10.
i Math. 5. 29, 30.
k Iudg. 8. 1.
l Acts 5.
m Mar. 6. 20.
n Rom. 2. 24.

The fourth ſigne of loue to the word, is hatred of all falſe religion which is contrary to the word. [o] *I hate vaine inuentions* (ſaith *Dauid*,) and againe, I eſteeme [p] all *thy precepts moſt iuſt, and hate all falſe waies.* We muſt learne to beware of a fauourable and tolerable and remitting conceipt of erroneous doctrine as of Poperie, &c. It is iuſt with God, to turne a ſlackneſſe of zeale againſt falſehood, into a profeſſed enmity againſt his truth: as *Saul* not puniſhing wicked *Agag*, grew after, to perſecute holy and guiltleſſe *Dauid*.

The 4. marke
o Pſ. 119. 113.
p Verſ. 9. 128.

The laſt ſigne of our loue to the word, is to loue it when the profeſſion of it is moſt deſpiſed. This is noted as a ſpeciall fruit of *Dauids* loue. Examine but this one Pſalme. [q] *Princes did ſit and ſpeake againſt me, but thy ſeruant did meditate in thy ſtatutes.* [r] *The proud hath had me exceedingly in deriſion, yet haue I not declined from thy law.* [ſ] *The bands of the wicked haue robbed me, but I haue not forgotten thy law.* [t] *The proud haue imagined a lie againſt me, but I will keepe thy precepts with my whole heart.* [u] *The wicked haue laid a ſnare for me, but I ſwarued not from thy precepts.* [x] *I am ſmall and deſpiſed, yet doe I not forget thy precepts.* Here was loue. No iniuries could wearie him, no contempt diſcourage him, no ſlaunders daunt him, no ſubtill policies or dangers quaile him, no cunning allurements could draw him from the true worſhip of God, this was an infallible token, that vnfainedly he loued the law. It is a rare bleſſing, when Religion is generally hated, euen then to loue religion when

The 5. marke
q Verſe 23.
r Verſe 51.
ſ Verſe 61.
t Verſe 69.
u Verſe 110.
x Verſe 141.

manners are every where corrupted, then to be of good conuersation: to liue vp-
z Gen.6.9.z. rightly with *Noah*,z when all flesh *had corrupted his way*, to liue iustly with *Lot* in
the midst of the filthy Sodomites, to keepe pure religion with *Elias*, when none
can be found that hath not bowed to *Baal*. Many can bee content with *Iacobs*
y Gen 28.20 vow, y the Lord shall be their God, if hee will giue them bread to eate, and
a Gen.25.22. cloathes to put on, but are loath to endure any hardship for the Gospel. a *Rebec-
ca* being barren desired children, but when shee was conceiued, and the *children
strout together within her*, then shee was troubled, and said, *Why am I thus?* So
there be some, who wish to be religious, but when they feele some burthen,
to the flesh to goe with it, eftsoones they are weary. Well then,
he that will aduenture his life, credit and reputation for
the word, he loueth the word. These be the
chiefe signes of loue. And so much
touching *Dauids* loue.

2. TIM. 4. 7.

I haue fought a good fight.

THE beginning of this Chapter [a] preſents vnto vs a very graue and ſolemne charge giuen vs in the name of God & in his moſt glorious preſence by the Apoſtle vnto his *Sonne* [b] *Timotheus*; that conſidering the euilneſſe of the times, and the aptnes of men to turne *their eares from the truth vnto Fables*, he ſhould ſhew forth an extraordinary and vnwearied induſtry in the faithfull execution of his publike Miniſtery. The reaſon inducing *Paul* to bee at this time eſpecially ſo vehement to this kinde of perſwading, and which ſhould alſo moue *Timothie* to bee as apt to entertaien the aduice, was the neere approching of the time of his finall diſſolution; *I am now ready to be offered, &c.* [c] as if he had ſaid: *I am vncertaine how ſoone the threed of my life may be cut off, ſure I am it cannot be ſtretched out long, and therefore, whileſt I haue time, (and for ought I know, this may bee the laſt time) I cannot but aduertiſe thee:* And *ſeeing that which I now ſpeake, I ſpeake as one ready to lay downe this Tabernacle, in the depth of my affection to thee, and in the ſincerities of my heart to God, (before whom I expect hourely to appeare) thine eares ought with the greater greadineſſe euen to drinke in thoſe my laſt words, and they ſhould ſo farre forth affect thee, that thou ſhouldeſt lay them vp, and bid* [d] *them, and keepe them in the midſt of thy heart* [e].

The occaſion of the words.

a verſ. 1, 3, 4.

b Verſe 5.

c Verſe 6.

d Pſal. 119. 11.

e Prou. 4. 21.

Now the mentioning of death, albeit it worketh little with Euill men, vnleſſe it be either to the deading of their hearts, like *Nabals*, (*he was like a ſtone*, [f] ſaith the Text,) or to the making of them more deſperately ſecure, (*Let vs eate and drinke, for to morrow we ſhall die*;) [g] yet in ſuch a *fleſhly* [h] *melting* [i] *renewed* [k] heart as *Pauls* was, yet could not chuſe but leaue ſome impreſsion. For how could it be, that *Paul* knowing, that when a man returned to his earth [l], his ſpirit is eftſoones either receiued into *euerlaſting habitation* [m], or elſe diſmiſſed to be reſerued in *chaines vnder darkneſſe, vnto the iudgement of the great day* [n], ſhould not alſo caſt with himſelfe, which of theſe two ſhould be the finall iſſue of his ſoule? Now then, beholding with the eyes of his minde, the *Glory that ſhall bee ſhewed* hereafter [o] one the one ſide, and the *Burning Lake which is the ſecond Death* [p] on the other ſide, and knowing that each of them is by the ordinance of God (as with a chaine of Adamant) tyed to the holineſſe or profainneſſe of the former courſe; therefore of the ſecuring of his owne ſoule, for the encouraging his pupill *Timothie*, and for a ſauing and comfortable direction to vs all, hee ioyfully lookes backe vnto his life by-paſt, that from thence hee may deriue a hopefull inference for the time to come: *I haue fought a good fight, &c. From henceforth is laide vp for mee, &c.* Thus with as much fidelitie and plaineneſſe as I could, I haue let you ſee, the courſe and order, and dependance of this Text. It is a notable and a pregnant proofe of the ſaying of the wiſe man, [q] *The wicked ſhall be caſt away for his malice, but the Righteous hath hope in his death.* That *Pauls Hope* was not in this *life onely* [r] appeareth by the following verſe: what were the grounds of his hope, by which it became *Hope not making aſhamed* [ſ], is declared in this verſe. It is borne vp with three ſupporters. Firſt, *A good fight* well

f 1. Sam. 25. 37

g 1. Cor. 15. 32

h Ezech. 11. 19

i 2. Kin. 22. 19.

k Pſal. 51. 10.

l Pſal. 146. 4.

m Luke 16. 9.

n Iud. 6.

o Rom. 8. 18.

p Reu. 21. 8.

q Prou. 14. 32.

r 1. Cor. 15. 19

ſ Rom. 5. 5.

discharged: Secondly, a holy course well finished: Thirdly, a sound Faith well
[t] Eccl. 4. 12. preserued. This is like *Salomons three-fold cord* [t] which is not *easily broken*. It may
[u] Ios. 2. be compared to that *Skarlet cord* [u] by which *Rahab* let downe the spies, and which she left hanging in her window. For as that was her marke by which her house was knowne, and shee saued from the destruction of *Iericho*, so this holy Twine, is a pledge to that soule where the Lord hath tyed it, that it shall be freed from the wrath that is to come. Time will not giue leaue to vntwist euery specialty. I will proceed as I may, and begin with the first, praying you all that inasmuch as the same dissolution of nature awaites vs all, which hath long since brought *Paul* to his expected Rest, we would yeeld our selues to be so farre forth perswaded by that, which by Gods assistance I shall speake, that by seeking to imitate *Pauls* hope, we may at last partake the same happinesse which *Paul* doth.

Doctrine out of the order of the place. Before I come to the more exact discouerie of the hidde Treasure of this my Text, I must commend vnto you this generall obseruation, grounded vpon the course and order of this place, namely, *That the most solide comfort to a Christian soule, beholding the griesly and ghastly countenance of approching Death, is the Testimonie which the Heart beareth to it selfe, of the former steadie care to walke in all good conscience before God.* I would bee loath to bee charged with offering violence to my Text, therefore I will let you see how this doctrine ariseth kindly and vn-enforced from this Scripture. Wee see first our Apostle, in a resolued expectation of his now very neere at hand departure; (that is expresse) wee see him also assuring himselfe of no smaller honour then a Crowne of Righteousnesse: (so much the verse following will not suffer vs to deny.) If it bee demanded now, whence it was, that his thoughts of death were so full of comfort, and his hopes of happinesse so full of confidence, the truest answer is this, it came euen from hence, that the witnesse in his bosome, speaking the
[*] Iob 16. 19. truth before the *Witnesse in heauen* [*], testified with him and for him, that in all his
[x] 2. Cor. 1. 12. course from the very first instant of his conuersion, vnto this last conclusion and shutting vp of his dayes, his whole drift was, in *simplicitie and godly puritie to haue his Conuersation in the World* [x]. *I haue fought a good fight. I haue finished my course, &c.* So that, this considered, there is very sufficient footing for this doctrine, in the Text. Giue mee leaue to shew you in an example or two, how others of Gods holy ones, beeing guided by the same spirit, haue in the like case grounded their hopes vpon the like foundation. Note well the example of *Hezekiah* [y]. Hee knew generally by natures instinct, that hee must die; but at this
[y] Isa. 38. 1. &c. time (I now speake of) the Prophet of the Lord, euen the Prophet *Isaiah* came vnto him with this dolefull message. *Put thine house in order, for thou shalt die and not liue.* Whom would not these tidings haue strucken to the heart, and what could *Hezekiah* expect but present death? well then, all things threatning his end, the common condition of nature, the mortalitie of the present sickenesse (being, as it is thought, the plague) and aboue all, the doome come from the Lord by the hand of such a Prophet, where was the staffe of *Hezekiahs* comfort, but euen as our Apostles was, in the secret witnes of his owne soule, testifying vnto him the sincerity and holinesse of his former course? *O Lord remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy sight.* Who so compareth this of *Paul*, with that of *Hezekiah*, must
[z] 1. King. 19. 4. 10. needs say that they were both euen the very breathings of one and the same spirit. Thinke wee that *Eliah*, sitting vnder the *Iuniper tree* [z] could with any com-
[a] Prou. 3. 3. fort haue desired the Lord, *to take his soule*, if he had not had his assurance *written vpon the table of his heart* [a] that he had bin alwaies *very zealous for the Lord God of hosts*? *Could old Simeon* with a glad spirit haue besought the Lord euen instantly to dismisse him, if his conscience had not told him, that all his life past had bin
[b] Luk. 2. 25, 26. an intentiue awaiting for *the Consolation of Israel* [b]? But what should I search the
[c] Heb. 12. 2. Scripture for more examples? *Looke to Iesus the Author and finisher of our Faith,*

and

and see whether, when he as a *man made same for vs* [d], was to drinke that bitter *Cup* [e], and to taste death for vs all [f], his constant expectation of partaking with his Fathers glory, came not by the same degrees vnto the due perfection? Examine that effectuall prayer composed by him the night before his sufferings, when he *knew that his houre was come that he should depart out of this World vnto the Father* [g]. *Reade* Ioh. 17.5,6. *I haue glorified thee, now glorifie me, &c.*

If you demand a reason of this Doctrine, you may thus conceiue it, and I pray you to marke it, lest I should be mistaken and thought to place mans hope of comfort in himselfe. A man which iourneyeth, builds his assurance of safe arriuing at the place hee aymeth at, vpon his diligence to enquire, and his care to keepe the right path leading thereunto. *The place I intend, I know, the way I am well aduised of, in it I am sure I am, I haue trauailed in it as was fit, therefore I am sure I shall not faile in my iourney.* This is a kinde of reasoning which cannot deceiue. So is it in this case. The way to heauen is Christ. (*I am the way* [h]: By his blood he hath tracked out for vs *a new and liuing way* [i]:) For the helpe of his chosen in this way, he hath giuen his *word*: (*He hath shewed thee, O man what is good, &c* [k].) To his word hee hath annexed Ministers, as *Guides* [l], for vnderstanding it: with the voice of his word hee hath coupled the Teaching of the Spirit: (*Thine eares shall heare a word behind thee, saying, This is the way, &c* [m].) He hath set markes also in the way, by which to know it: as namely, 1. Antiquity. (*Stand in the waies and aske for the old way, which is the good way, &c.* [n]) 2. Puritie. (*There shall be a path and a way, and the way shall be called Holy, &c* [o].) 3. Fruitfulnesse (*He hath ordained good workes that we should walke in them*? [p].) 4 Straitnesse, and the fewnesse of the passengers. (*The gate is strait and the way narrow that leadeth to life, and few there be that finde it* [q].) So then, the marke I haue alwaies aimed at is heauen, euen the *Price of the high calling of God in Christ* [r]: the way to it I haue sought, not in mine owne heart, nor in the guise & humours of the world, but in the Scripture: I haue found it to be Faith in Christ working by loue [s] and making a man *zealous of good workes* [t]: to this way my heart hath beene set [u], it hath bin my continuall and instant *suite to be directed in this Path* [x], and though with much weakenesse *and limping* [y], yea and *falling* [z] sometimes, yet to it I *haue striuen* [a] *continually*: How then without calling Gods truth and faithfulnesse into Question, can I doubt of the End, when my conscience is witnesse with mee, that my steady *respect* [b] hath beene vnto the way guiding thereunto? You see then the truth of the doctrine, and the reason of it, and withall that in it there is no building vpon our selues, but a hopefull resting vpon the Lord, who hauing *taught* [c] mee the way, and *enclined my heart* [d] vnto it, and *established* mee in it [e], I know him to be so farre from *denying himselfe* [f] that I cannot misse of the end of my course, the *saluation* [g] of my soule. Thus the pietie, the purity, the sincerities of my former course secureth me of the Glory to come, not because of any connexion betwixt worke and wages, which I trust vnto, but because the Lord *of his owne will* [h] and free grace, hath vouchsafed the *singlenesse* of my *heart* [i] *purged from dead workes by the blood of Christ* [k], euen amidst many weaknesses to be the way to leade mee vnto life. So that my title is the promise [l] of God, and not mine owne performance: the conscience of my former course, is the assurer, not the deseruer of my happinesse. Some great man out of his bounty giueth thee an inheritance of some pounds by the yeare, thou must pay a pepper corne for thy Rent; when thou hast paide it, indeede thou maist claime the profits, yea and by law thou maist recouer them: but what wilt thou pleade? what? that thou art worthy of it, that thou hast paid well for it? no: the bargaine is thy plea, the couenant is all which thou canst alleadge, for betwixt the rent and the reuenue there is no proportion: so for thy *Graine of Mustardseed* [m] *thy smoaking* [n] and scarce appearing Faith, thy scant Obedience, thy *Cup of colde water* [o] thou maist challenge heauen, and God will not, God cannot deny it thee, yea he loueth to be so vrged: but yet thou canst not

d 2. Cor. 5. 21
e Mat. 26. 39.
f Heb. 9. 2.
g Ioh 17. 1.
The reason of the Doctrine.
h Ioh. 14. 6.
i Heb. 10. 20.
k Mich. 6. 8.
l Act. 8 31.
m Isa. 30. 21.
n Ier 6. 16.
o Isa. 35. 8.
p Eph 2. 10.
q Mat 7. 14.
r Phil. 3. 14.
s Gal 5. 6.
t Tit. 2. 14.
u Deut 32. 46
x Psa. 119 5.
y Heb. 12. 13.
z Psal. 37 24.
a Psal. 119. 60
b Psal 119. 33
c Verse 6.
d Verse 112.
e 2. Tim 2. 13.
f 1. Pet. 1. 9.
g Iam. 1. 18.
h Eph. 1. 5.
i Heb. 9 14.
k Gal. 3. 18.
l Mat. 17. 20.
m Isa. 42. 3.
n Mat. 10. 42.

o 2.Cor.4.17 not ſay, *It is mine, I haue deſerued it:* (for what is all this to that *ſurpaſſing, exceeding, eternall weight of Glory* o) but *O Lord it is mine, thou haſt promiſed it.* Thus you ſee how without any preiudicing, nay rather how with the enlarging of the Riches of Gods grace, the comfort of a dying Chriſtian dependeth vpon the witneſſe of his conſcience, touching the ſinceritie of his heart, and the vnblameable carriage of his life.

The Vſe. The vſe of this doctrine is plaine and obuious to euery mans conceiuing, and it muſt needs be this, euen to warne vs all, as we tender our owne ſoules comfort at the inſtant of Natures diſſolution, ſo to be very regarding of our preſent courſe, that out of it we may raiſe our hopes, that when our *earthly houſe of this Tabernacle ſhall be deſtroyed, we ſhall haue a building giuen vs of God, eternall in the heauens* p, that the conſcience of our *vnlawfull deedes, and vncleanely converſation* q may not fill our faces with ſhame and our hearts with horrour, making death to be vnto vs *The King of feare* r, and the thought of Gods preſence, (before whom we ſhall then vnderſtand, that we are ſhortly to appeare) as a preamble vnto eternall miſery. Certaine it is, that whatſoeuer wee now in our ſecuritie (through Satans bewitching,) doe imagine, bleſſing our ſelues ſecretly, and ſaying we ſhall haue peace ſ, yet as ſure as God liueth, who hath ſaid in his word, that *the light of the wicked ſhall be quenched* t, and *the hope of the vniuſt periſh* u, ſo ſurely ſuch as hath beene our courſe, ſuch ſhall be our end, if we haue liued without conſcience, we ſhall ſurely dye without comfort. And to ſet the better edge vpon this aduertiſement, giue mee leaue to draw you a little into the conſideration of that thing, as if it were now preſent, which ere long will indeede be preſent. We are met here together at this time (by Gods prouidence) men of ſundry faſhions and of diuers rankes, but (howſoeuer differing otherwiſe) all by profeſſion, Chriſtians, and by condition, mortall. All our teeth are ſet on edge, with the fruit which *Adam* eate, and the law of death, is heauens decree and cannot be reuoked. Well, put caſe we were inſtantly arreſted with ſome killing ſickneſſe, the herauld of approching death) and were to looke backe into that part of the wallet (as the prouerbe ſaith) which is behinde, and ſee what hopes for future quiet, wee are able to deriue out of our former conuerſation: let vs (I ſay) conſider well and deale faithfully with our ſelues, whether our faſhion of life by-paſt, be not more like to fill vs with diſcouragements, and to breede in vs a *fearefull looking for of Iudgement* x then to embolden vs with a holy reſolution to reſpect a gracious admittance into our *Maſters ioy* z. And indeede when men in the records of their owne conſciences, ſhall reade written in great letters, the profaneneſſe, the Atheiſme, the contempt of religion, the ſcorne of Gods word, the ignorance, the monſtrous oathes, the vicious ſpeakings, the cruelties, the oppreſſions, the whoredomes, the abuſe of Gods creatures, and the whole troupe of groſſe ſinnes, which haue beene in a manner the very buſineſſe of their dayes, what can they expect, but that their death, ſhould be like the mans eſtate of whom the Prophet y ſpeaketh, who *did flee from a Lyon and a Beare met him*, ſo ſhould their dying alſo bee a diſcharge from a wretched world, but withall an entrance into another woe, euen an endleſſe, eaſeleſſe, hopeleſſe miſerie? It is a ſure Maxime in diuinitie, that the future, both Happineſſe and Miſerie, are begun in this preſent world: ſanctification and holineſſe are the firſt fruits of the one: impiety and profanenes the beginning of the other. The Saints by election are *Saints by calling* a: their *converſation is now in heauen* b whoſe future portion is in heauen. *That which God hath coupled together, let no man put aſunder* c. You wil plead againſt mee, that ſo much abuſed example of the conuerted thiefe at the point of execution d. I anſwer. Firſt, he began to worke, as ſoone as he was called: he bewailed his ſinne e, he confeſſed Chriſt f, he admired his fellow Thiefe g: 2. The example was extraordinary (for the gracing of Chriſts then debaſement) ſhewing what God can do, not ordinarily what he will do. I haue ſeene a pardon giuen to a man

p 2.Cor.5.1.
q 2.Pet.2.7,8
r Iob 18.14.
ſ Deut.29.19.
t Iob 18.5.
u Prou.11.6.
x Heb.10.27.
z Mat.25.21.
y Amos 5.19.
a 1.Cor.1.2.
b Phil.3.20.
c Mat.19.6.
d Luk.23.39.
e Verſe 41.
f Verſe 42.
g Verſe 40.

vpon

vpon the gallowes, but who ſo emboldeneth himſelfe thereupon, perhappes the rope may be his hire: it is not good to put it vpon the Pſalme of *Miſerere*, and the neck-verſe, for ſometimes hee prooues no clarke. God once made an Aſſe to ſpeake [g], but hee that ſhould therefore ſpurre his beaſt till hee ſpake alſo, all men would condemne him for vnwiſe. Let then this bee the concluſion: The refreſhing of *Pauls* ſpirit, when his departing approached, was the conſcience of his well-runne courſe: a Chriſtian by calling, a Chriſtian by converſation, could not but haue a Chriſtians inheritance. *Goe and doe thou likewiſe* [h]. Let the life of the religious bee thy ſtudy, and *the death of the righteous* [i] ſhall be thy hire reward; where there hath beene the *firſt reſurrection*, there can bee no *ſecond death* [k].

g Num.22.28
h Luk. 10.37.
i Num.23.10
k Reu.20.6.

Hitherto wee haue conſidered generally the grounds of *Pauls* hope, his carriage paſt: now let vs examine it more particularly: and firſt of the firſt ſupporter: *I haue fought a good fight.* What then (will ſome man ſay to me) was *Paul* a ſouldier, that he ſpeakes here of *fighting?* Yes, he was a ſouldier, and the ſame no freſh-water, or white liuered ſouldier, but a valiant, experienced, & beaten champion, one that had paſſed the hazzard of many skirmiſhes, and (as teſtimonies of his hardy courage,) was able to ſhew the ſcars of many receiued wounds, *I beare in my bodie the markes of the Lord Ieſus* [l]. But as the things wee now diſcourſe of, are ſpirituall things; ſo this fighting muſt be vnderſtood in a ſpirituall ſenſe. *Paul a ſpirituall man* [m], his aduerſaries ſpirituall; or for ſpirituall reſpects, his weapons ſpirituall [n], his victories ſpirituall. Let me acquaint you with particulars, that ſo the vſe of this Scripture may be the more full.

l Gal.6.17.
m 1 Cor.2.16
n 2 Cor.10.4

Paul vndergoeth a double conſideration: 1. either as a Chriſtian, or ſecondly, as an Apoſtle and Miniſter of Chriſt Ieſus: ſome of his fightings more properly concerne his eſtate as a Chriſtian: ſome againe he was more ſpecially tried in, by vertue of his calling. As hee was a Chriſtian, I finde in his owne writings the report of two eſpeciall conflicts: the one *Rom.7.* betwixt Nature and Grace, the Spirit & the Fleſh, the law of his members, and the law of God. Who ſo reades and examines the place, ſhall ſee firſt, the quality of his combatants; ſecondly, the grounds and tearmes of the quarrell; thirdly, the hazzard (as might ſeeme for the time) and doubtfulneſſe of the event, together with ſome foyles taken on either part: and laſtly, the certainty and comfort of the victory, *I thanke God through Ieſus Chriſt our Lord* [o]. The ſecond combate is 2 *Cor.*12. and that was more direct and immediate with Satan, although he therein cunningly (as his vſe is) wrought vpon the aduantage of *Pauls* corruption. In this *Paul* was much toſſed & goared, and buffeted, and glad to flee once and againe, and the third time for refuge to the Lord. Howbeit, though the aſſault was ſharpe, yet the conqueſt was great. *My grace is ſufficient for thee* [p], and *Very gladly I will reioyce in mine infirmities.*

Pauls fights.
o Verſe 25.
p Verſe 9.

Now his *fighting* (as an Apoſtle) were diuers, and the ſame not idle or cauſeleſſe, about needleſſe *queſtions and ſtrife of words* [q], (*for ſo fight I*, ſaith he, *not as one beating the ayre*: [r]) but they were graue and weighty, euen for the ſucceſſe of his miniſtery, and the enlargement of the Goſpell of Chriſt Ieſus. They may (for teachings ſake) be thus diſtinguiſhed: to haue beene either againſt the oppoſitions and vnſound cauillings, or againſt the violences and cruelties of thoſe which were aduerſaries to the truth. Of the former ſort, wee haue this combate with *Elymas* at *Paphus* [s], with the reuiuers of the legall ceremonies at *Antioch* [t], with the Stoikes and Epicures at *Athens* [u], with thoſe *Beaſts* [x], (*Demetrius* and his faction) at *Epheſus* [y], with *Hymeneus* and *Philetus* [z], with *Alexander* the Smith [a]. With all theſe, and with many beſides theſe he combated, and ouer all theſe *through the help of Chriſt* [b], he had the victory. For it may bee truely ſaid of them all, which himſelfe ſpeaketh of ſome, *their madneſſe was made euident vnto all men, and they preuailed not long* [c]. His *fightings* with the violences and cruelties of euill men, it were long to particularize. I referre you to his owne report [d]. In all theſe he was *more*

q 2 Tim.2.14.
r 1 Cor.9.26.
s Act.13.
t Act.15.
u Act.17.
x 1 Cor.15.32
y Act.19.
z 2 Tim.2.14.
a 2 Tim.4.14
b Phil.4.13.
c 2 Tim.3.9.
d 2 Cor.11. 23,&c.

d Rom. 8.37. *then Conquerour* [d], and by none of these was either his comfort impeached, his ministery and cause endamaged, or the Church of God damnified. Not his comfort impeached, for, *We faint not, but though our outward man perish, yet the inward man is renewed daily* [e]. Not his ministery and cause endamaged: for, albeit *I suffer vnto bonds, yet the Word of God is not bound* [f], and *the things which haue come vnto me are turned to the furtherance of the Gospell* [g]. Lastly, not the Church of God damnified; for, *I suffer all things for the Elect sake* [h], and *many of the brethren are emboldened through my bands, and dare more frankely speake the Word* [i]. Thus haue I given you a briefe of *Pauls* fightings, and of *Pauls* victories; sharpe encounters, glorious conquests. These were they, the remembrance whereof made the face of Death euen louely vnto him, and confirmed his inward certainty of the *Recompence of reward* [k], euen because he was able to say in truth of conscience, *I haue fought a good fight.*

e 2 Cor. 4.16.
f 2 Tim. 2.9.
g Phil. 1.12.
h 2 Tim. 2.10
i Phil. 1.14.
k Heb. 11.26.

Thus farre for the opening of the Text, and the laying the grounds of that which I would say. I haue reported to you things done, I come now to speake of things to be done. For this clause (as all other holy Scripture) is *for our learning* [l], and *is profitable to teach* [m]. I will bound my whole speech within the compasse of these two points: first, I will shew that all Christians are called to the like fight: secondly, I will draw to an inquirie by way of application of the whole, how farre foorth we haue fought this fight.

l Rom. 15.4.
m 2 Tim. 3.16.

Doctrine. Euery Christian called to the like fight, that Paul fought.

For proofe of the former, if men were (as they ought to be) experienced in the Scriptures, I neede alleadge no more then the Apostles exhortation to the *Philippians*, where he calleth them to the *hauing of the same fight, which* (saith he) *you haue seene in me, and now heare to be in me* [n]. But for the sanctification of all, I will shew you the truth of it by points and parcels. First, touching the fight, in a mans owne bosome, euen in his owne heart, with his owne corruption; *Paul* deliuereth this generall rule touching all Gods chosen, that in them *the flesh lusteth against the spirit, and the spirit against the flesh,* &c. And S. *Peter* accords, that *the lusts of the flesh doe fight against the soule* [p]. The gift of Regeneration (meant by *spirit*) and the corruption of nature (vnderstood by *flesh*) are mixed together (like the light and darknes in the aire, in the dawning *, so throughout in all the powers of the soule,) and these two being in a direct line of opposition, and contrariety each to other, there must needs follow a continuall combate, like the struggling which *Rebecca* felt in her wombe [q], making a Christian cry in a kinde of astonishment as she did, *Why am I thus?* Happy he which feeles this combate, who is euer wrastling with his owne corruption, labouring and *endeauouring himselfe to haue a cleare conscience towards God* [r]. The victory is certaine: For as it was said to *Rebecca* (when vpon the striuing she felt, she asked of God) that the *elder* should *serue the younger*, so in this case wee are ascertained that the *old man*, (our old naturall corruption) shall be *cast off and killed*, and the *new man* (the grace wrought by Gods Spirit) *created in righteousnes and true holinesse* [s], shall bee more and more established. Secondly, touching *the fight with Satan*, the Scripture is expresse. *Hee hath desired you to winnow you* [t], said Christ to *Peter*, and *hee walketh about seeking to deuour*, saith *Peter* to vs [u]: well, *resist him* wee must: (it is S. *Iames* his rule *) and that cannot be without fighting, and it is not *flesh and blood we wrastle with*, saith our Apostle, but *principalities and powers*, &c. and wee had need to prouide, that we may *stand fast* [x]. He is but a titular Christian, and hath but a *shew of godlinesse* [y], who hath not had personall experience of the Stratagems of Satan, now puffing vp to presumption, now pulling downe to despaire, one while working to security, another while presing to dismayednes: sometimes extenuating, and hiding, and painting sinne, that before it is committed it may beguile; sometimes opening and aggrauating it, that when it is performed, it may affright: turning himselfe into many shapes, sometimes like an industrious agent to aduance our profit, sometimes like a pleasant companion, to further our delight, sometimes like a true-

n Phil. 1 30.
o Gal. 5.17.
p 1 Pet. 2.11.
* Quod tu nec tenebras, nec posis dicere lucem. Ouid.
q Gen. 25.22.
r Act. 24.16.
s Eph. 4.22.24
t Luk. 22.31.
u 1 Pet. 5.8.
* Chap. 4.7.
x Ep. 6.12.13.
y 2 Tim. 3.5.

true-hearted friend, to reſpect our good name, but alwaies a venemous aduerſa-
rie to empoyſon our ſoule. Theſe are no new things to the children of God: the
mercy of God, and the malice of Sathan, they know them well to bee vndiuided
companions. Neither is the Scripture wanting to aſſure vs of the conqueſt. It
was ſaid of old, that the Serpent, his head being broken, could *but bruiſe the heele* [a], 2 Gen. 3. 15.
and it hath beene afreſh renewed, that *Greater is he which is in vs, then he which*
is in the world [a], and wee all, ſo many as are now in the liſts againſt this aſſaylant a 1 Ioh. 4. 4.
haue this warrant ſealed, (ſeeing it is a part of the new Teſtament) with the blood
of Chriſt, *That the God of peace ſhall tread Satan vnder our feet ſhortly* [b]. The third b Rom. 16. 20
fight is for the maintenance of the cauſe of Religion, againſt both the cunning of
oppoſers, and the malice of perſecutors. That euery Chriſtian is to fight with a
holy zeale for the purity of religion, S. *Iude* ſhall witneſſe for me, *It was needfull*
for me (ſaith hee) *to write vnto you, to exhort you that you ſhould earneſtly contend for*
the faith which was once giuen to the Saints [c]. *The kingdome of heauen* (ſaith our Sa- c Iude 3.
uiour) *ſuffers violence, and the violent takes it by force* [d]. There is force in getting d Mat 11. 12.
truth, there muſt be a kinde of force alſo in maintaining it. *Dauid* choſe religion
for his *heritage* [e]. He is not worthy to haue it, which will not ſtriue to preſerue it. e Pſal. 119.
Now for this kinde of fight there are two things required: Firſt, skill: and ſe- 111.
condly, courage. Skill, becauſe euery corner is ſo full of cunning and ſubtill vn-
derminers of religion: Atheiſts, Ieſuites, Seminaries, Sectaries: theſe fight not
with violence and profeſſed enmity, but with plauſible reaſons, with ſmooth per-
ſwaſions, and with all gloſing pretences which hell can deuiſe to entangle. What
need haue men then of *exerciſed wits* [f], *and vnderſtanding hearts* [g], knowing how f Heb 5. 14.
wiſely to handle that ſame *ſword of the Spirit* [h] to reſiſt them? How requiſite is g 1 King. 3. 9.
it, that Chriſtian ſouldiers ſhould be daily practiſing the feats of ſpirituall armes, h Eph. 6. 17.
that they may know how to grapple with the aduerſary at euery kind of weapon,
and to make their part good againſt euery encounter? As skill is required, ſo cou-
rage and reſolution alſo: For know you what the Apoſtle ſaid to the conuerted
Hebrewes, i *After yee receiued light*, (that is, ſome hauing knowledge and feeling i Heb. 10. 32.
of the truth) *ye endured a great fight of afflictions*: Is not here needs of courage?
what thinke we of the *mocking of Iſmael*, [k], the diſdaine of *Herod* [l], the *ſcourging* k Gen. 21. 9.
of Pilate [m], of *ſpoyling of goods, of being made a gazing-ſtocke by reproaches* [n], nay, of l Luk. 23. 11.
reſiſtance to blood [o]? Doe not theſe things require a reſolution? Were it not fit- m Mat. 27. 26
ting that we ſhould be well prouided, who muſt goe through all theſe bickerings, n Heb. 10. 33,
leſt when we haue ſtruck a ſtroake or two, wee ſhould be *wearied and faint* in our 34.
mindes [p], and ſo be like the children of *Ephraim*, of whom the Pſalme ſaith [q], that o Heb. 12. 4.
being armed, and ſhooting with the Bow, they turned backe in the day of battell? p Heb. 12. 3.
q Pſal. 78. 9.

As the neceſſity of this kinde of *fight* for the maintenance of the cauſe of Re-
ligion, lyeth vpon all, ſo vpon two degrees eſpecially, Magiſtrates and Miniſters.
They are both called *Leaders* [r] of the people, and therefore as of *Leaders*, whoſe r 1 Sam. 9. 16.
experience muſt inſtruct, and whoſe valour muſt incourage, and put heart into o- *Pagis cum alio-*
thers, there is twiſe ſo much required. It is their office to *ſtand in the breach* [ſ], and *ſe offerum.*
to *goe out and in* [t] before the people, and to beare the ſhock and burnt of the firſt Heb 12. 7.
grapling. If they be ſound and ſincere, inſtant and reſolute in the cauſe of God, *Ipſorum.*
Oh, what life and courage ſhall they put into the multitude, which doe euen de- ſ Pſal 106. 23.
pend vpon their conduct? If they be cold and daſtardly, and giue ground in the t 1 King. 3. 7.
day of battell, how will they make the harts of the people euen to die within them,
& what hope will Satan haue to ſet vp his ſtandard in the midſt of Gods Church?
But as the eagerneſſe in this combate is required of Magiſtrates and Miniſters u Exod. 36. 13
more then of others, ſo of vs who be Miniſters moſt of all. In the old Law things o Compare 1.
in the Sanctuary were double to that which was common, the Shekell of the San- Kin. 7. 45. with
ctury twice ſo weighty as the common Shekell [u], the cubite of the Sanctuary 2 Chron. 3. 15.
twice ſo long as the common cubite [*]. The Miniſter had need to with as *Eliſha* * Compare 1.
did Kin. 7. 15. with
2 Chron. 3. 15

did of *Eliah*, his *ſpirit*[x], that the ſpirit of vnderſtanding & courage may be doubled and trebled vpon him. If hee bee the man as he ſhould be, Sathan oweth him a double ſpite: and in many combates with the Church of God, hee ſeemeth to giue like charge to his Inſtruments, which the King of Aram gaue to his ſouldiers, [y] *Fight neither with ſmall nor great, ſaue onely againſt the King of Iſrael:* For he thinketh that if he can ſmite the ſhepheard with a ſpirit either of error, or drowzineſſe, or of ambition, or of auarice, *the ſheepe of the flocke ſhall be quickely ſcattered*[z]. Hee knoweth by long experience, that *from the Prophets of Ieruſalem wickednesſe goeth forth into all the Land*[a], and that if *the Light* which GOD hath ſet in his Church bee *darkeneſſe, the darkeneſſe cannot* but exceed[b]. Thus I haue ſhewed you the particulars of *Pauls Fightings*, and the neceſsity of the ſame *Fight*, in euery one of vs that would bee (as wee are called) Chriſtians: now let vs come to the next point, the Inquirie how on our parts this *Fight* hath been performed, *viz.* how wee haue fought againſt Corruption, how wee haue fought againſt Satan, how we haue ſtriuen and fought for the vpholding and maintenance of Gods Truth.

x 2 King. 2. 9.
y 1 Kin. 22. 31
z Mat. 26. 32.
a Ier. 23. 15.
b Mat 6. 23.

The Vſe. An enquiry how we haue fought this fight.

And here in the very firſt entry of my meditation, when I did in my thoughts compare together thoſe which doe *Fight* this good *Fight* vnder the banner of the Lord of Hoſtes, with thoſe, who (whatſoeuer their profeſsion is) doe indeede and in truth *fight* againſt him, it brought into my minde, that which the Spirit of God reports touching the Iſraelitiſh troupes, and the armies of the Aramites their aduerſaries: [c] *The children of Iſrael pitched before them, like two little flockes of Kids*, but the Aramites *filled the countrey*: the very like comparison may be truly made betwixt thoſe that *fight* on the Lords part, and thoſe which *fight* againſt him, or at the leaſt, (which by our Sauiours rule (*d*) is all one) *fight* not with him: the one ſide (the better part I meane) are but euen a handfull in reſpect, *one of a Citie, two of a Tribe*: the other a numberleſſe number, and may well bee titled with the name of the poſſeſſed[e], *Legion*, for indeede they are *Many*. And therefore true will that bee which was ſpoken of olde by *Iſaiah*[f], and hath beene ſince renewed by *Paul*[g], *Though the number of the children of Iſrael* (men profeſsing Religion *were as the ſand of the Sea, yet ſhall but a remnant be ſaued*. It will not bee enough to haue ſaide thus, vnleſſe it be confirmed alſo, I will therefore ſhew you how true it is by degree.

c 1 Kin. 20. 27
d Luk. 11. 23.
e Ier. 3. 14.
f Mark 5. 9.
g Iſa. 10. 21, 22.
h Rom. 9. 27.

Touching fighting againſt mens owne perſonall corruptions, there are (that out of many I may cull out the chiefe) three things, which doe ſhew the number of ſuch *Fighters* to be but ſmall: The firſt is, the generall ignorance of this point of holy doctrine, concerning the combating together of theſe two, Corruption and Holineſſe, Nature & Grace in euery true Chriſtian. I am not ſo well acquainted with your ſpirituall eſtate that are here preſent, as to be able peremptorily to determine ought: yet perhaps if a man ſhould deale with the particulars of this aſſembly by polle, and ſhould examine them as ſtraitely as the *Gileadites* did the *Ephraimites*, touching *ſhibboleth* and *ſibboleth*[i], demanding of each this queſtion, *How fareth it with thee, touching the Rebellion of thine owne heart, preuaileth it or yeeldeth it to the power of Gods Spirit? How goeth on the quarrell betwixt the law of ſinne, and the law of God?* Perhaps (I ſay) this demand would bee quitted with ſuch an anſwer, as was that of *Pauls* to the lately conuerted Diſciples at *Epheſus*, [k] *Haue ye receiued* (ſaith he) *the holy Ghoſt ſince ye beleeued? And they ſaid, We haue not ſo much as heard whether there be an holy Ghoſt.* So in this caſe, they would ſay: *You make a ſtrange motion, we haue not ſo much as heard whether there be any ſuch contention:* And it may be alſo, ſuch as haue ſome better vnderſtanding then the multitude, if in this particular they were well preſſed, would but make ſuch a confuſed anſwer as *Ahimaaz* did to *Dauid*[l], *Is the young man Abſalom ſafe*, ſaid *Dauid? I ſaw a great tumult, but I knew not what*, ſaid *Ahimaaz*; ſo they would be forced

i Iudg. 12.
k Act. 19. 2.
l 2 Sa. 18. 29.

to

to ſay, *Truth is, I haue heard or read ſomething of ſuch a matter, but I doe not diſtinctly and experimentally vnderſtand it.* Thus (as it was [m] ſaid to *Peter*) mens very ſpeech bewrayeth them, and their dumbneſſe when they are asked the *Word* (as the ſouldiers call it) ſheweth them to be but ſtraglers and hangbyes vpon the Lords campe, and no good *Fighters*. Well, without iudging I leaue you to the *accuſing* or *excuſing* of your owne *thoughts* [n]: Only this I ſay, that he which is vnacquainted with this point of doctrine, can no more bee ſaid to bee a *Fighter* in the *good Fight* againſt corruption and ſin, then he can be reputed a party in a caſe of difference betwixt two, who hath not ſo much as heard of the quarrell. The ſecond proofe that the *Fighters* on this ſide againſt corruption are but few, is the vniuerſall yeelding of the moſt vnto corruption. When men come with bended knees, offring vp their weapons, yeelding themſelues to be ordered by thoſe whom they ſhould withſtand, there is no likelihood that they haue an intent to *Fight*. So in this caſe, when men generally haue (as in were) booked their names, and entred into pay, (and euen as a man would thinke) ſworne their ſeruice to groſſe ſinnes, who will take them to be the Lords ſouldiers, or conceiue that there is any meaning in them to *Fight* againſt corruption? And ſurely this is the common ſtate. I remember what *Deborah* in her ſong [o] reports of the mother of *Siſera*, how that ſhe and her Ladies in their expectation of *Siſera* and his followers their returne in triumph, ſaid either to other (in their aſſurance of the victory) *Haue they not gotten and diuided the ſpoile?* I may ſay more truely (for that was ſpoken only out of imagination, either as they thought it was, or as they wiſhed it might bee) of theſe foule enormities, which the Word of God hath branded with the hatefull name, that they are *the workes of darkeneſſe* [p]: *Haue they not gotten and diuided the ſpoile?* Doe they not lead captiue, I ſay not as they did of *Siſera*, a maid or two, or (as *Paul* doth of the wily workemen of his time) a few *ſimple women* [q], but euen whole multitudes of all rankes, of all callings, of all degrees? So often as I reade theſe places of Scripture, *the earth was corrupt before God and filled with cruelty* [r], *The men of Sodome compaſſed the houſe round about from the young men euen to the old, all the people from all quarters* [s], *They aſſembled themſelues by companies into the harlots houſes* [t], *From the leaſt euen to the greateſt of them, euery one is giuen to couetouſnes* [u], *Then they ſtopped their eares, and ran vpon Steuen all at once* [x], *Then aroſe a ſhout almoſt for the ſpace of two houres of all men crying, Great is Diana of the Epheſians* [y], *All ſeeke their owne, and not that which is Ieſus Chriſts* [z]: ſo often (I ſay) as I reade theſe and the like places, in which mention is made of ſwarmes of people banding themſelues together in euill, I cannot but reckon them as fore-tellings of theſe times, and theſe times as Commentaries and expoſitions of thoſe places. Thoſe maſter-ſinnes, Ignorance, Contempt of the Word and godlineſſe, Security, and want of awe vnto Gods Maieſty, neglect of the worſhip of God, Swearing, abuſe of the Sabbath, whoredome, drunkennes, oppreſſion, pride, cruelty, contention, malice, &c. marke how in euery towne, in euery ſociety, in euery family almoſt, they doe euen ride in a kinde of triumph: if there be any better diſpoſed, labouring to be no longer the ſlaues of ſin, but to become the *ſeruants of righteouſnes* [a], they are as *Iſaiah* ſpeaketh of himſelfe and ſuch as himſelfe, [b] as *ſignes* and *wonders* among the people: and how the world entertaineth them it is knowne well enough: you know what *Dauid* ſaith [c], *The aboiects aſſembled themſelues, the falſe ſwearers at bankets tare me and ceaſed not*: and againe, *They that ſate in the gate ſpake of me, and the drunkards ſong of me* [d]. This is the kindeneſſe of this generation to thoſe who *loue the Lord Ieſus in ſincerity* [e]. Thus the vniuerſall yeelding to corruption, men *obeying ſin in the luſts thereof* [f], *and drawing it as it were with cart ropes* [g], argueth that they *fight not* againſt *ſinne*, Euill *raignes* [h] in them and ouer them, they doe willingly giue vp their members [i] to follow it, and (as the Apoſtle ſpeakes) they *take thought* [k] it and ſtudy to fulfill it. The third proofe in this part is, the

Fight

m Mat. 26 23.

n Rom. 2. 15.

o Iudg. 5. 29, 30.

p Eph. 5. 11.

q 2 Tim. 3. 6.

r Gen. 6. 11.

ſ Gen. 19. 4.

t Ier. 5. 7.

u Ier. 6. 13.

x Act. 7. 57.

y Act. 19. 34.

z Phil. 2. 21.

a Rom. 6. 20.

b Iſa. 8. 18.

c Pſal. 35. 15.

d Pſal. 69. 12.

e Eph. 6. 24.

f Rom. 6. 12.

g Iſa. 5. 18.

h Rom. 6. 12.

i Verſe 13.

k Rom. 13. 14.

Fight which is in the world for corruption: men doe not onely not *fight* against it, but they doe *fight* and ſtriue and labour to maintaine it. I remember what I
k 2 King. 3. 31,32. read of *Iehu* [k] the inſtrument of the Lords vengeance vpon *Ahabs* houſe; as hee entred in at the gate of *Izreel*, and lifting vp his eyes to the window, ſaw that painted *Iezebel* the wife of *Ahab*, he cryed out, *Who is on my ſide, who?* Preſently two or three of her attendance looked out, as it were offering their ſeruice. *Caſt her downe:* (ſaith he) and they did ſo: ſo alſo in the Chapter following, when hee ſent to the guardians of *Ahabs* children, willing them, if they thought it good, to create one of their Maſters ſonnes King, and to ſtand vpon their guard, and they returned him anſwer, *We are thy ſeruants and will doe all that thou ſhalt bid vs*, what ſaid *Iehu? If ye be mine and will obey my voyce, take the heads of your Maſters ſons, and come to me to Izreel by to morrow this time.* After the ſame ſort, we profeſsing our ſelues, by our ſhewes to be on the Lords ſide, and to be readie to doe all that hee ſhall bid, his charge is, that if wee be his, wee caſt *Iezebel* out at the window,
l Eph.4.22. m Gal.5.24. n Col.3.5. we renounce and diſclaime, we *caſt off* [l] *and crucifie* [m] our ſweeteſt, our deareſt, our profitableſt, our beſt pleaſing corruptions: *Mortifie your members which are on earth* [n]. If we now ſhall not onely (contrary to command) preſerue the life (which may be imputed to a kinde of niceneſſe and pity) but ſhall *fight* for the life and ſtate of *Iezebel*, and ſhall ſet vp one of *Ahabs* ſonnes, ſome groſſe ſinne to raigne ouer vs, profeſsing our ſelues alwaies ready to defend it, how ſhall the Lord account vs to be his? And yet thus it fareth in theſe euill times. What ſinne, what groſſe corruption almoſt is there, which ſhall want a patron to defend it, either that it is no ſinne, or that it is but a little ſinne? This glauering and glozing age, which hath deuiſed an art to make deformed faces ſeeme faire, olde wrinkled viſages to looke young and ſmooth, hath alſo learned to ſet a colour vpon naughtineſſe, the Diuell helping forward, leſt ſinne appearing in it owne proper likeneſſe ſhould affright the conſcience. Thus the *adulterous woman wipeth her mouth, and*
o Pro.30.20. *ſaith, I haue committed no iniquity* [o]. Euery vice doth now goe armed; if you doe touch it neuer ſo gently, yet (like the nettle) it will ſting you; if you deale with it thorowly and directly, it ſwaggereth like the *Hebrew* with *Moſes, Who made*
p Exod. 2.14. *thee a man of Authority?* [p] *What? Is this ſo great a matter? I truſt, this and this is*
q 1 Sa.15.13. *lawfull, or if not, what need you be agrieued?* Thus men ſometimes like *Saul* [q] are not aſhamed to ſay they haue kept the commandement of God, when they haue foul-
r Mal.3.7,13. ly broken it; ſometimes like the ſtubborne Iewes [r] *cry, wherein ſhall wee returne, wherein haue we treſpaſſed, what haue we ſpoken againſt God?* when the very ſtones in the ſtreet are ready to teſtifie againſt them, and the earth is wearie in bearing their ſins. And thus it appeareth by three vndenyable euidences, that if we be indited before the Lord, for not *fighting* that *good fight* which *Paul* fought, & which euery Chriſtian ought to *fight* againſt ſinne and corruption, we ſhall be neuer able to pleade *Not-guilty*. I wiſh that which hath beene ſaid may ſo conuict vs, that it may conuert vs, leſt going in rebellion againſt God, that doome befall vs which
ſ Luk.19.27. is foretold. [ſ] *Thoſe enemies, which would not that I ſhould raigne ouer them, bring them hither and ſlay them before me.*

Now as touching our failing in the ſecond fight which is againſt Sathan, conſidering what I haue already ſaide, I ſhall neede to ſpeake the leſſe: for where corruption and ſinne are not withſtood, there Sathan is not fought againſt: where they are entertained, there Sathan is ſerued: ſo that the proofe of the former point, is a confirmation of this alſo. Nenertheleſſe, I will a little inſiſt vpon one ſpecialty, an apparant teſtimony that there is little thought or reſolution among the moſt to fight againſt Sathan: and that this is, the neglect of one of the principall weapons whereby to encounter him. Thinke you that hee meaneth to fight, who goeth vnarmed? nay, who when a weapon is tendred to him, caſts it from him, or who ſeemeth not to care, though it were with the land, as it

was once with the ſtate of Iſrael vnder the Philiſtimes [t], of which it is ſaid, *There was no Smith found throughout all the land*, and, *neither ſword nor ſpeare found in the hands of any of the people*: hee to whom this nakednesſe were a pleaſure, or a matter of indifferencie, would you imagine him to meane well, or to bee a friend to his country? I am ſure you would not. Now *Paul*, ſpeaking of the combate wee are to haue with the deuill, and deſcribing by parcels, that holy armour wherewith hee muſt bee vnderſtood, mentioneth among other things, *the ſword of the Spirit, which is the word of God* [u]. This weſee was our Sauiours weapon in that conflict which is ſtoried in the Goſpel [x]: with this *two-edged ſword* [y] of, *It is written*, he cut aſunder all thoſe knots, wherewith Sathans purpoſe was to entangle him. Who ſo then ſhall deſpiſe this weapon, ſhall caſt it behinde them, ſhall *hate* [z] the knowledge of it, ſhall ſay to God, as the wicked are reported to doe, *Depart from vs, for we deſire not the knowledge of thy Waies* [a], ſhall thinke preaching to be (as was ſaid [b] of old:) *The burthen of the Lord*, ſhall vſe of it as the Gadarens did of Chriſt [c], that it might *depart out of their coaſts*: whoſo (I ſay) ſhall bee thus affected, the charitableſt cenſure, and the moſt fauorable verdict which can be giuen of them, is this, that they are wilfull betrayers of their owne ſoules into the power of the deuill. Now it is no hard matter, to ſhew how deſeruedly this imputation may bee laid vpon our times: *I haue written vnto them* (ſaid the Lord, of olde, to the Iewes) *the great things of my Law, but they were counted as a ſtrange thing* [d]. I doe not ſee how it can bee denied, but that God may iuſtly complaine ſo now. Great hath his kindneſſe been to theſe times, in enlarging and improouing the free vſe of his word: and yet (alas) what a world of people is there amongſt vs, to whom the Scripture ſeemeth as *a booke that is ſealed vp* [e], nay, (which is euen fearefull to thinke of) who ſeeme to be of that careleſſe and negligent humour, as though it were all one to them, though there had beene neuer any Bible written, nor any ſuch booke by the ſpeciall prouidence of God, preſerued to his Church? Againe, although the Scripture of God bee entertained into ſome houſes, as a piece of needfull implement, to fill vp ſome corner, which otherwiſe might lie voide, yet with many they are vſed like their harneſſe in theſe peacefull times, onely a prey to the ruſt and duſt, or laid vp like the ſword of *Goliah* which *Dauid* tooke from him [f], like a monument, that it may be ſaid vpon occaſion. *There they lie*. Few there be that doe make them their *Counſellers* [g], or that doe endeauour to lodge them in their beſt roome, euen to let them *dwell plenteouſly* [h] in their hearts. Furthermore, for the opening and explaning thereof by thoſe whom God hath ordained thereto, (which is, as it were certaine rules and precepts of defence, teaching how to handle this weapon againſt our ſpirituall aduerſarie) how is it neglected of? Where it is had, it is little eſteemed; where it is wanting, it is ſeldome deſired. Few doe reuerence it as Gods ordinance, few depend vpon it as *vpon the arme* [i], and *power of God vnto ſaluation* [k]. What fighting can there bee againſt Sathan, when this *ſword of the Spirit* is in diſgrace? what ſpoile of ſoules will the deuill make, when men are not thus armed to reſiſt? Conſider the ſtorie of *Sampſon* [l]. When the Philiſtimes had taken him and put out his eyes, then they might doe with him what they would; though hee were a ſtrong man, and a noble man, yet they bound him with fetters, and made him grinde as a horſe in a mill: and ſo when as the light of Gods holy ordinance is wanting, Sathan hath opportunitie to worke his will: men may bee drawne to any thing; no opinion ſo groſſe, no worſhip of God ſo ſuperſtitious, no faſhion of life ſo vile, but they will ſoone embrace it. So then if our conſciences tell vs, that Gods word is not to vs, as it was to *Ieremy* [m], *the ioy and reioycing of our hearts*; if we bee not like the Samaritans, of whom it is ſaid, that when *Philip* came and preached among them, *There was great ioy in the citie* [n], nor like the man of Macedonia, which appeared to *Paul* in a viſion, and becauſe of the want

[t] 1. Sam. 13. 19, 20.
[u] Eph. 6. 17.
[x] Math. 4.
[y] Reu 1. 16.
[z] Pſal. 50. 17.
[a] Prou 1. 22. Iob 21. 14.
[b] Ier. 23. 33.
[c] Math. 8. 34.
[d] Hoſ. 8. 12.
[e] Iſay 29. 11.
[f] 1. Sam. 21. 9.
[g] Pſal. 119. 24.
[h] Col. 3. 16.
[i] Iſay 51. 5.
[k] Rom. 1. 16.
[l] Iud. 16.
[m] Ier. 15. 16.
[n] Act. 8.

o Acts. 16. 9. of teaching which was there, prayed him *to come to Macedonia and helpe* o them, certainely wee are no enemies vnto Sathans kingdome, but friends vnto it rather, if we labour not by all good meanes for the enlargement and propagation of Gods truth.

The last part of the enquirie concerneth the Fight for the maintenance of the common cause of true religion, both with skill against conning and subtill vnderminers, and with courage against the wrongs and indignities which the world offereth to sinceritie: I cannot now vse that largeneſſe in this point, which I could wish, and which (the times considered) were very fitting, I will onely in a word touch two common euils, which shall serue to iustifie this proposition, that the number of those which fight that part of that *good fight* here spoken of, which concernes the vpholding and defence of Gods truth, is but small and thin, euen like *the Summer gatherings*, which the Prophet speaketh of p. The one euill is the want of iudgement and soundneſſe of knowledge in the doctrine of religion. This is an vniuerſall and farre-spreading diſeaſe, according as euery Paſtor can witneſſe with mee, who according to the Wiſe mans counsell q, is *diligent to know the eſtate of his flocke*, and to vnderſtand the particular conceipts and diſpoſitions of the people. The multitude is wofully to ſeeke in matters of ſaluation, reſting to this day vpon that olde Popiſh rule, to follow the droue, and to beleeue as the Church beleeueth. I remember what is ſaid of a meeting of the people at Epheſus by *Demetrius* his procurement r. *The more part knew not wherefore they were come together*: it may bee truly ſaid of many aſſemblies for holy Seruices, the more part know not wherefore they come: they will ſay in generall termes to ſerue God; but, *what hee is, Who hee is, how to be ſerued, Wherein to be ſerued, and in whom to bee ſerued*, I beleeue you ſhall finde them to bee ignorant: So that the deuotions of many are like the Altar at Athens, *To an vnknowne God* s: many are of *Gallio* his religion, of whom it is ſaid, that hee *cared not for* matters of that nature t. If the belly may be filled, and the backe fitted, like the Epicure in the Poet *, if with the fat hearted Iſraelites, they may ſit *by the fleſh-pots* u, and with thoſe whom *Dauid* ſpeaketh of, * *their wheate and their wine may abound*, they are at a point for religion. For there bee whoſe *hearts are ſtabliſhed* x, and which *know* Chriſts *voice* from the *voice of a ſtranger* y: whether *Baal bee God*, or *Iehouah bee God* z, their meaning is neuer to put it to enquirie. How ſhall theſe ſtand to defend Religion, who know not what that is which wee call Religion? When we ſhall ſee men caring, and ſtudying, and taking paines to finde out that which *Luke* calleth *The Certenty* a, and not to be ledde by coniecturall ſuppoſitions, but (as hee ſpeaketh) to bee *fully perſwaded* b, then there will be ſome hope, that the Lords parts will encreaſe; in the meane time, while they make either the times, or tradition, or their owne humour to bee the meaſure of their religion, wee may bee ſure the cauſe of God ſhall from them receiue very ſmall vpholding. The ſecond euill, is the cowardize and faint-heartedneſſe of the moſt profeſſours. That I may follow the phraſe of my Text; they are like to ſome vnexperienced and lately preſſed ſouldiers, who, while the training and muſter is neere home, vpon a faire greene, where they are neither ſcanted for victuals, nor ſtraitened for lodging, nor in any hazard of life, march with ſome ſhew of reſolution, a man would thinke they would euen eate vp the enemie; but when they come to behold the face of warre in his true proportion, the battell pitched, and a furious enemy in fight euen now inſtantly to be charged; their hearts faile them, and the ſound of the drum is vnto them as their paſſing-bell. and they would giue a world to ſee the ſmooke of their country chimnies. Euen ſo, many profeſſours of religion, while the world applaudes their forwardnes, & when the *people biſſoe*, and *they* that follow, *cry Hoſanna* c vnto Chriſt, who but they? a man would thinke (that I may vſe *Salomons* phraſe) d that *much water could not quench their loue, neither the flud-*

drowne

p Mich. 7. 1.
q Prou. 27. 23.
r Acts 19. 32.
s Act. 17. 23.
t Act. 18. 17.
* *Si venter bene, ſi lateri, &c. Hora.*
u Exod. 16. 3.
x Pſal. 4. 7.
y Heb. 13. 9. Ioh. 10. 4, 5.
z 1. King. 18. 21.
a Luk. 1. 4.
b Verſe 1.
c Matt. 21. 9.
d Can. 8. 7.

drowne their zeale: but when it commeth to blowes, the world frownes, profit is abridged, pleasure is limited, credit and fame is a little eclipsed, their names put out as euill [e]; then they are nipt like an ouer-forward budde with an vntimely frost, then begin they to grow to a demurre, and in fine, either runne away in the plaine field, or else (vnder a colour of discretion) fall backe into the rereward, the battell is sharpe, and it is not good to be too forward. Thus like as in *Gideons* enterprise [f], of two and thirty thousand which tooke armes, when proclamation was made in the campe (the assault approching) *Who so is timorous let him returne*, at one clap there went away two and twentie thousand; so of troupes of professors which at the first entrance giue in their names, when it commeth to triall, the greatest part will retire, and they will be but a few that will stand vnto it to the end. Hereby you may see, that when we haue (as *Ieremie* saith [g]) *runne to and fro through our streetes*, and made enquiry, we shall finde but a few, who if they were now to end their daies, and to looke backe into their course past, to see how they haue demeaned themselues in this holy warfare, are able to say, without any inward check, *I haue fought that good fight, and now I expect the crowne of righteousnes.*

e Luk. 6. 22.

f Iudg. 7.

g Ierem. 5.

To conclude then, we haue all heard what *Paul* did, hee *fought that good fight*: how comfortable it was that hee had done it, it emboldened him to expect a *Crowne of righteousnesse*: we haue seene our owne carelesnesse, and what will bee the issue if we continue it: *the second death* is prouided for the *fearefull* [h], but such as *ouercome, shall inherit all things* [i]. If we desire comfort in death, and happinesse after death, let vs henceforth arme our selues for this spirituall fight, against our owne corruption, against Sathans temptations, against Sathans instruments which fight against Religion.

This is the onely warre which is the way vnto eternall *Peace*.

h Reu. 21. 8.

i Verse 7.

THE DISCOVERIE OF HYPOCRISIE.

The perfect patterne of true conuerſion.

EPHES. 5. 13.
It is Light that maketh all things manifeſt.

PSAL. 119. 127.
I loue thy Commandements aboue golde.



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1624.

TO THE RIGHT HONORABLE, ROBERT, Lord RICH, the gracious accompliſhment *of the promiſes both of this life preſent,* and of that which is to come.

MAY it pleaſe your Lordſhip, to vouchſafe your Honorable name to bee prefixeed to theſe fiue following Sermons. The two former, declare the power and efficacy of the Word preached, how it worketh to the ſundring of Hypocrites from ſound profeſſors, and maketh way for that great ſeparation, which the Shepheard and Biſhop of our ſoules *will ſhortly make betwixt the beleeuing* Sheepe, *and the vnbeleeuing* Goates. 1 Pet.2.25. Mat.25.33. *The three latter lay forth the matchleſſe, and vnualuable worth of that grace which is tendered vs in the Goſpell, how by the elect of God, it is entertained, and with what a holy care they labour to cheriſh and encreaſe it in themſelues, that ſo they may* walke worthy of the Lord, and pleaſe him in all things, being fruitfull in good workes. Col.1.10. *The Matter of the two Texts is excellent: If the workemanſhip were ſutable, I might boldly ſay, that it were no diſparagement to your Honour, to affoord your patronage. But now, as the defects of my handling them (fitted after the plaineſt faſhion, to our countrey-hearers) haue need to bee couered and graced by the countenance of ſome, who is of ſome note and reſpect in Gods Church: ſo if your Lordſhip ſhall pleaſe, ſo farre foorth to conniue my preſuming, and to fauour theſe mine endeauours, that by your acceptance they be commended vnto others, I ſhall haue the more encouragement to do that (which notwithſtanding I am bound to doe) namely, to pray to the God of all grace, to double his graces vpon your Honour, and to preſerue you vnto his Kingdome.* 1 Pet.5.10. 2 Tim.4.18.

From Modburie.

Your Honours to be commanded,

SAM: HIERON.

The Discouerie of Hypocrisie.

The first Sermon.

Mat. 3. 10.

Now is the Axe laid to the root of the Trees: Therefore euery tree which bringeth not forth good fruit is hewen downe and cast into the fire.

The occasion of the words.

THIS verse is a part of the Sermon, which *Iohn Baptist* the Fore-runner, and (as I may so call him) the harbinger of our Sauiour Christ, made in the Wildernes at the time of his first preaching. It was directed principally to the Sadducees and Pharises, who being transported rather with emulation & malice, then stirred vp by any truth of zeale, went out with others to be partakers of *Iohns* Ministery. Now the Spirit of God reuealing vnto *Iohn* their great hypocrisie, in that they accustomed themselues to an outward shew of religion without sincerity, he takes them vp very roughly and very roundly, calleth them a *generation of vipers*, stirreth them vp very powerfully to repentance, labooreth to ouerthrow their presuming vpon the outward priuiledge of being *Abrahams* seed, as though God were therefore bound to them; and now in this verse he threatneth them with eternall condemnation without speedy repentance. This is the occasion and generall drift of this verse.

The meaning.

To make way to the profitable handling of it, it shall be very good to examine in particular, the sense and meaning of the words. Know this therefore: It pleaseth God in the Scripture, to take vnto himself the name and title of an *Husbandman*[a], in respect that he is the first planter, and the continuall dresser and manurer of his Church, which Church also is sometime called a *Vineyard*[b], sometimes *Gods husbandry*[c]: And heere in this place, the people liuing in the Church of God, and professing religion, are called *trees*, such of whom much good & wholesome fruit is expected. By the *Axe*, is vnderstood the powerfull ministery of the Word; thereby the heauens are cut (as it were) to hasten either their damnation, or their saluation. By the *root* of the trees, are meant the soules and consciences of men, to which the Word is well applyed: and the latter clause (*therefore euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire*) figureth out vnto vs the finall sentence which shall passe vpon all those, who vnder the preaching of the Gospell, shall remaine vnfruitfull. So that it is all one as if *Iohn* had said vnto the Pharises; How soeuer you haue formerly presumed vpon Gods patience, and haue promised peace vnto your selues, yet now is the time to looke vnto it with greater care, for the Lord will be dallied with no longer, hee now begins to take such a course among you by the ministery of the Gospell, that it shall soone appeare who be his: neither shall now your glorious shewes auaile you any more; for after this, all they that remaine without fruits worthy amendment of life, shall be prepared and fitted by the power of the Word, vnto eternall destruction. This is the meaning and true sense of this verse.

a Ioh.15.1.

b Esa.5.1.

c 1 Cor.3.9.

The order of handling the Text.

Hauing found out the meaning, let vs come to the examination of the parts of it, that so we may finde what the intent of the Spirit of God is to teach vs in this place. Marke this therefore, that as the maine thing heere meant, is the ministery of the Word; so touching the ministery and teaching of the Word, we haue here

here three things to consider: first, the nature of it, it is an *Axe put to the roots of trees*: secondly, the vse of it, to shew what trees be vnfruitfull, and to *hew them downe*; thirdly, the issue of those *trees*, which notwithstanding the continuall exercise of the word, are found vnfruitfull, *they shalbe cast into the fire*. Of these in order.

And first of the nature of the Word preached, an *Axe put to the roote of trees*. First, it is an *Axe*. As in building the carpenter is a principall workman; so in the work of the carpenter, the *axe* is a principall instrument: It serues as in a generaltiy to cut and pare, so in particular to frame and fashion euery peece vnto his proper place. The Church of God is Gods *building*[d]; it is built vpon the *foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone*[e]. The Ministery of the Word is (as it were) the *axe* in Gods hand, by which he gathereth together his Saints, & makes them to *grow vp into an holy temple in the Lord*[f]. *Doctrine* 1. Hence it followeth, that it is of a sharpe and cutting nature, and that it is applied by God for the framing and fashioning of his people, to become true parts and members of his Church. That it is of a sharpe and cutting nature, is manifested both by Scripture, and by experience. For Scripture therein is called the *Sword of the Spirit*[g]: it is said to be *mighty in operation, and sharper then any two edged sword*[h]. And as for experience, the fury and rage of euill men against it, is a testimony for it, that it cuts. In the *Reuelation*[i] mention is made of certaine Preachers which the Lord did promise to raise vp, euen in the midst of the kingdome of Antichrist. After, it is said, that by the cruelty of the times they should be slaine, and that the people should reioyce at their deaths, and in token of gladnesse, should send gifts one to another: For (saith the Text, giuing a reason of it) those Prophets vexed them that dwelt on the earth; the word that was preached by them, pierced them to the quick, galled them, and tormented them exceedingly. And so we see euery day how men of corrupt minds repine and kick against the truth, there is nothing that troubleth them more then the hearing of it, nothing that they doe more desire to be freed from, then the ordinary vse of it. It cutteth the Sabbath-breaker, to heare his prophanenesse stiffe cried out vpon: It cutteth the adulterer, to heare his viciousnes continually found fault with: It cutteth the drunkard, to heare his excesse so often threatned: It cutteth the ryotor and voluptuous liuer, that his course should euer and anon be so eagerly reproued. And so in the other particulars, it doth euen enrage mens hearts, that the word of God doth so meet with them (as it were) at euery turne; and it causeth many to come to heare it no more then they needs must: because though they set a face vpon it, and would make themselues and others beleeue that it is not so; yet this same sharpe *axe* of the Word, when the edge thereof is turned towards them, doth strike some wound or other into them almost at euery Sermon. So that as Scripture hath auouched it, so common vse will not suffer it to bee vntrue, that the ministery of the Word is a sharp *axe*, which hath a byting edge, and cutteth, and pierceth where it goeth.

d 1 Cor. 3. 9.
e Eph. 2. 20.
f Verse 21.
g Eph. 6. 17.
h Heb. 4. 12.
i Chap. 11.

Vse. The vse of it in a word, is to iustifie and to maintaine to the faces of all gainsayers, that that very Word which they heare daily, and which they would faine make themselues and others beleeue, is but an idle Word, is indeed and in truth the very Word of God. For I doe but demand of thy conscience, which doest most withstand, or which art the greatest contemner, whether to thy feeling it hath not a sharpe edge, whether thou doest not perceiue it to be still chopping, to top off some one corruption or other that is in thee: doth it not many times come so neere thee, that thou wouldest thinke it were by the Speaker especially intended to thy person? doth it not inwardly trouble and disquiet thee, and breed a kinde of chafing and discontentment in thee? Is it not still striking & piercing, till it come to the very quicke, as if it were a thing which crept into thy bosome thou knewest not how? Why wilt thou then say, this is not the Lords, it is none of his Word, when as it hath euen in thine owne apprehension, that cutting nature, which nothing can haue, but the liuely and piercing voyce of God. Therefore

fore let men take heed how they traduce or contemne that, for which they haue ſo ſtrong a witneſſe in their owne hearts, that it is Gods Word. If it were deuiſed by the wit of man, it would bee pleaſing to the nature of man, it would ſute with the reaſon and diſpoſition of man, and it would finde a generall approbation among men: but now, ſeeing men themſelues doe finde it to be alwaies cutting and croſsing mans reaſon, paring and pruning of mens moſt pleaſing deuices, and cutting them ſhort of that which they moſt affect, as namely, the liberty and ſway of their owne hearts, and for the ſharpneſſe thereof, procuring to it ſelfe many enemies, how can it be a humane deuice? How muſt it not needes bee the ſacred Word of the moſt High? There is the vſe.

An other thing in the *axe*, is (as I haue ſaid) that as it cuts, ſo it frameth and fashioneth the hearers to a place in the ſpirituall building in Gods Church. By nature we are no part of Gods Church, we are ſtrangers from God, and *enemies* vnto him [k], we haue no aptneſſe in vs vnto any good, wee are euen *reprobate* (as the Scripture ſaith) *vnto euery good worke* [l]. And as a crooked and knobby tree muſt firſt be hewen and ſquared, and cut againe and againe before it can ſort with the reſt of the building: ſo muſt wee alſo be euen caſt as it were in a new mould, and transformed into a new ſhape, before wee can haue a place in Gods ſpirituall Houſe; there is a great deale of crookednesſe and corruption muſt be pared from vs, we muſt paſſe vnder the workemans toole, before *wee can bee an habitation of God by his ſpirit*. Now the meanes to frame vs to become fit for the Lords building, is the publike miniſtery of his Word; by it the Lord doth lop off the ſuperfluity of our corruption, thereby he doth ſmooth vs and make vs plaine, and compact and ioyne vs in, as it were by certaine mortesſes and ioynts, with the reſt of that holy frame, that being once faſt coupled vnto it, hee may preſerue vs euer vnto himſelfe. To make this good, wee may conſider of the ſaying of the Apoſtle, *Hee hath giuen gifts* (ſaith hee) *vnto men, and ordained ſome to bee Paſtors, and ſome Preachers, for the worke of the Miniſtery, and for the edification or (building vp) of the body of Chriſt* [m]. Therefore wee finde in Scripture, that as the Church of God was neuer deſtitute of this workemanſhip: ſo likewiſe thoſe, whom his pleaſure was to bring into the ſociety of his choſen, they were framed thereby, and firſt felt the power and edge of the Word, before they were linked together with Gods people. That glorious Temple at *Ieruſalem*, firſt builded by *Salomon*, was elſe but a type and figure of Gods Church, which though it make no ſhew to the eye (being, as the Pſalme ſpeaketh [n], *all glorious within*,) yet (as the Prophet *Haggy* fore-told [o],) it farre exceedes the glory of that building. Now as the whole maſſe it ſelfe was a repreſentation of the Church, ſo what was meant by that multitude of workemen which *Salomon* had in the mountaines, as foureſcore thouſand Maſons and Carpenters, which hewed timber and ſtones for the building, but that plenty of ſpirituall labourers, whom God hath and doth, and to the worlds end will employ in the erecting of his Church? So that as then, no ſtone, or peece of wood was put into that ſtately houſe, which was not firſt ſquared and hewed by the workemen in the mountaine: ſo neither ſhal any (I ſpeake of an ordinary courſe) bee placed in the ſpirituall Temple, which is Chriſts bodie, who hath not by the *axe* of the Word, been firſt framed and faſhioned thereunto.

Doct. 2.

k Rom. 5. 10.
l Tit. 1. 16.

m Eph. 4. 8. 11.

n Pſal. 45. 13.
o Hag. 2. 10.

The vſe hereof is to let all deſpiſers ſee the danger of contempt, and what enemies they are to their owne good, which are enemies to the preaching and applying of Gods Word. For this is a ſure thing (except thou canſt ſhew mee ſome Charter of priuiledge by which thou art exempted,) that if thou beeſt not wrought vpon, and (as it were) hewed and ſquared by the miniſtery of the Word; thou canſt not haue any place in Gods Church. Well thou maieſt bee an hypocriticall member of a viſible Church here on earth, in which there are

The vſe.

(as

p Mat.13 47. as in a net p) frogs, as well as good fish: but that thou shouldest be a part of that heauenly and spirituall house whereof Christ Iesus is head, is a thing vtterly impossible. Thou thy selfe if thou build an house, though it be neuer so meane, wilt not put a stone into it as it comes from the quarry, vntill the Masons toole haue fitted it for the place where it must be; neither wilt thou ioyne in a peece of timber as it commeth from the Wood, but somewhat more or lesse shall be done vnto it: why shouldest thou then thinke the Lord to bee more careiesse in the building and beautifying of his Church, then thou art in fitting and framing a dwelling for thy selfe? Wilt not thou suffer a ragged vnhewen stone to be couched in thy wall, or a mishapen and vnwrought peece to bee ioyned with thy building? and will he admit of an vntoward, crooked, and vntaught, and vnreformed heart to be coupled into that exact and curious, and vnspotted building, which is his Church? Or if thou doest thinke and confesse, that thou must first bee framed and wrought anew for the Lords worke; shew mee, if thou canst, any other instrument appointed by God for that end, then this *axe* of the publike Ministery: Name me any one that was euer made a member of Gods house, that was found guilty of the contempt and base estimation of this meanes; which if thou canst not shew, (as sure I am thou canst not) why wilt thou then stop thine eares like the deafe Adder, and cast the Word of God behinde thee, when neither thou canst say, that thou needest no framing, neither canst procue that there is another meanes by which the Lord will fashion thee? Therefore I say vnto thee, please not thy selfe in thine owne wilfull obstinacie, or in the careiesse neglect of the Lords workemanship: for this I will tell thee, and thou shalt be sure to finde it true, that as thou, being a builder, when a stone breakes, or is vnfashionable, throwest it from thee, to bee troden vnder foot of men; or if a tree which thou hast brought into thy yard, and thy workemen findeth it to bee sappy or hollow, or so full of knots that it wil not serue for the purpose thou intendest, thou leauest it to the fire to be burned: so when the Lord hath tryed thee againe and againe by the *axe* of his Word, but the sappe of thy naturall corruption will not bee cut out, the crookednesse of thy froward heart will not depart from thee, but thou euen *hatest to bee reformed* q; surely then the Lord will cast thee off, and leaue thee vnto that vnquenchable fire, of which we shall haue occasion to speake more hereafter. And so much that the Ministery of the Word is compared to an *Axe*.

q Psal.50.17.

It followeth, an *Axe put to the roote of trees*, that is (as I haue expounded it) vrged and applyed to mens consciences, layd and pressed to the hearts of the hearers. For looke what the *roote* is vnto the rest of the tree, the same is the *heart* to the whole man. *Therout commeth life*, saith *Salomon* r. This sheweth what ought to bee the manner of the handling of the Word of God, it must not bee fitted to please mens eares, but to stirre vp and to affect their hearts. *Wee doe not* (saith *Paul*) *handle the Word of God deceitfully*, that is, wee doe not huckster it as men doe their wares, caring rather to beguile, then to profit the buyer, *but in declaration of the truth, we approoue our selues to euery mans conscience in the sight of God* s. The same Apostle saith, that the word of God when it is rightly handled, doth make *the secrets of euery mans heart manifest* t. And it is the nature of the Word to enter through, to bee *a discerner of the thoughts and intents of the heart* u. *Nathan* the Prophet laide the *axe* to the roote, when he told *Dauid*, *Thou art the man* x. So did *Elias* when hee said to *Ahab*, *it is thou and thy fathers house that haue troubled Israel* y. So did *Amos* when hee preached at *Bethel*, the Kings owne Chappell, the destruction of the Kings owne house. So did *Hanani*, when he said plainely to the King, that hee had done foolishly, not to rest vpon the Lord z. So did *Zacharias*, when he told *Ioash*, hee should not prosper, if hee forsooke the Lord a. So did all the Prophets, when they shewed the

r Pro.4.23. *Doctrine* 3.

s 2 Cor.4.2.
t 1 Cor.14.25.
t Heb.4.12.
u 1 Sam.12.
x 1 King 18.
y Amos 7.
z 2 Chro.16.
a 2 Chro.24.

people

people their transgressions, & made them see their sins [b]. So did *Iohn Baptist*, when hee spake directly to the Pharisees, and called them a viperous generation, and when he told *Herod* to his face, hee might not haue his brothers wife [c]. So did Christ, when hee preached *woe to* the Scribes and Pharisees [d], *woe to Corazin and Bathsaida* [e]. So did *Peter*, when hee told the Iewes, you I say haue *crucified and slaine the Lord of life* [f]. So did *Paul* when he called them *foolish Galathians* [g]: so must we all do, lest we bring the peoples blood vpon our owne heads. If any man will reade the prophesie of *Ieremy*, hee shall finde how the Lord threatneth the Prophets, which haue *sweete tongues*, and cause the people to *erre by their flatteries* [h], seeking rather by a plausible course to get themselues a name, then to doe good to the peoples soules, by diuiding the word aright, and giuing to euery man his portion in due season. It is to no purpose, as it were to stand hacking at the branches, and to strike here and there vpon the outward rinde, but a man must goe to the *roote*, and knocke at the doore of euery mans conscience, that euery soule may tremble, and men at the least may be conuinced against the day of reckoning. If thou *doest not well* (saith God vnto *Cain*) *sinne lyeth at the doore* [i]. Sinne is like a cruell beast, which lyeth sleeping at the doore of euery mans heart, it must be awaked and stirred vp, that men may see their danger. *The heart of man is deceitfull aboue all things* [k], saith the Prophet: And there is a whole *bundle euen in the heart of a childe* [l], saith *Salomon*; what is there then in the heart of a man, who hath setled himselfe in the dregges of iniquity? This subtile heart must bee well sifted, euery corner of it must bee searched, and (as the Apostle saith) siege must be laid to euery *thought, and euery imagination must be cast downe* [m], the soule must be ransackt, and ript vp: otherwise the seede of the word will fall to the ground without profit. This is the right vse of the word, it was not ordained to be a tale sounding well in the eare, but to be a sharpe cutting instrument, searching deepe into the heart.

b Mat. 3.2.
c Luke 3.
d Math. 23.
e Math. 11.
f Acts 2.
g Chap. 3.
h Chap. 23.32.
i Gen. 4.7.
k Ier. 17.9.
l Prou. 22.15.
m 2. Cor. 10.5

I know this course shall finde little grace among men, and he shall haue something to doe, that thus applyeth the word to the *roote* of euery mans conscience. *Ehud* was glad for his plaine dealing to hide himselfe into mount *Horeb* [n], *Amos* was banished the Court for his boldnesse [o], *Michaiah* was made to take the bread of affliction [p], *Hanani* was put in prison [q], *Zacharias* was slaine in the Court of the Lords house [r]. The Prophets generally paid sweetely for their plainenesse; *Which of the Prophets* (saith Christ) *haue they not killed*? It cost *Iohn* his head for being so forward to reprodue *Herod* [t]: our Sauiour was hated, because *he testified of the world, that the workes thereof were euill* [u]. *Peters* mouth was stopped, and he was commanded to *speake no more in Christs name* [x]. *Paul* was counted an *enemy because hee told the truth* [y]. As it was of old, so it is now; he that shall goe about to tread in the steppes of these holy Prophets and Apostles, shall goe neere to drinke of the same cup; if hee shall speake home and tell the ignorant person, the Sabboth-breaker, the contemner of the word, the swearer, the louers of pleasure, the adulterer, the drunkard, the vsurer, the fraudulent person, the rayler; that no such shall inherite the kingdome of Christ and of God, though it be not his owne word, but the Lords, plainely and expresly set downe in holy Scripture; yet hee shall be sure to heare of it, hee shall haue cause to take vp the complaint of the Prophet *Ieremy*, *Woe is mee my Mother that thou hast borne mee a contentious man, and a man that striueth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto mee on vsury, yet euery one doth curse mee* [z]. But what then? it is the Lords businesse, and *woe be* to that man *that shall doe it negligently* [a]. Those that feare God must labour against their owne corruption, and striue to submit themselues vnto it: they shall finde it, though it bee not very pleasing to flesh and blood, yet to be very holesome for the soule and spirit, and happy is he that when he commeth to heare, doth beg of God to direct the tongue of the Preacher, that hee may speake to his conscience. As for others, though they

The vse.

n 1. King. 19.
o Amos 7.12.
p 1. King. 22. 27.
q 2. Chr. 16. 10
r 2. Chr. 24. 21
t Mat. 23. 37.
u Math. 14.
u Ioh. 7. 7.
x Acts 4. 18.
y Gal. 4. 16.
z Ier. 15. 10.
a Ier. 48. 10.

now mislike it, yet hereafter they will crie out vpon vs that wee deale no more plainely with them, and if euer the Lord doe conuert them, they will then confesse, that the direct and powerfull applying of the world, was the chiefe meanes vnder God to recouer them. So much for the first point, the nature of the ministery of the Gospell.

Now next we are to speake of the vse of it, and that is to discouer and make it knowne, what trees be fruitfull, and which be vnprofitable, who bee true and sound Christians, and who bee hypocrites. *Now* (saith *Iohn*) that the *axe* is put to the *roote*, it will appeare what is in you; before, you were shrouded vnder the name of *Abrahams* seede: but *now*, *now* that the word is pressed hard vpon your consciences, the hypocrisie that lyeth hid will bee made manifest, and it will bee found that you are nothing lesse then you make shew of. So that this is the vse of the word preached, to make a kinde of separation amongst men, to bring to light their hypocrisie and falshood, which before deceiued both others and themselues, and because of their formall shewes where well reputed of. When a man walketh through the wood, it is hard to know by the eye what trees are good, and what vnsound; many a one there may bee, which is straight without, which yet is rotten or hollow within; there may bee a good rinde or a great top to that tree, which yet is good for nothing, but the fire; but when the workman commeth, and laieth his axe to the roote and felleth them; then that will be seene which before was vnknowne, and then there followeth a separation of some to the fire, and of others to the building; whereas before, they grew vp all together, and there seemed to bee no difference: Euen so if a man come among an vntaught people, he shall find them, in a manner, all of one minde for matters of religion, holding one course, & couched vnder one common title of Christianity: but let this *axe* be once laid to their hearts; then it will appeare what each man is, and till then, it is vnknowne indeed what religion there is in him. Hee that then can endure the hewing, and groweth more and more fashionable vnto good things, he shall be for the Lords vse: but he, who the more he is wrought on, the more crooked he proones, and becommeth euery day the more vntoward, shall be laid aside, and reserued vnto the iust iudgement of the Lord. There be sundry similitudes in the Scripture, by which this point is declared. In this chapter, the word is called a *fanne* in Christs hand [b], by which he purgeth his floore: the dust and the good corne lie together vpon an heape, till that parts them; the wind sheweth what it is for the dunghill, and what for the garner. So the Gospell preached, sundreth the children of the kingdome from the diuels portion. In the prophecie of *Ieremy*, it is compared to *fire* [c], which hath a double effect, to waste the stubble & the drosse, and to purifie that which is refineable, as gold and siluer. It is called *light*, which maketh *all things manifest* [d], which before lyeth in the dark, were thought to be all of one colour. It is called *husbandry* [e], which sheweth what ground is good, and which is barren. It was said of Christ, that he should *bee the rising* of some, and *ruine* of some, a *stone of offence*, and a *precious stone*, and that be his comming, the *thoughts of many hearts should bee discouered* [f]. As it was in the person of Christ, so in the word of Christ, it doth as it were anatomize the hearts of men, and pluckes off the vizard from the Hypocrite, layeth forth the poyson that lurked before, and displaieth the gall that lay hidden in the heart. We may see the truth hereof in examples: before *Iohn Baptist* came preaching in the Wildernesse, *Repent, for the kingdome of heauen is at hand* [g], all things seemed to be well, they were all circumcised, all the children of *Abraham*; but when he laid his *axe* to the *roote*, there followed a diuision: some thought well of him, and thought that he had beene the Christ [h], others said plainly, *He had a diuell* [i]. So when Christ came and preached, many false hearts were discouered, which before were taken to be good men: some desire their hogges rather then his companie [k]; some brought him to the side of a hill, from thence to breake his necke [l]; some

Doctrine 4.

b Verse 12.
c Chp.23.28.
d Eph.5.13.
e 1.Cor.3.9.
f Luke 2.35.
g Mat.3.2.
h Luk.7.15.
i Mat.11.18.
k Mat.8.34.
l Luk.4.29.

ſome laughed him to ſcorne [m]: ſome ſaid, *he hath a diuell and is mad, why heare yee him* [n]: others ſaid, *theſe are not the words of him that hath a diuell*. In like ſort it was after with the Apoſtles; what corruption did diſcouer it ſelfe after they began to preach, which before made no ſhew, and might haue beene thought rather not to be? When *Peter* preached, there were ſome doubting, others mocking [o]. when *Steuen* preached, there was [p] ſhouting, and ſtopping the eares, and running together like men diſtracted. It was neuer knowne how *Simon Magus* had bewitched the people, till *Philip* came amongſt them [q]. When *Paul* and *Barnabas* came to *Iconium*, they found all quiet: but when they ſpake boldly in the Lord, the people of the *Citie were diuided, and ſome were with the Iewes, and ſome with the Apoſtles* [r]. And let any man obſerue the courſe of that Booke throughout, and he ſhall ſee what reſiſting, what blaſpheming, what outrage, what caſting duſt into the ayre, what conſpiring did ſhew it ſelfe, when as before there was a ſhew of nothing elſe but vnity. When *Paul* was at *Rome*, the *Iewes* appointed him a day, and many came vnto him into his lodging, & no doubt when they came, they were all friends and of one minde; but when hee had preached vnto them, and teſtified the kingdome of God, ſome were perſwaded, and ſome beleeued not, and they which came thither peaceably (as may bee thought) when they departed, had much adoe, *and great reaſoning among themſelues* [s]. This is the nature of the Goſpel, ſtill to ſhew what is in man, and to make for that great ſeparation which ſhall be betwixt the ſheepe and the goates, at the day of iudgement; yea to enter euen into priuate houſes, and to ſet a kinde of diſſention betweene thoſe, betwixt whom nature and blood hath ſet the greateſt amity: yee ſhall haue the *father againſt the ſonne, and the ſonne againſt the father* [t], ſaith Chriſt. And (as it is ſaid) there ſhall be two in a bedde at the laſt day, betwixt whom there ſhall bee a rent made, & *one ſhall be deceiued, & the other refuſed* [u]: So the power of the word ſhall goe ſo neere, as in reſpect of religion to ſunder thoſe whom marriage and the like ciuil bounds may ſeeme to make vnſeparable. Nay, this *Axe of* the word doth not only thus diuide the ſocieties and companies of men, but it entreth euen into the cloſet of a mans owne heart, it diuids betwixt the *ioynts and the ſinewes, and the marrow and the bones* [x] (ſaith the Apoſtle,) and maketh a man to know touching himſelfe, that which before hee was not aware of. Then ſhall a man perceiue the crookednes and vntowardnes of his owne heart, then he ſhall feele the fleſh luſting againſt the ſpirit, and the ſpirit ſtriuing againſt the fleſh: then hee ſhall know what enmity there is in his nature againſt GOD, many a combate ſhall hee haue with his owne thoughts; and that heart of his, which before he thought to bee very yeelding and tractable, hee ſhall prooue it to be ſtubborne and vnteachable, hardly brought to any obedience. When *Rebecca* was barren, ſhee felt no trouble in her wombe: but when ſhee was conceiued of two, the children ſtroue together within her, and ſhee cried out, *Why am I thus?* [y] So when a man is ignorant, barren of all true knowledge, empty of all grace, all things to his ſeeming are in peace; but when *the new man* is begotten in him by the preaching of the Goſpell, there is an alteration followeth, there is much ſtrugling, and a man ſhall finde that euill lurking in his boſome, which before he did not ſo much as imagine to be in him. Thus wee ſee the truth of this point, what is the vſe of the publike miniſtery, euen to ſhew the true eſtate of men, to diſcouer to the world, yea and to each mans ſoule, what is in the heart and boſome of euery man. *Now* (ſaith *Iohn*) *euen now*, that the *axe* is laide to the *roote*, it will bee ſeene what you are: if you be ſound, it cannot be hid; if you be hypocrites, it is vnpoſſible to conceale it. Let vs make vſe of it.

First of all it muſt be applied to the ſtopping of their mouthes, who to diſcredit the word preached, doe challenge it as the author of diuiſion amongſt men; oh there was much loue, and I know not what in former times (they reckoning no loue, but that which ſtands in eating and drinking and ryoting together) *The 1. Vſe.*

m Mat. 5. 40.
n Ioh. 10. 20.
21.
o Act. 2.
p Act. 7.
q Act. 8.
r Act. 14. 4.
s Act. 28. 24. &c.
t Luk. 12. 53.
u Luk. 17. 34.
x Heb. 4. 12.
y Gen. 25. 22.

but now there is a rent made, and there is not that agreement that hath beene amongst men. A grieuous imputation, if it were true, that the Gospell of peace should breede dissention, and that which tendes to make agreement betwixt God and man, should breake vnitie betwixt man and man. But there is no such matter, it is not the propertie of the Gospell to beget diuision, but it is the malice of Sathan to enrage mens hearts, that they should not receiue it, that his barnes might bee full. Though the word preached and applyed hath a diuers effect, yet it proceeds only from the diuersity of matter that it workes vpon. If the Axe cut down some wood for the fire, some for the building, it is not in the Axe, but in the stuffe: the *Axe* indeed sheweth what tree is naught, but it makes no tree naught. The Sunne sheweth the differance of colours, but it makes not the difference: the plough teares vp the ground, and makes knowne the nature of the soile, but it is not the cause of barrennesse. The Gospel preached brings to light mens corruption, but it neither perswades nor approoues of corruption. How is it possible, but if one of two, who before haue beene companions in ignorance, in misspending the Sabboth, in vncleanesse, in ryot, common gaming, in exaction. in couetousnesse, in cruelty, bee, by the preaching of the word restrained, the other holding on his course; how I say is it possible, but there shall bee a diuision and a slaking of that mutuall good liking, and ioyning each with other which was before? Hee that is conuerted, must hate the euill course of the other, and the other must needes abhorre the strictnesse and reformation of his old compainion: neither doe we finde enmity so great, as that which is occasioned by religion: what then? should this bee laid to the charge of the word of God, because these two which before were going like friends the broad way to destruction, are now parted, and are not linked in that neerenesse and familiaritie of affection that they were before? God forbid. Let the fault lie where it is, euen vpon corruption of mens hearts that will not be reclaimed, and neuer will loue any but those which shall bee compainions with them in vngodlinesse. Well, the Gospell aimeth at peace, and the preaching of it linketh the hearts of Gods children into one, it must separate the hollow hypocrites from the sound professors, it must reprooue the workes of darknesse, it must make the righteous loathe the bad conuersation of the wicked, and it must make the profane hate euen with a deadly hatred, the blamelesse carriage of the righteous; it must shuffle the diuels company together, and range the people of God into one: this is not a diuision, though it be a separation; it tends to the purging of Gods house, and it is the glory of the Gospell, and the credit to the ministery thereof; and they which, by this, endeauour to disgrace it, euen whether they will or no, doe beare witnesse to it by resisting it. This is one vse.

The Vse. A second vse of this point touching the vse of the word preached, to separate and to discouer, is to assure vs of this, that looke what separation the word now makes when it is preached, and taught among vs, the same shall stand for good, and goe for currant at the day of iudgement. The Lord meaning to part and diuide the world at the day of iudgement, makes way thereunto by the publike preaching of his truth; they which stand out against the word *now*, shall not be taken in among those which shall bee saued *then*. Hee whom the word of God, ordinarily taught, can worke to no amendment, it is vaine for him, to expect saluation at the last day. As the ministery of the word, vnder which wee liue, leaueth vs, so shall Gods iudgement finde vs. So it is in vaine for men to flatter themselues in there vnprofitablenesse and contempt; the hewing downe of the Gospell goeth before, and the fire of the last iudgement doth surely follow after.

The

The second Sermon.

Euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

HItherto wee haue heard of the nature of the word preached, that it is an *Axe* put to the *roote* of the *trees*, that is, a powerfull word, prefſed and applied to mens conſciences. Secondly, that the intent of the Lord in entring in with the *Axe* among a people, is, to make a ſeparation, to ſhew what *trees* are good, & what are vnprofitable: now followeth to ſpake of the Lords proceeding, which doth alwaies goe with, and accompany the effectuall miniſtery of his word, *Euery tree which bringeth not forth good fruit, ſhall be hewen downe, and caſt into the fire*: where we are to conſider, firſt againſt whom the Lord will proceed, againſt *euery tree that bringeth not forth good fruit*: ſecondly, how he will proceede, he will *hew downe, and caſt into the fire*. The order of handling.

Touching the former, wee are firſt neceſſarily to examine, what is *good fruit*; and that is to be examined two waies: firſt generally, ſecondly, more particularly: generally that is called *good fruit*, which growes out of a good tree. *If you will haue the fruit good, make the tree good*, ſaith our Sauiour [a]: *and a corrupt tree cannot bring forth good fruit* [a]. No man can doe a good worke vntill he be iuſtified; the perſon of a man muſt firſt be accepted, before that which hee doth, can bee liked of. *Paul* before he was conuerted, who could except againſt his life? he walked vnrebukeable according to all the ordinances which the law preſcribed: yet after he was called, h: accounted all his righteouſnes but as filthineſſe [b]. Many of the heathen by the meere inſtinct of nature, liued in the hatred of groſſe ſinnes, and walked ſoberly and iuſtly without exception in the world, yet theſe workes becauſe they wanted true Religion, were not good in them, but were as the learned well call them, *glorious ſinnes*. And ſo, among Papiſts, and many ciuill men of the world it comes to paſſe: eternall righteouſneſſe is a thing that bleareth the eyes of many, and makes them to bee well thought of, and to bee accounted honeſt men; whereas their actions, how glorious ſoeuer to the eye, yet wanting the true ſeaſoning, and there hearts beeing fraughted either with groſſe ignorance in the things of God, or with error and falſe conceipts touching faith, and the meanes of ſaluation by Chriſt; it is as impoſſible for them to be good workes, as it is for a man to bee good without God. And therefore the world is altogether deceiued, and iudgeth wrongfully of good workes, as, that a man may bee an honeſt man and liue well, and goe long among his neighbours, though he be not greatly religious; whereas to the end a worke may rightly be called good, it muſt proceed from an honeſt heart, and driue to a right end, to wit, the glory of God to whome I owe all, nay, more honour and glory, then I can poſſibly performe. So that it cannot bee, that a man erroneous in religion, ſhould bring forth a good worke: that which ſeemeth to bee good in him, is ſtarke naught when it comes to ſcanning and tryall before God. The meaning. Good fruit, what it is. [a] mat. 12. 33. [a] Mar. 7. 18. [b] Phil. 3. 8. Splendida peccata.

Euery branch (ſaith Chriſt) *that beareth not fruit in mee, he taketh away* [c]: there may be a kind of fruit, but yet if hee which bringeth it foorth bee not in *Chriſt*, a man vnited to him by faith, and iuſtified through him before GOD, it is to no purpoſe: euery ſuch ſhall bee cut off by the hand of God. Hee therefore [c] Ioh. 15. 2.

that would bring forth good fruit, muſt labour to be a good man; that, to haue his heart inwardly ſeaſoned with true knowledge, and to ſtriue with his owne heart to relie onely for life and ſaluation vpon Chriſt Ieſus. An ignorant man hauing no vnderſtanding in the miſtery of Chriſt, not knowing what it is to neede a Sauiour, not finding in any meaſure how hard a thing it is to beleeue in Chriſt; not endeauouring daily to caſt the whole burden of his ſinnes, by which he finds himſelfe ouer-loaded, vpon the backe of Chriſt looking by *his ſtripes*
d Iſay 53 5. *onely to be healed* [d]; ſuch an one I ſay may blinde the eyes of the world, with ſome ſuch actions as in themſelues may be reputed good: but ignorant and want of faith, blemiſhing his perſon his workes alſo (whatſoeuer they be, and how great a ſhew ſoeuer they make) muſt needs be hatefull before God.

Now more particularly, the *fruit* is ſaid to bee *good* when it is brought forth with a ioynt reſpect had vnto all Gods commandements. *Oh* (ſaith *Dauid*) *that my waies were directed to keep thy ſtatutes: then ſhould I not be confounded, when I haue*
e Pſa.119 .5,6. *reſpect vnto all thy commandements* [e]: as if he had ſaid, My life and conuerſation ſhall be then ſuch, that I ſhall not neede to bee aſhamed of, when as thy conſcience ſhall witneſſe with me, that my heart is ſet to be obedience of all that the Lord requireth, and that I doe not deliberately perſiſt in any groſſe ſinne, which is manifeſtly knowne vnto me to be a treſpaſſe againſt God: otherwiſe if I ſhould retaine a ſecret purpoſe with my ſelfe, to make ſmall account of the breach of ſome one or other of the Lawes of God, for my profit, or pleaſure, or outward credit ſake; though perhaps I might ſeeme to bee zealous in ſome other duties, yea to be euen preciſe in the obſeruing them, yet I ſhould bee aſhamed to looke God in the face, I could haue no comfort in my conſcience, neither could I ſo perſwade my ſelfe that my heart were vpright before the Lord: this was *Dauids* meaning when hee ſaid, *Then ſhould I not be confounded when I haue reſpect vnto all thy commandements. We are aſſured* (ſaith the Author to the Hebrewes) *that wee haue a good conſcience*; Why? *becauſe in all things our deſire is to liue honeſtly* [f]: ſo
f Heb.13. 18. that if there had beene the breach of any one commandement, which he had willingly and aduiſedly made no reckoning of, it had beene vnpoſſible for him to haue had a good conſcience.

It is worth the noting, the preface which *Moſes* maketh vnto the tenne commandements. *Then* (ſaith hee) *God ſpake all theſe words*; he ſpake not the firſt commandement onely, nor the ſecond and third, and ſo forth, but he ſpake them *All*, and gaue vs ſtrait charge to keepe euery one, as any one: no one was
The 2. Doct. vttered by Gods voice, or written with his owne finger more then the other: to teach vs, that whoſoeuer will haue any true comfort by his obedience to Gods Law muſt not content himſelfe to looke to one or two, but muſt make conſcience, and haue a care to keepe them all. He that is the Author of one, is the Author of all the reſt; hee that hath threatned to puniſh the offender againſt one, hath threatned the curſe to him that continueth not in all without exception, that is, alloweth to himſelfe the breach of any one. Hee that keepeth all, *and breaketh one, is guilty of all*, ſaith *Iames* [g]. You will ſay to mee, that it is a hard
g Cap.2.10. ſaying: who is there but hee breaketh ſome one, if not more? I anſwer thee, that the meaning of the Spirit of God is not, that if a man through infirmity ſlippe into any fault, hee is made thereby ſtraightway guilty of the whole law; becauſe it may be truely ſaid, that hee which breakes all through weakeneſſe not allowing himſelfe in it, but ſtriuing againſt it, and groning vnder it, the ſame for Chriſtes ſake is guilty of none. But this is Saint *Iames* his meaning, that whoſoeuer ſeemeth to keepe all the other commandements, and yet will willingly maintaine and beare with himſelfe in the breach of ſome one, the ſame cannot bee ſaid to performe true obedience vnto any. The example of *Herod* is pregnant for this purpoſe [h], he feared *Iohn*, hee reuerenced him, hee hard him, hee
h Mark.6. did many things, yet hee would not reforme his ſinne of vncleaneneſſe; was

he

he a good man? did he shew forth good fruit? surely no; nay we see how that taking liberty for the seuenth Commandement, hee fell to cast away the care of the rest: as, of the third Commandement in swearing to that wanton daunser to giue her any thing shee should aske; and of the fixt Commandement in being a persecuter of the same *Iohn*, whom hee so much reuerenced before; so dangerous a thing is it to liue willingly and purposely in the breach of any one Commandement. So that this is the conclusion, that our fruite is then said to be good, when as there is a respect had to all Gods Commandements, without taking liberty to a mans selfe to liue in the breach and ordinary neglect of any one. Let vs make vse of this.

First of all it serues to shew vnto vs, that howsoeuer Papists doe pretend to stand much vpon good workes, and would bee thought zealous therein, yet it is not possible that a Papist should bring foorth good fruit, such as all those must bring foorth, which would escape the casting into the fire, which is here mentioned in the latter end of my text. And my reason for that I say is, because euery Papist doth continue in a wilfull, setled and aduised breach of the second Commandement, which forbids expressly all making of grauen images for the worship of God. All the shift they can make, all the distinctions they are able to coyne, cannot quit them from the breach of the lawe. For it is a cleare case, that that which was the Israelites sinne in making the golden Calfe, is the thing chiefly forbidden in the second Commandement; now their sinne was, the making of an image by which to worship God, and to preserue the memorie of God; for so *Aaron* proclaimed, *To morrow shall bee the holy day of Iehouah* i. And the Psalmist saith, *they turned their honour or glory* (that is, their God; the true worship of whom was the glory among men) *him they turned into the similitude of a bullocke that eateth grasse* k: neither could they be so grosse as to thinke, that that molton stuffe, the casting whereof they themselues beheld; was their deliuerer out of *Ægypt*; common reason would not suffer them to be so sottish: the truth was; this they would haue, after the fashion of other Nations, to worship God by. And the same is the right idolatrie of Papists, they will not bee thought to worship Images, but to worship God by, and at the Image; and therefore it is a plaine breach of the second Commandement, the continuance wherein makes all their great workes abhominable before God, though they bee neuer so chargeable to their purses, or painefull to their bodies. So that we must learne to beware of those fauourable speeches which wee will vse touching such, as to say, It is pittie of their errour, they are otherwise thus and thus, and full of good workes; whereas indeede, that which they doe, as giuing to the poore, &c. though in it selfe it bee good, yet in them it is not so: for hee which commands giuing to the poore, commanded also to make no Image; so that he will not be pleased with the one, where and when there is no reckoning made of the other.

The 1. Vse.

i Exod. 32. 5.

k Psal. 106. 20

Secondly, this plucketh off the vizard from many hypocrites, which liue in the face of Gods Church, who stand much vpon their tearms, and brag of their fruites, and thinke themselues to be such as they ought to bee, because (it may be) they can name, or the world may beholde in them, some one or two things, which are esteemed to be good workes, as (parhaps) some hospitalitie, or now and then some largesse to the poore, or peaceablenesse, or kinde and gentle conuersation, or truth, and keeping promise in the dealings of the world; and such like. An other (parhaps) will say that he is no adulterer, or no theefe, or no slanderer, or he neuer went to lawe with any man, &c. Wee finde many such, that for these causes are well thought of with the men of the world, and which doe soothe vp themselues for these things, as though their fruit were as good and wholesome as it needs to bee: and therefore when they heare of any iudgement of God against sinne, they suppose it concernes them not? But by this

The 2. Vse.

rule which I haue taught, touching the nature of *good fruit*, ſuch men ſhall be ſoon tried to be hypocrites; for come we but to one particular, and that is touching the exerciſes of Gods word, and the holy keeping of the ſabboth, that will by and by diſcouer them. The preaching of the word hath no reliſh with them, they will bee ready to ioyne with the worſt people that are, in diſgraces of it; they haue no appetite to the Lords Table, but once a yeare: they make no reckoning of ſpending the Lords day: but imagine, it may be made either a day of buſineſſe, or pleaſure, as they ſhall pleaſe, or as they ſhall haue occaſion: yet ſuch men muſt be ſaid to bring foorth good fruite, and who is able to ſay to the contrary? I demand of thee therefore that art ſuch an one, and it may bee, doſt now thinke of thy ſelfe that this is meant of thee, what is the reaſon why thou doeſt giue to the poore? why art thou peaceable among thy neighbours? what mooueth thee to deale vprightly, and to keepe thy word carefully, amongſt men? why art thou no adulterer? what reſtraineth thee from ſtealing? what maketh thee to doe any one of thoſe things, for which either thou thinkeſt thy ſelfe, or art taken by others to be a good man? Thou wilt ſay (I doubt not) that thou therefore doſt ſuch and ſuch good things, becauſe God hath commanded them, and that thou abſtained from ſuch and ſuch euils, becauſe hee hath forbiddeen them. I aske of thee therefore againe, whether God hath not alſo enioyed the holy keeping of the Sabboth day, whether hee hath not commanded, *to loue the place where his honour dwelleth*[l]. and to giue *attendance at the poſts of the doores of his houſe*[m], whether hee hath not appointed hearing as the meanes to bring vs vnto faith; whether it be not his will that looke what he did the night before he was betraied, the ſame we ſhould doe (often in remembrance of him? I know thou canſt not for ſhame but ſay, that theſe things which I haue named, are his Commandements as well as any of the former which thou pretendeſt to doe, becauſe he requireth them: well then, if thou confeſſeſt theſe things to be commanded by God, this muſt needes be turned vpon thee, why doſt thou not make conſcience of thoſe other alſo, which in thine owne acknowledgement are eſtabliſhed by commandement? Thou wilt ſay (it may be) no man can doe all; wilt thou therefore determinately and vpon purpoſe not doe all? Surely, if it were the care, and conſcience, and deſire to obey God, which makes thee liberall, iuſt, chaſt, peaceable, the ſame conſcience, and ſame care, the ſame deſire would make thee alſo delight in the worſhip of God, loue his word: take comfort in the Communion of Saints at Gods Boorde, and ſanctifie his holy day; all whith are the lawes of God, nay lawes of greater waight and more moment, then thoſe other which thou ſtandeſt vpon, and for the ſuperficiall performance whereof, thou thinkeſt thy ſelfe vnblameable. Therefore ſeeing it is certainely true, that if conſcience to obey God draw thee to one good worke, the ſame would draw thee to others alſo, which thou now neglecteſt and makeſt no account of; followeth, that thoſe things which thou bringeſt foorth are no good workes, and therefore thou but an hypocrite, and one of thoſe naughty trees, which without ſpeedy and great repentance, ſhall bee hewen downe and caſt in the the fire.

l Pſal. 26. 8.
m Prou. 8. 34.

The 3. Vſe. Now as there are ſome, who becauſe of ſome commendable ciuill practiſes, thinke themſelues full of good fruite, though they neglect the worſhip of God, and the particulars belonging to it, ſo others there are, who if they ſhewe ſome forwardneſſe and care in the outward duties of Gods ſeruice, thinke that to be ynough, though their life otherwiſe bee a diſcredite to the Goſpell, and a very ſhame to their profeſſion: (and of this kinde there are two ſorts. The one ſort are tainted with ſome ſuperſtition, and thinke, if they ſhew a little diligence outwardly in keeping their Church, though they full little know what belongs to any dutie that ought there to bee performed, then that may bee a kinde of diſcharge vnto them, for many other euen groſſe defaults, ſuch as are ſwearing, drunken-

drunkennesse, whoredome, idlenesse, &c. They bee iust such ones as *Ieremie* toucheth: they would *steale, murther, and commit adultery, and sweare falsely*[n], and then thinke to escape all, by comming and standing before the Lord in his house. The other sort are such as seeme to affect the best things, and a man would thinke they loued to heare, and did take delight in the exercises of religion and of Gods worshippe; yet when their liues are looked into, they take a kinde of liberty vnto themselues, to hold one in the ordinary breach of some part of Gods will, either for lucresake, for our needelesse pleasure sake, which they will follow with as great eagernesse, and as great sharpenesse of desire as any other, yea and will therein bee good fellowes with those, to whom they would bee loath to bee thought like in religion. Both these sorts must bee admonished, that this same looking to some one or two peeces of religion is to no purpose. It is no good fruit that proceedes not out of a heart ayming at the obedience of all Gods will: such kinde of men are but almost Christians, and shall bee almost saued, such as their Christianitie is, such shall their saluation bee; they are come neerer to religion, so they shall but come neerer to heauen. That God which bids thee come to Church, bids thee not to sweare, not to lie, not to slander, not to bee drunke, not to bee filthy: if desire to obey him, made thee to doe the one, it will mooue thee to doe the other also: he which commands thee to heare the word, which willeth thee to accustome thy selfe to the publike duties of Gods seruice; bids thee also follow thy calling, bids thee deale faithfully, bids thee *redeeme thy time*[o], bids thee not to conuerse with those, and to dilight with them, that are enemies to Gods truth, bids thee to beware of being a *louer of pleasure, more then a louer of God*[p]: if thou be found a transgressour in these things still, it is not thy seeming to bee well affected, or thy doing so and so by fits, that shall serue thy nature, the word of God will finde thee out, and hew thee downe and make thee ready for the fire. This is the vse of this point.

n Cha.7.9.10.

o Eph.5.16.

p 2.Tim.3.4

Another thing necessarily required to good fruite is, that there bee speciall regard had to the duties of that particular calling wherein a man is placed by Gods prouidence. As God hath fitted euery man to liue in some calling, so each mans calling is appointed him for that end, to be as it were the testimony of his religion, and the matter in which hee should shew himselfe what is in him. For this is to be held for a rule, that religion doth not abolish ordinary callings, nor exempt any man from taking some lawfull way or other, by which to doe good to himselfe, and humane society; but rather it is a mans onely direction for the chusing of a calling, and for the lawfull imploying himselfe in the same. *Paul* writing to the Thessalonians & exhorting them to *increase more and more*[q] in Religion, perswades them also, to *meddle with their owne businesse*, and to worke with their hands. It is said of the sheepheards to whom the birth of our Sauiour was reuealed by the Angels, that when they had beene and seene the babe in the manger, they returned backe to their callings[r]. *Iohn the Baptist* preaching repentance to the people, when they flocked about him, euery man asking what he should doe, he put them ouer all to their callings; *What shall we doe?* (said the Publicanes) *? require* (saith hee) *? no more then that which is appointed vnto you*: and *What we* (quoth the souldiers) *? violence to no man, neither accuse any falsely, and be content with your wages*[s].

Doct. 2.

q 1.Thes.4.11

r Luke 2.20.

s Luk.3.13.14.

It is the doctrine of the Apostle touching seruants, that they should be true and faithfull in their places, that (saith hee) *the name of God and his doctrine bee not euil spoken of*[t]. that from thence may bee drawne a generall rule, that the truth of God is discredited, if men professing religion, be not diligent and faithfull in their particular callings. Hee that being called to bee a Magistrate, doth not care to performe the duty of a Magistrate, the same is no good Christian. He that being by profession a Minister, faileth in the office of a Minister, whatsoeuer

t 1.Tim. 6.1.

ſoeuer he be otherwiſe, yet is nothing in account before God: So of euery man in his place, it is true, that he which is not a good man in his calling, is no good man in the eyes of the Almightie; he brings foorth no good fruit, but muſt bee hewen downe and caſt into the fire.

The Vſe. The vſe of it is, to admoniſh all thoſe that haue no callings, and doe liue in no certaine courſe of life, to take heed; it is vnpoſsible for them, continuing as they be, to auoid the wrath that is to come; He that liueth in no calling cannot bring forth *good fruit*. *To walke inordinately* (as the Apoſtle phraſeth it [u]) and to be a good Chriſtian, is a thing altogether impoſsible. He that hath no honeſt buſineſſe about which ordinarily to be imployed, no ſetled courſe to which hee may betake himſelfe, cannot pleaſe God.

u 2. Theſ. 3. 11

Againe, it maketh againſt thoſe which make no conſcience of their callings, but doe either neglect them, ſpending more time in idleneſſe and pleaſure, then in their needefull imployments: or elſe, in the following of their courſes, care not what falſhood they vſe, or what indirect courſe they take, or how they oppreſſe, or whom they defraude, ſo that they themſelues may haue the gaine. That cannot be good fruite, becauſe though it bee ſweete in the mouth of him himſelfe, yet it is ſowre and noyſome to the taſte of euery other, whoſe good the Lord commands to bee reſpected with as great care, as our owne priuate commoditie. So that this is neceſſarily required to make good fruit, the diligence and plainneſſe in each mans calling. He that either hath no calling, or is not diligent therein, the ſame cannot ſcape hewing downe and caſting in to the fire.

Thus far then I haue proceeded to ſhew what is to be called good fruit, namely: that which commeth from a good man, grounded in the knowledge of God, and relying by faith vpon onely Chriſt; that which comes from a heart reſpecting all Gods Commandements, and not allowing to himſelfe the free breach of any one; and that which is done with ſpeciall care had to glorifie God in an honeſt calling. Now out of this we haue learned what kind of men the Lord will proceed againſt. Firſt by his word, Secondly, by his iudgement to come; *viz.* 1. all ignorant people. void of the knowledge of Religion, and the grounds of faith: 2. all Papiſts, which relye not onely vpon Chriſt: but more, or leſſe, vpon ſomething of their owne: 3. all hypocrites which doe in ſhewe ſome commendable duties, but yet wilfully neglect many other, which the Lord hath commanded as ſtraitly as thoſe which they themſelues would ſeeme to approoue of: 4. all inordinate liuers who haue no calling; al ſuch as hauing a calling, either neglect it, or elſe in following it, ſeeke *their owne* [x] onely, without any charitable regard had vnto others. All theſe the Lord will proceede againſt, according to the tenour of this preſent place: they ſhall be hewen downe and caſt into the fire. This is the ſumme of all that I haue ſaid hitherto. It followeth yet to examine the place a little further.

x Phil. 2. 21.

Doct. 3. *Euery tree which bringeth not forth good fruit, is hewen downe and caſt into the fire.* From hence may be gathered, that for the auoiding of the iudgement to come, it ſufficeth not, not to doe euill, but it is damnable not to doe good. Saint *Iohn* here ſaith not, *euery tree* that brings forth no fruit, but *euery tree which bringeth not forth good fruite*. The owner of an Orchard is not contented that his trees beare no naughtie fruit, but if thy beare not fruit which is good & wholeſome, he will not ſuffer them. *Ceaſe to doe euill* (ſaith the Prophet) that is ſomething, but not all, therefore he ioynes to it, *learne to doe well* [y]. *Abhorre that which is euill* (ſaith the Apoſtle) that is the halfe, *and cleaue vnto that which is good* [z], that maketh vp all.

y Iſa. 1. 16. 17.
z Rom. 12. 9.

It was not enough for *Zacheus*, that after his conuerſion hee was no poller or robber of the poore as he had bin, but he muſt proceed to the *good fruit*, to ſatisfie for the wrongs done, by reſtitution, and to giue liberally [a]. It is noted

a Luke 19. 8.

ted a as fruit of *Rahabs* faith, not onely that ſhe did not hurt the meſſengers which came to ſpie the City; but ſhe entertained them too, & ſent them away ſafe [b]. *Deborah*, in her ſong after the deliuery from the Midianites, pronounced a curſe againſt them of *Meroſh*; and why? not becauſe they hindered or hurt the people in their enterpriſes againſt the Midianites, but becauſe they came not out to *helpe the Lord* [c], and they did not the good they might haue done. So at the day of iudgement [d], it ſhall not be ſaid, *Come ye bleſſed*, becauſe ye haue not perſecuted nor ſcorned the truth and the profeſſors thereof; but becauſe this and this good hath beene done by you, yee haue releeued, ye haue viſited, &c. So to the damned, it ſhall not be ſaid, *Goe ye curſed*, ye haue put to death, and by all vniuſt meanes vexed and abuſed Gods children: for, the good that they haue omitted, rather then the euill they haue committed, ſhall come into iudgement; as *yee haue not clothed the naked*, nor fed the *hungry*, &c.

b Iames. 2. 25.

c Iudg. 5. 23.
d Math. 25.

Therefore it is not ynough I ſay, not to haue brought foorth ill fruits, but the tree which abounds not in good fruit, euen that ſhall be caſt into the fire.

The vſe is, to ouerthrow the idle fancie that many haue, which thinke they haue ſaid a great matter in their owne defence, when they can ſay they neuer did any man harme: wherein howſoeuer they are hardly to be beleeued; yet, ſuppoſe it were ſo, you ſee by my text it is not enough; for the Lord will in the day of reckoning demand of thee, what good thou haſt done, how haſt thou beene helpefull vnto others? wherein haſt thou bin profitable to the ſoules of thy brethren? if thou canſt ſhew no good thou haſt done, it will bee prooued to bee hurt enough, and there will be no way with thee, but to the fire. Againe, it condemneth thoſe, which I know not what pollicie and pretended diſcretion, will carry a kind of temper in matters of religion, ſo as they will goe no further then this, that they will not be found enemies to good things; but to be friends and furtherers, they will no way ſhew themſelues: ſuch they are as thoſe were whom *Elias* challenged for halting betwixt two opinions; *If the Lord be God, follow him, but if Baal be he, then follow after him* (ſaith he) *but* (ſaith the text) *the people holde their peace* [e]: indeed they ſpake not againſt the Prophet, but they durſt not ſpeake with him. Many ſuch cold friends religion hath now adayes, who if they heare the word of God reproached, or any good courſe ſpoken againſt, thinke it enough if they haue not ioyned with euill ſpeakers, although they haue ſaid nothing for the truth. The ſaying of Chriſt agreeth well to ſuch, *He that is not with me is againſt me* [f]: our Sauiour accounts them all as enemies to him & to his word who are backward to ſhew themſelues friends thereunto. It is not ſo much, how we haue hindered the courſe of the Goſpell in the place where we liue, that ſhall be asked after; and how we haue furthered it: if we haue not laboured the inlargement of Gods truth, if we haue not ſought by all meanes to credite and aduance it, and to maintaine it to our power againſt all gainſayers; we ſhall be found bad trees, and caſting into the fire muſt needs be our portion: the mouth of the Lord hath ſpoken it, and it cannot be vntrue.

The vſe.

e 1 Kin. 18. 21.

f Mat. 12. 30.

An other thing which we may learne out of this clauſe, to reaſon after this faſhion; that if the trees not bearing good fruite, ſhall bee cut downe, and be throwne into the fire; what ſhall then become of thoſe trees that bring foorth vnſauorie and ſtinking fruit? If the rich man bee damned, that did not giue bread to poore *Lazarus* [g], what ſhall befall thoſe that take away, and grinde the faces of the poore? If he were bound hand and foot [h], that proſecuted his owne right extreamely againſt his fellow; whither ſhall they bee caſt that labour the vniuſt vexation of men, the things wherein they haue no colour of right? If the flood ſwept away them that did but build and plant, and giue in marriage (all, things in themſelues good and lawfull, and are noted onely but in men guiltie of not regarding the Lords warning) whither ſhall the tempeſt of the Lords furie carry them that blaſpheme his name, reproach his truth,

Doct. 4.

g Luke 16.
h Mat. 22. 13. &c.

truth, and like swine doe wallow in their owne filthinesse? If the Pharises that came to here *Iohn* preach, with some shew of a good minde, were sharpely taken vp, and called vipers; what shall bee said of those that doe altogether refuse to here, yea and speake euill of the way of God, and doe neuer vouchsafe with any religious hearts to entertaine the message of saluation brought vnto them. In a word, if the not being fruitfull in good workes shall be punished so seuerely, what shall be done to those that abound in euill deeds, whose mouthes are full of cursing and bitternesse, whose tongues are expert in nothing so much as in the defaming of Gods word, whose liues are stained with wantonnesse, with whoredome, with drunkennesse, with pride, with oppression, with falshood, with vniust gettings; where shall such appeare? what vengeance is in the iudgement of God reserued vnto such? *Oh consider this ye that forget God, lest I teare you in peeces,* i Psal. 50.22. *and there be none that can deliuer you*[i].

Doctrine 5. Further, we may obserue here the strictnesse and straitnesse of Gods proceeding; *Euery tree which bringeth not foorth good fruit, is hewen downe & cast into the fire*; no man shall be exempted, neither Prince nor Prelate, neither high nor low, neither poore nor rich; there is *no respect of persons with God*; *Tribulation and anguish shall be vpon the soule of euery* barren and vnfruitfull Christian[k]. Now mans wealth shall buy him out, no mans high lookes and great place in the world shall discharge him, no mans baseneſſe shall make him to bee passed by; no excuse that any man can deuise shall serue his turne; the scorner shall not shift it off with his scorning, nor the proud man with his contempt: *euery tree, euery tree*, if the *fruit of it* be not found *good*, especially if in stead of good fruit, there be found nought else but corruption, downe it must goe, it shall be hewen *downe, and cast into the fire.* k Rom. 2.9.

Exposition: shewing what it is, to hew downe, &c. Hitherto we haue heard against whom the Lord will proceede; let vs now examine briefly the manner of his proceedings; and that is two-folde: first, *hew downe*: secondly, *cast into the fire.* This hewing downe, is a course performed by the ministerie of the word. In the Prophecie of *Ieremy*, it is noted as a part of the ministers office, *to destroy, to plucke vp, to throw downe* l. And in *Hosea. I haue cut downe* (saith the Lord) *by my Prophets*[m]: wee haue *ready* (saith the Apostle) *vengeance against all disobedience*[n]: So that this *hewing down*, is a thing executed by the ordinary ministery, and the meaning is this, that those who making an outward profession of religion continue still fruitlesse and are not reformed, at last this heauy sentence shall passe vpon them, that they are past recouery, and so the Lord will euen giue them vp vnto hardnesse of heart, and leaue them to their owne deserued condemnation. This is the nature of the punishment, this is the reward of vnprofitablenesse. So that the outward agent herein is the Minister, denouncing the heauy vengeance of God vpon vnreformednesse; the inward worker is the Lord, making that good which is so denounced by good warrant and sufficient authority from the word. And to effect this, hee doth either take his word from them, or them from his word. He takes his word from them, when for their contempt, he doth vtterly depriue them of the outward meanes[o]; euen as the Husbandman forbeares his paines, where no fruite followes after many trials. He takes them from the word, when he brings vpon them the spirit of slumber, *making their hearts fat, and their eares heauy, and shutting their eyes*[p], that albeit they doe enioy the outward meanes, yet they cannot profite; which of all other iudgements which God can inflict in this life, is the most fearefull. l Chap. 1.10. m Chap. 6.5. n 2. Cor. 10.6. *Doctrine 6.* o Acts 13.46. p Isay 6.10.

The Vse. Whosoeuer feareth not this iudgement, is already partaker of it: hee that cannot be perswaded by the foretelling of it, to auoide it, is already plunged into it. There is nothing that the children of God desire more, then a melting heart; nothing that they feare more, and more pray against, then a hardned heart: they would rather be plagued with all the miseries of *Iob*, or botches of *Ægypt*, then with a heart that is hardned. It goeth not well with vs then, when wee

we feare worldly and bodily punishments, more then wee doe hardnesse of heart, and spirituall punishments. True it is, a hard heart is an euill very pleasing, so is the falling into a swoune, but, as this brings death, so the other brings hell at the last. Therefore when we heare this fearefull saying, namely, that if the Lord still seeke for fruit, and finde none, he will *hewe* vs downe: let vs learne to tremble at it, and feare this sinne, euen this sinne of barrennesse, which is the onely way to subiect vs thereunto.

The second part of the Lords proceeding against vnfruitfull trees, is, casting into fire, which is to bee performed at the last iudgement, and is the most certaine and vndoubtfull sequell of the hewing downe by the ministery of the Gospell. Those whom the Ministery of the word heweth downe now, the *iustice of* God at the last day shall send them to the fire. Let men imagine as they list, and say of the preaching of the word, that it is but a blast, and the threatning thereof are but winde; yet to their eternall woe, they shall one day finde it otherwise; the sentence of the word goeth before, the fire of Iudgement shall surely follow after. *The 7. doct.*

Dost thou liue vnder the ministery of the word, where it is tolde the againe & againe, and prooued to thy conscience out of the word of God; that continuing in thy sinne, thy ignorance, thy contempt of Gods worship, thy profaning his Sabboth, thy blaspheming his name, thy filthinesse, thy excesses, thy pride, thy couetousnesse, thy exaction, thy falshood, thy vncharitablenesse; thou canst neuer be saued: be not deceiued, doe not *bleſſe* q thy selfe without a cause, saying to thy soule, tush, it shall not be so, for thou shalt surely finde it, when it shall bee too late to auoide it; thou shalt feele it to be true, when as all in vaine, thou shalt euen curse thy selfe that wast so backeward to beleeue it. *The Vſe.* q Deut. 29.19.

Now for the Iudgement it selfe, it is here called *fire*, as it is often in Scripture, with threats of some additions as vnquenchable fire, fire & brimstone, &c. tearmes vsed be the spirit of God, to expresse the vnspeakeable torment of it, which is not to bee comprehended, much lesse to be indured. The torments of fire and brimstone euen to flesh and blood, are strange and terrible: therefore such speeches are vsed, to conuey to our vnderstanding, and which wee before were not able to conceiue. The Scripture (the more to affect vs) is large in describing this torment; as namely, first, the extremity of it: secondly, the continuance of it. The extremity of it is made knowne two wayes, one by the vniuersall torment which shall be in euery part: secondly, by the consideration of the happines lost, which euen in their sight, those whom they haue despised in the world, shall bee partakers of. All this shall be without any intermission, without so much as a drop of water to coole it; but the violence of it shall make them continually to blaspheme God, for which they shall be continually tortured. Now to this the Scripture addes the endlesnesse of the torment, it is a fire that neuer goeth out, a worme that neuer dieth. If there were but as many yeares to bee endured, as there be grasse pils on earth, or starres in heauen, yet there were some hope; but the end thereof cannot be imagined, and the word *neuer* is exceeding fearefull. *The 8. doct.*

Let this teach vs to imbrace the Gospell, and to yeeld obedience to it, and to shew the fruite of it. If fire come, why will we be as stubble? if this fierie argument will not cause vs to feare, nothing will cause vs. Let vs feare these things, before hand, and we shall escape them; let vs neglect them, and we shall fall into them; no man is so deepe in hell, as he which least thought of these things. And if the speaking hereof be vnpleasant, what thinke we, shall it be to feele it? Well, though we were not told, or I should hold my peace, the fire burnes still? and if we neglect to heare of it, by experience we shall feele it. *The Vſe.*

THE PERFITE PATTERNE OF TRVE CONVERSION.

The first Sermon.

Math. 13. 44.

Againe, the kingdome of heauen is like vnto a treasure hidden in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

THis text which I haue now chosen, followeth fitly vpon the former; for if any man hearing how full of danger it is to liue vnder the setled ministery of the word, and not to profite by it, should demand what were best to bee done for the auoiding of so great a iudgement; our Sauiour would answer him, that this were his best and surest course, that when he hath found this treasure of the Gospell, he should hide it, hee should goe his way and sell all that euer he hath, that he may purchase it. So that my two texts howsoeuer they be not ioyned together in one vndiuided course of words, yet in order of nature they doe well agree; this latter beeing a direction to all those, whose hearts haue beene affected and mooued by the former.

The scope of the parable.

But to come more nearely to the verse it selfe; The drift and scope of it, is to shew that the kingdome of God, and the things appertaining to it, ought to bee and are so highly prised by all Gods children, that they are willing and ready to forgoe any thing that may bee a hinderance to them in the attaining of it. For

The diuision.

orders sake in teaching; it may be diuided into two parts; the first setteth downe the inestimable value of the kingdome of God, *It is as a treasure hid in the field:* the second sheweth the high account that all Gods children make of it; *which when a man hath found, he goeth and hideth it, and for ioy thereof, he departeth, and selleth all that he hath, and buyeth that field.* First of the former part; *The kingdome of heauen is like vnto a treasure hid in the field.* The thing which is heere so much

The exposition: The kingdome of heauen, what it is.

commended, is called, *the kingdome of heauen*; and therefore we must first enquire what is meant by it here in this place. *The kingdome of heauen* is taken in Scripture two waies; First for that glorious estate which the Saints and children of God shall enjoy when they shall rise with Christ Iesus, and shall raigne after this life with God and his Angels; sinne, death and hell, beeing vtterly conquered and subdued: the vse of this phrase (*the kingdome of heauen*) is plaine ynough and needs no proofe. Secondly, it is taken for the meanes to bring vs to this kingdome, and to enter vs into the assurance & possession of it in this life; namely the preaching

a Mat. 24. 14. of the word (which is called *the Gospell of the kingdome* [a]) and the graces of Gods spirit which are offred with the word, and wrought thereby in the hearts of Gods people. That the preaching of the Gospel is called *Gods kingdome*, and is our entrance into future happinesse, I proue it thus. When as Christ sent out his Apostles to preach, among other directions he prescribed this, that if they were in any place refused, at their departure they should say, *Euen the dust that cleaueth on vs of your Citie, we wipe off against you; notwithstanding know this, that the kingdome of God*

b Luk. 10. 11. *was come neere vnto you* [b]: that is, the word being begun to be preached vnto you,

God

God intended to ſet vp his kingdome among you, and to offer you the meanes how you might haue come to raigne for euer with him in his glory. Againe, Chriſt threatened the Iewes of their vnthankfulneſſe, that the *kingdome of God ſhould be taken from them* [c]: that is, the Goſpel ſhould no longer be preached among them, and ſo they ſhould be depriued of all ordinary meanes of life eternall. The word ſhal be remoued, & when it is once gone, be ſure that the gates of heauen are euen barred vp againſt you. We reade that *Iacob* when he ſaw in his trauell, the ladder of God, and the Angels aſcending & deſcending, and had the comfortable promiſe of ſaluation and of Gods continuall preſence and aſsiſtance made vnto him, then awaking he ſaid, *This is none other but the houſe of God, & this is the gate of heauen* [d]: ſo that where God doth pleaſe to manifeſt & make knowne the ſweetnes & riches of his mercy (as he doth in his word & Sacraments) there is *the gate of heauen*, there is the way and paſſage vnto happines. Chriſt reproueth the Phariſes and Doctors of his time; *Woe be to you* (ſaith he) *you haue ſhut vp the kingdome of heauen before men* [e]. If you demand how it was in their power to ſhut vp heauen, our Sauiour himſelfe ſhal expound it, *ye haue taken away the key of knowledge* [f]: they muzzled the people in ignorance, and did not teach them the wayes of God, as they ought to doe; therefore they were ſaid to ſtoppe vp the way to heauen: ſo that where knowledge is offered, the truth taught, the doctrine of ſaluation diſcouered, there the gate of heauen is opened, there the way to happineſſe is made plaine to all that deſire to enter in into it. As the preaching of the Goſpel is called the way and entrance into the kingdome of glory in heauen; ſo are thoſe inward graces which the Lord worketh in his children by the word, ſtiled with the ſame name; for which purpoſe I referre you but to one place of S. *Peter* [g]: where the Apoſtle commending vnto them, to whom he wrote many graces, as *vertue, faith, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe, loue*, and exhorting them by theſe things to make their *calling and election ſure*, addes this as a reaſon; *By this meanes an entrance ſhall be miniſtred vnto you abundantly*, into *the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt*. So that theſe graces beſtowed in this life, doe giue an entrance into that happineſſe which is looked for in the life to come. And therefore alſo the Apoſtle *Paul* calleth thoſe ſpirituall graces, *righteouſneſſe, peace, ioy in the holy Ghoſt, the kingdome of God* [h]. becauſe where they are, there the Lord raigneth, and they which are endued with them, ſhall raigne for euer with him in his glory. So that by this that I haue ſaid it is plaine, that according to the language of the Scripture, this title (the kingdome of heauen) doth fitly appertaine vnto the good meanes which the Lord hath appointed, by which to bring vs to this kingdome, whether it be the outward exerciſe of the word and Sacraments, or the inward grace which by the outward meanes hee conueyeth into the hearts of his choſen. And in this ſenſe is this phraſe the *kingdome of heauen*, to bee taken in this place: ſo that when it is ſaide, *The kingdome of heauen*, it is all one as if it had beene ſaide thus; The meanes of ſaluation, by which the way to heauen is made knowne vnto vs, and the true knowledge of God, and of his Sonne Chriſt, begotten in our hearts, is *as a treaſure hid in the field, &c.*

[c] Mat. 21.43.

[d] Gen. 28.12.

[e] Mat. 22.13.

[f] Luke 11.52.

[g] 2. Pet. 1.4.

[h] Rom. 14.17

Out of this interpretation which out of the Scripture I haue iuſtified touching this phraſe, *the kingdome of heauen*, we may by the way learne thus much; That no man ſhalbe admitted into the kingdome of heauen hereafter, who doth not make entrance into it in this life. For ſeeing (as hath bin proued) the kingdome of God hath two degrees; (It is begun here on earth, it is perfited & made vp hereafter) it muſt needs follow, that no man ſhall poſſeſſe it in heauen, that doth not take poſſeſſion here one earth. The manner of ſpeaking vſed in Scripture, is for opening of this point worth the noting. Our Sauiour in his a prayer litle before his death ſaith, that *to know God and him whom hee hath ſent Chriſt Ieſus is life euerlaſting* [i]; *The 1. doct.*

[i] Ioh. 17.3.

marke what is ſaid, *is life euerlaſting*, meaning that it is the meanes to put a man into a ſetled aſſurance of ſaluation; ſo againe it is ſaid of thoſe that beleeue, that they are already *tranſlated from death to life* k. The future happineſſe is begunne in this life: according as it is ſaid of the vnbeleeuers, that they are *condemned already* l: that is, their damnation is as certaine, as if they were already plunged into it. So againe, the ſeruants of God beeing furniſhed with thoſe heauenly graces which God offereth in his word, are ſaid to haue the *firſt fruites of the Spirit* m, and the *earneſt of their inheritance* n, becauſe theſe things are gages, and pledges, and ſeales vnto them of that happineſſe which hereafter they ſhall enioy. Thoſe whom the Lord will admit to dwell in his glorious preſence in the world to come, he doth firſt traine them vp in the ſchoole-houſe of his Church, and frames them by his word and Spirit vnto the inheritance, which hee hath reſerued for them with himſelfe. It is a true ſaying of the learned, *Oportet vt qui habet Deum patrem ſit, vt Eccleſia ſit mater*, they which will haue God for their father, muſt haue the Church for their mother. Heauen is ſaid to bee a *new Ieruſalem* o, into which none ſhall come, but *new creatures* p: now in the Church of God is kept that *immortall ſeede of Gods holy word* q, by which we are borne anew, and begotten vnto a *liuely hope of eternall life* r.

k 1.Ioh.3.14.
l Ioh.3.18.
m Rom.8.23.
n Eph.1.14.
o Reu.21.2.
p 2.Cor.5.17.
q 1.Pet.1.23.
r 1.Pet.1.3.

So then, heauen cannot bee enioyed in another world, except entrance bee made vnto it in this world: except the word of God haue outwardly called vs, and his ſpirit inwardly moued vs, there is no ordinary poſsibilitie of ſaluation.

The Vſe. The vſe of this is, to diſcouer vnto vs a notable pollicy of the diuell, and that is this: In euill things he ſeparates the end from the meanes, in good things hee ſeuereth the meanes from the end. As for example, in euill things hee beareth men in hand, that they may ſafely aduenture to vſe the meanes of damnation, and go the way that leades to hell, and yet that for all that they ſhall not be damned. He makes a young man beleeue that he may reioyce in his youth, and walke in the way of his heart, and yet that he may eſcape that which *Salomon* ſaith muſt come after, namely, that for all theſe things, *hee muſt come to iudgement* s: and yet God hath ſo ioyned theſe together, that neither the ſubtilitie of youth, nor any wit of man, nor all the diuels in hell can ſeuer them, (the pleaſures of the fleſh, and the iudgements of God). After this faſhion Sathan beguiled our firſt parents; God had ioyned thoſe two, *eating and dying* t with an Adamant chaine; he that did the one, muſt needes haue the other: yet he brought them into that idle conceit, that they might eate and yet not die, (Yee ſhall not die at all). Oh the world of ſoules that Sathan hath beguiled with this ſubtilie. Well, as in euill things hee cuts the end from the meanes, ſo in good things hee cuts the meanes from the end: he perſwades men that they may be Saints in heauen, though they bee diuells on earth; that they may haue glory in heauen, though they haue no grace in earth; that they may raigne with God, though ſinne raigne with them; that they may bee Citizens of the new *Ieruſalem*, though they bee no new creatures; that they may euer dwell with Chriſt, though his word doe neuer dwell with them; that the Lord will crowne them with immortalitie, though as long as they liue heere, they doe euen drowne themſelues in worldlineſſe. Hence it is that many will profeſſe to ſeeke Gods kingdome, that yet care not for the *righteouſneſſe* of his kingdome u; that will cry with *Balaam*, *O let my ſoule die the death of the righteous* x, who neuer would ſay with *Dauid*, *O that my waies were ſo directed, that I may keepe thy ſtatutes* y. Ibeſeech you let not Sathan any longer couſen vs, if hee haue thus hitherto deluded vs. The *kingdome of heauen* is begunne heere: if wee bee not begotten vnto God by the preaching of the Goſpell in this world, wee can neuer bee heires with Chriſt in an other world; if wee be not ſanctified heere, wee cannot be glorified there; if the word of God be not now ſweet vnto vs, if it be not (as *Ieremy* ſaith it was to him)

s Eccl.11.9.
t Gen.2.17.
u Mat.6.33.
x Num 23.10
y Pſal.119.5.

the

the very *ioy, and reioycing of our heart* [z], we exercising our ſelues therein, and framing our hearts thereto; it is a matter of impoſſibilitie for vs to be ſaued. *Strangers* (ſaith Saint *Paul*) *from the life of God through ignorance* [a]: art thou a ſtranger to the word? thou art a ſtranger to God, heauen cannot be thy portion, except thou claime the Lawe of God as thy heritage: neuer looke for the fulneſſe of ioy, except thou labour for the firſt fruits of the Spirit; If thou doe not learne truly to know God heere, thou ſhalt neuer ſee his comfortable countenance in his kingdome. Thus much I thought good to obſerue hence, that by the kingdome of heauen, are ment the meanes of ſaluation: if we enter not into the gate of heauen by the key of knowledge in this world, we ſhall be euerlaſtingly baniſhed from heauen into the world to come.

[z] 2 Ier. 15. 16.

[a] Eph. 4. 18.

The kingdome of heauen, theſe meanes of ſaluation, are called a *Treaſure*: *The 2. doct.* what a Treaſure is, you doe all well know. That the meanes of ſaluation, which giue vs an entrance into the kingdome of heauen, are a *treaſure*, wee cannot doubt, vnleſſe wee will call the teſtimony of Gods Spirit in this place into queſtion: why it is a *treaſure*, this one reaſon may ſuffice, becauſe the word of God and the knowledge of ſaluation contained therein, bring vs vnto Chriſt Ieſus, in whom *are hid all the treaſures of wiſdome and knowledge* [b], and in whom it hath pleaſed the Lord, that *all fulneſſe ſhould dwell* [c]. If it be a *treaſure* to enioy Chriſt, then ſurely that thing deſerueth to be called a *Treaſure*, that bringeth vnto Chriſt. How excellent a treaſure it is, will ſoone appeare, if we ſhall a little compare it with thoſe earthly treaſures, for which the men of the world doe engage their owne ſoules, and euen ſell away themſelues. Firſt, an earthly treaſure, though it be of neuer ſo great price, though it may make a man richer, yet better in any one reſpect it cannot make him; well it may make him worſe, and draw him farther from God, but it is not able to bring him one haires breadth neerer vnto heauen: Aſſoone as he doth but entertaine a deſire to get it, forthwith (as Saint *Paul* ſaith) *hee falleth into tentation and ſnares, into many fooliſh and noyſome luſtes, which doe drowne men in perdition and deſtruction* [d]; when he hath it, without extraordinary and ſpeciall heede taken, it ſteales away his heart and when hee heares of any good matter, it *chokes* [e] it vp, it makes him proud, diſdainefull, vainely to preſume that hee is highly in Gods fauour, and ſo to become careleſſe of the chiefeſt good: ſo that it was truely ſaid of Chriſt, that it is *a very hard matter for a rich man to enter into the kingdome of God* [f]. Thus I ſay an earthly treaſure, howbeit it may better a mans outward eſtate, yet it can adde no good to his ſoule, nay it may make his ſoule a great deale poorer then it was, and make the way to heauen harder then before. But now this treaſure of true knowledge and of grace, which is begotten in vs by the preaching of the Goſpell, is of an other nature. For whereas the ſoule of man by nature is of all other things the vileſt, and moſt polluted and loathſome in the ſight of God, this beautifieth the ſoule, this purifieth and cleanſeth the heart, this inlighteneth the minde, this purgeth the conſcience, this renueth the ſpirit, and in the man that hath this treaſure, is that moſt heauenly promiſe verified and made good, *I and my Father* (ſaith Chriſt) *will loue him, and wee will come vnto him, and wee will dwell with him* [g]. Againe, whereas of our ſelues we were ſtrangers from God, and were with *Adam* baniſhed out of his preſence, and ſhut out of Paradiſe, this treaſure, as wee thriue in hauing it; ſo, it alſo brings vs ſtill neerer and neerer vnto God, euery day fitting vs vnto that vnſeparable and eternall vnion with the Lord, in which wee ſhall ſee him face to face, and knowe him as hee is, and raigne with him in his glory. This is one excellency of this treaſure aboue all earthly Iewels; they doe no good to the ſoule, but poiſon it rather, and draw a man further from God; this garniſheth the ſoule, and brings it euery day neerer vnto God.

[b] Col. 2. 3.

[c] Col. 1. 19.

[d] 1. Tim. 6. 9.

[e] Mat. 13. 22.

[f] Luke 18. 24.

[g] Ioh. 14. 23.

A ſecond excellency which wee ſhall finde by compariſon, in this trea-

ſure aboue earthly treaſures is this; there is no earthly treaſure able to giue vn. to a mans ſoule any true contentment: it is a true ſaying of *Salomon, He that loueth ſilver, ſhall not be ſatisfied with ſilver* [h]. A ſtreame when it comm eth forth out of a ſpring, is but little and ſhallow; but running further, and hauing other ſtreames falling into it, it ſwelleth bigger, and groweth to ſuch a ſtrength, that it beareth all before it: ſo the deſire of man at the firſt ſeemeth but ſmall, and pretends to bee only for needfull things; but the more it receiues, the bigger it waxeth and becomes at the laſt (as the Prophet ſpeaketh) *like hell* [i], and ſwalloweth vp all that comes into it; and is as the Horſeleaches daughter, *which alwayes cryes, Giue, giue, and can neuer ſay it is enough* [k]. The Prophet *Iſay* vſeth a ſimilitude of an hungry man, *who dreameth* (ſaith he) *and beholdeth, and when he awakes his ſoule is emptie* [l]: ſo it is but a conceit of ſatisfaction which theſe outward treaſures doe affoarde, and no true contentment. On the other ſide, this treaſure ſpoken of here in my text, it breeds contentment in euery eſtate. If a man haue much, it teacheth him the ſober and moderate vſe of it, and allaieth the greedineſſe of his deſire, and ſo rauiſheth his minde with the loue of Chriſt and the things of God, that it maketh him thinke euen baſely of the *things below* [m], which the world ſo much admireth, and ſo greedily catcheth for. If he haue little, it teacheth him ſo to reſt vpon Gods prouidence, and to delight him ſelfe with the hope of the glory to come, that a *ſmall thing to him, ſhall be better then great riches to the wicked and mighty* [n]. It cauſeth him to hold this faſt as a ground that cannot deceiue him; that he that hath *giuen Chriſt vnto him, cannot but with him giue him all things alſo* [o].

h Eccleſ 5.9.
i Hab. 2.5.
k Pro. 30.15.
l Iſa. 29.8.
m Col. 3.2.
n Pſal 37.16.
o Rom. 8.32.

Thirdly, of the treaſures of this world there is no aſſurance; this is the end of all earthly poſſeſſions, either they are taken from vs, or wee from them; and hee that hath the moſt, and with the greateſt ſetledneſſe, yet (as *Dauid* ſaith) *hee ſhall take nothing away when hee dyeth, neither ſhall his pompe deſcend after him* [p]; he *came naked*, and muſt *returne naked* [q]. It is true which I haue read vſed in a plaine compariſon thas it falleth out with many of the great ſtoiers of this world, as it doth with a Sumpter-horſe, who all the day carrieth the treaſure of his Lord vpon his backe; but at night it is taken from him, and hee thruſt into a foule ſtable, and all the benefit he reaped by the carriage, is, that hee is euen tyred with the waight of it: ſo, many wealthy ones of the world, they are but the carriers of wealth through the toyleſome iourny of this preſent life: but when death comes, their treaſure is taken from them, and they parhapes for their ill vſing it, thruſt into hell, where they finde, that all the good they reape by their ſuppoſed good, is this, that it is an euerlaſting burthen to their ſoule, and an eternall gall vnto their conſcience. But now this *treaſure* is ſuch, as neither by fire, nor tempeſt, nor violence of robbers, nor by death it ſelfe can bee taken from him that once reioyeth it. It is truely tearmed *durable riches* [r]; and a *bagge that cannot waxe olde, a treaſure that can neuer faile* [s]. It accompanieth the ſoule, when death hath parted it from the body, into the preſence of God; it giues him comfort before him, and ſhall helpe to encreaſe his happineſſe, and to fill vp the meaſure of his ioy, which the Lord hath prepared for him in his kingdome. Thus I haue ſhewed you, that as the things pertaining to life eternall are a treaſure, ſo they goe farre beyond the treaſures of the greateſt price, which the men of the world doe ſeeke for: They beautifie the ſoule, and further the ſaluation of it, they giue contentment to the ſoule, whereas outward treaſures breede vexation: they laſt euer, whereas all other things are ſubiect to vncertainety.

p Pſal. 49.17.
q Iob 1.21.
r Prou 8.18.
s Luke 12.33.

The Vſe.

There is a good vſe to be made of this point. *There be many* (ſaith *Dauid*) *that ſay who will ſhew vs any good* [t]? There is a kinde of deſire in a man by the very inſtinct of nature, to be partaker of the true good, by which to make himſelfe happy in the end. Wee all agree, good is to be ſought for: but about the particular, what

t Pſal. 4.6.

what is good, there we are moſt deceiued. The things of the world, with the glittering ſhewes thereof, haue ſo bewitched vs, that (like the Cocke vpon the dunhill) wee doe more eſteeme a barly corne, then the true *treaſure* of Gods holy word, then *the Kingdome of God, and the righteouſnes thereof* [u], That which may doe our ſelues good, that we care not for: that which a thouſand to one will poiſon vs, and like bird-lime ſo gleweth together the wings of our minds, that wee can hardly ſoare vp a loft after heauenly things, that all our ſtudy is to obtaine. The treaſure which is onely able to content vs, is euen loathſome vnto vs: but that fading and ſeeming good, which is a torment to the minde, and can breede nothing but vexation, that wee affect; and it is the principall exerciſe of our thoughts, how we may procure it. The commoditie which neuer faileth, and neither Sathan nor death can deprine vs of, is vile before vs; and the more freely it is offered, the more baſely it is eſteemed: that which while he liue here, we can not for our liues be ſure of, and when we die we are ſure to leaue behinde vs, euen that wee onely aime at, and it is the principall end of our chiefeſt endeauours. Thus as *Iſay* ſaith, *we lay out ſiluer, but not for bread* [x]: and as *Salomon* ſpeakes, we caſt our *eyes vpon that which is not* [y]. He that ſhould take vpon him to reade a lecture of thrift, and to teach men a way, by which they might be rich quickely, it is very like hee ſhould haue many ſcholliers, and moſt men eares would bee open to heare his counſell. He that ſhould (as the Prophet ſpeaketh) *preach of wine and ſtrong drinke* [z], or of gay cloathing, or giue men precepts of pollicie and diſſembling, ſuch an one ſhould be well followed. Onely the ſchoole of Chriſt, in which the rules are taught of life eternall, hath few that care, more then for cuſtome and neceſsitie, to come vnto it. Thus we are (as the Scripture ſpeaketh) right *like children* [a]; an Apple, a toy, a baby pleaſeth vs, but to talke to vs of happines that ſhall neuer bee ended, of comfort that ſhall neuer bee remooued, of glory that ſhall neuer be diminiſhed, of a *kingdome that cannot be ſhaken* [b]; it is (as *Salomon* ſaith) *like ſnow in ſummer* [c], a thing that alwaies ſeemes vnſeaſonable. Well whatſoeuer mens opinions or conceits be, yet the word of God is true and cannot faile; the word of GOD and the knowledge thereof, is a pearle of inualuable worth, the graces of Gods Spirit are a treaſure, the price whereof cannot duly be eſteemed, he that hath this treaſure cannot bee poore, though to the world he be neuer ſo miſerable; he that hath it not, cannot be rich, though in the eyes of men he be neuer ſo glorious. Art thou a man that art ignorant of the miſtery of Chriſt, that takeſt no delight in the knowledge and vnderſtanding of his word, that doeſt not feele in thy ſelfe the power of Gods Spirit to renue thee, be thou what thou wilt, for riches, for birth, for opinion of honeſty in the eyes of men; yea diddeſt thou weare a crowne, or couldeſt command a kingdome, yet art thou a baſe and wretched creature before GOD. On the other ſide, is the word of God precious in thy ſight? doeſt thou finde the opening and applying thereof ſweet vnto thee? doeſt thou feele Chriſt Ieſus reigning in thy heart, by the ſtrength and power of his ſpirit? though thou bee *behind the Ewes with yong*, with *Dauid* [d], or ſet in *the aſhes* with *Iob* [e], or lye at *the gate full of ſores* with *Lazarous* [f], yet thou haſt a rich ſoule; whileſt thou liueſt here, God will not forſake thee; when thou art gone hence, he will receiue thee into euerlaſting habitations. I would this might worke with vs, to make value this treaſure as it doth deſerue, and to ſet our ſelues from henceforth to be partakers of it. Well, to the end wee may meruell the leſſe that the meanes of ſaluation offered in the word being a *treaſure*, ſo few (for all that) doe make reckoning if it, let vs come to that which followes.

u Math. 6. 33.
x Iſay 55. 2.
y Prou. 23. 5.
z Mich. 2. 11.
a Eph. 4. 14.
b Heb 12. 28.
c Prou. 26. 1.
d Pſal. 78. 71.
e Iob 2. 8.
f Luke. 16. 20.

It is a *treaſure hid in the field*. It is ſaid to be a *hidden treaſure* for two cauſes: firſt becauſe it carrieth to ſhew to the eyes of worldly men; but is, in the prouidence of God, carried after ſuch a ſort, that carnall men can ſee no worth or excellency to be in it: begin firſt with Chriſt, in whom the ground of all our happineſſe lyeth

Expoſition.
A hid treaſure.
Doctrine 3.

g Col. 3. 3. *lyeth hid* g (as *Paul* speaketh) what appearance of any excellency to be in him is there in the opinion of a naturall man? A man exceeeding poore, not having whereon to lay his head, ill followed with a silly sort of fishermen, and men of no note, hated, persecuted, euill spoken of, despised by those that were reputed wise, accused, condemned, put to a shamefull and opprobious death; what likelihood is there in this in the iudgement of a man that vnder all this basnesse and contempt, the treasures of happinesse should lie hid? who would thinke that this reiected person, this *stone whom all the wise builders refused should be the head of the* h Mat 21. 42. *corner* h, and should be the peacemaker betwixt God and man, the conquerour of Sathan, the masterer of death, the reconciler of mankinde vnto God? This is a mystery of misteries, this is (as the Apostle calleth it) *the very hid wisedome of* i 1. Cor. 2. 7. *God* i. And this was as a veile before the eyes of many, euen the wise of the world, When the Apostles preached of one Iesus that was crucified, they could see nothing in it, why they should beleeue or place their hope vpon so vnlikely a Sauiour. Come downe next vnto the ordinarie meanes the word and Sacraments. k 2. Cor. 4. 7. *The treasure* of the word is brought to vs *in earthen vessels* k. It doth not seeme probable, that by the preaching of a silly man, one of little note in the world, Iesus Christ with all his treasures should be offered vnto vs. It hath beene the an- l 1. Cor. 1. 21. cient phrase of profaine men, to tearme it *the foolishnes of preaching* l; not one among many that imagineth that there is such store of excellent matter tendred vnto vs by so base a meanes as the ministery of man seemes to be. When *Naa-* m 2 Kings 5. *man* the Syrian m being a leper, came to the Prophet of God to bee healed, and he sent him out word to goe wash himselfe in *Iordan* seuen times, hee was much discontented and thought it and idle thing, that hee should come so farre out of his owne country, as though there had not beene riuers there, as good as *Iordan*; so when the seeming wise men of the world, heare the charge and direction that GOD giues, that if they would haue the treasure of his heauenly grace, by hearing they must seeke to receiue it, they scorne it by and by, measuring all by the outward appearance; and doe not see the grace that is hidden vnder it. The same may be said of the Sacraments. There is bread and wine in the Lords Supper, there is water in Baptisme, simple things to a carnall eye; who would thinke that vnder these creatures were hid the seales and pledges of the kingdome of heauen? No maruell then that it is called a hidden treasure, it is so wrapped vp in a simple history of a crucified Sauiour, and tendred vnto vs in so silly a meanes as the voice and ministery of a mortall man, and in such slender and vnlikely elemens, of water, bread and wine, and so crossing in all things vnto reason, that the quickest eye of a naturall man can neuer spie it out, he would rather thinke to finde the treasure of grace and life eternall euery where, then there where it is by the wisedome of God pointed out vnto vs. This is one reason why the treasure of saluation, and meanes leading vnto it, is called a hidden treasure. Before we come to note the second reason, let vs make vse of this: wee may learne sundry good things from it.

The 1. Vse. First, it sheweth vnto vs the true cause why so few doe esteeme and make reckoning of the meanes of saluation, but doe euen passe by it, as a thing not worth the looking on: Saint *Paul* giueth the reason, *The God of this world* (that is, the diuell) *hath blinded their mindes, that the light of the glorious Gospell of Christ* n 2. Cor. 4. 4. *should not shine vnto them* n. Through the iust iudgement of God, their eyes are holden that they cannot see the *treasure* that lyeth hidden in the ministery and Sacraments of the Church. I remember what the Apostle saith of the great men which put Christ to death, that if *they had knowne it they would not haue* o 1. Cor. 2. 8. *crucified the Lord of glory* o. I may truely say the same of the contemners of the word and Sacraments, that if they know what riches were couched vnder (euen) the ministery of man, and vnder those bare elements of bread and wine at the Lords Table; they would neuer dare (as they doe) to tread those holy things

things as it were vnder their feet, to ſtop their eares to the calling of the one, and to turne their backs from the partaking of the other. But the wiſedome of God is infinite, and his iudgements are ſecret, *his Spirit bloweth where it liſteth* [p]: it pleaſeth him (as Chriſts words are) *to hide* theſe things from the *wiſe and prudent, and to reueale them vnto babes* [q]. The great men and the Doctours in our Sauiours time, could ſee nothing in him, why *they ſhould deſire him* [r]; but yet the choſen of God ſaw his glory, *as the glory of the onely begotten Sonne of God, full of grace and truth* [s]. When the greateſt part could behold no excellency in him, but preferred euen their ſwine before him, and called him *Samaritane*, and ſaid *hee had a diuell*; yet then ſome (as *Martha* and *Marie*, and their brother *Lazarus*, and *Zacheus*, and ſuch like) ſaw the treaſure of grace, which was ſhrowded vnder that weake and ſimple ſhew, which he made to the world. So it fell out afterwards in the times of the Apoſtles, a great many deſpiſed both them and their doctrine as matters of no worth, in which there was no likelihood of any heauenly things; yet euen then the eyes of ſome were opened, and they ſaw in that baſeneſſe the wiſedome of God, and the power of God. This is the wiſe and vnſearchable diſpenſation of the moſt high: and with this, in all humility it becommeth vs to remaine ſatisfied; onely this *caueat* muſt bee giuen to all thoſe whoſe hearts ſecretly doe tell them, that they are the parties who ſee no ſuch great matter in theſe things, which ſome ſo greatly magnifie (I meane the word and Sacraments) they cannot perceiue any ſuch power to bee in the preaching and publiſhing of the Goſpell, that they ſhould ſo much reuerence it, & come to heare it, or be ruled by it; they cannot vnderſtand how theſe creatures of bread and wine ſhould be ſuch notable helpes to ſtrengthen a mans faith, and to comfort his ſoule: I ſay, let not ſuch pleaſe themſelues in their ſenſeleſſe blindneſſe, but let them remember the fearefull ſaying of the Apoſtle, *If our Goſpell be hid, it is hid to them that are loſt* [t]: if the treaſure of ſaluation bee holden from vs, through the ſeeming baſeneſſe and weakeneſſe of the meanes, by which it pleaſeth God that it is offered vnto vs, it is no matter to be reioyced in, it is a fearefull ſigne; it is ſo ſtill with none but thoſe that are loſt, whom the Lord hath left vnto deſtruction. This is one vſe.

p Iohn 3.8.
q Math.11.25
r Iuay.53.2.
s Iohn 1.14.
t 2.Cor.4.3.

A ſecond is to admoniſh vs to beware, how in the things which concerne the kingdome of God, we doe meaſure matters according to the outward ſeeming. *Paul* ſaith, writing to the Corinthians; That when he preached Chriſt among the *Iewes*, they *required a ſigne* [u], they looked for ſome great miracles, and ſome extraordinarie teſtimonie from heauen, to be giuen to the doctrine: the Gentiles who abounded in humane learning, and were skilfull in Artes, they expected wiſedome, eloquence, excellency of words, and by this meanes, the Goſpell of Chriſt was *fooliſhnes* to the one, and a *ſtumbling blocke* to the other: they looked ſo high, that they deſpiſed and thought baſely of the ſimplicitie of the Goſpell. Their error muſt be an example vnto vs. Our manner is to looke vpon outward circumſtances, the age, degree, birth, wealth, learning of the ſpeaker: and as there was a queſtion made of Chriſt, when he was called Ieſus of *Nazareth*. *Can there any good thing come out of Nazareth* [x]? ſo wee imagine their can come no great thing, where, in the Iudgement of fleſh and blood, there is ſo great vnlikelihood. But we muſt remember that this is called a hidden treaſure; which many times is, where a man would leaſt of all ſuppoſe it to be. The rich treaſures of the earth (gold, ſiluer, and ſuch like) are not ordinarily fetched out of the goodly fields adorned with graſſe, flowers, trees, hearbs, &c. but out of the more barren places, out of grounds which otherwiſe may ſeeme to bee good for nothing: ſo the graces of God are for the moſt part brought to vs by the weakeſt inſtruments, and by thoſe which carry the leaſt ſhew in the world: and the Apoſtle giues a reaſon for it, ſufficient to ſatisfie any man, *That the excellency of the power might be of God & not of vs* [y]: & againe, *That our faith ſhould not be in the wiſedome of men,*

The 2. *Vſe.*
u 1.Cor.1.22.
x Iohn 1.46
y 2.Cor.4.7.

z 1.Cor.2.5. *but in the power of God* [z]. If the Lord should vsually emply such instruments, as for outward respects we shall be ready to admire, it would be an occasion something to darken the glory of God, & we would ascribe that to the meanes, which is in the power of God onely to performe; whereas now, God vsing weak and vnlikely meanes, it must make vs to say, when we feele our selues conuerted & cõforted therby; This is the finger of the Lord, *It is his doing, & is marueilous in our eies* [a].

a Psal.118.23.

The 3. Vse. Thirdly, we are yet to make an other vse thereof, to wit, that seeing this treasure is hidden to the naturall man, therefore we would beg earnestly of God, to enlighten our mindes: we would pray with *Dauid, O Lord open my eyes, that I may see the wonders of thy Law* [b]. When *Elisha* the Prophet and his seruant were together, and the King of *Aram* had sent an hoste of men, with horses and Chariots to take him, his seruant at the sight of it was afraide, and cried out, *Alas Master what shall we doe? Elisha* prayed to the Lord, and said; *Lord, I beseech thee open his eyes that he may see* [c]. He saw not the multitude of heauenly souldiers, who were there ready to guard *Elisha*, till the Lord opened his eyes: so when we come to the exercises of religon, it fareth with vs as it did with the woman of *Samaria* [d]; little thought shee that that silly man that sate there alone, crauing of her a little water, was the Sauiour of the world: so we doe not imagine, that life and saluation is tendred to vs, in those base meanes which are vsed in the Church, but if we shall pray the Lord to open our eyes, as *Elisha* did for his seruant, then we shall see that which before lay hidden, euen the *arme* of the Lord [e], the *power of God vnto saluation* [f]. This is one reason why it is called a hidden treasure; and these be the vses of it.

b Psal.119.18

c 2.Kin.6.17.

d Ioh.4.



e Isay 53.1.
f Rom.1.16.

Doctrine 4. A second reason why it is called a hidden treasure, is, to put vs in minde of the great paines and care which we must vse in the seeking after it. Treasures cannot be gotten but by digging deepe, & by searching euen into the very bowels of the earth. *The kingdome of heauen* (saith our Sauiour Christ) *suffereth violence, and men take it by force* [g]; there is no comming in at the *straite gate*, without *striuing* [h].

g Matth.11.12.
h Luke 13.24

The Vse. It condemnes our carelesnesse and niceuesse, we thinke to goe to heauen as it were in beds of downe; of all other matters we count it the easiest thing to be saued. We confesse, a man cannot be rich without care, without industrie, without rising earely, and going late to rest, without forwardnes to take euery opportunitie, without sauing: but as for life eternall, the riches of Christ, the treasure of saluation; we thinke, that, though we loyter at home, & lye in bed when we should come to heare, though we care not to lend our eares when we are at Church, though we seeke for no knowledge in the Scripture, though we haue no wrastling against our owne corruptions, yet we may doe well enough, heauen shall be cast vpon vs, though we doe neglect and despise the meanes to come vnto it. So againe, the bare reading of the text of the Scripture, would well enough content vs; we make no account, we haue no desire of any further opening. To reforme these euils, the Spirit of God cals the meanes of saluation a hid treasure: Indeede the word of God is the field where it is hid; but as, in searching for siluer and gold, we stay not vpon the vpper face of the ground, but digge into the very heart of the earth: so in labouring after the knowledge of saluation, and the comfortable vnderstanding of the mystery of Christ; the vpper face and letter of the text must not satisfie vs; but we must desire to haue the hidden mysteries thereof sought out and reuealed to vs, that will enrich our soules with wisedome and spirituall vnderstanding. The speech of *Salomon* (with which I will conclude) is very agreeing hereunto, to shew what paines and diligence must be vsed, in seeking out the hid treasure of this sauing knowledge: *If thou callest after knowledge; and cryest for vnderstanding; if thou seekest her as siluer, & searchest for her as for treasures, then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God* [i]. So that by a slight, careless, and superficiall carriage, men shall not attaine to the hidden treasure of saluation:

i Pro.2.3,4,5

The

The second Sermon.

which when a man hath found, he hideth it, and for ioy thereof departeth, and sélleth all that he hath, and buyeth that field.

WE are now come to the second part of this text, which sheweth the high account which all Gods children make of the things which concerne the kingdome of God; *which when a man hath found, he hideth, and for ioy thereof selleth all that he hath to buy it.* This high account made by the children of God, is shadowed forth vnto vs, vnder the person of a man, that hath found a treasure of some more then ordinarie worth, in whom (as an argument of his esteeming it) we noted these things; First his care to hide it, secondly his ioy that he hath found it, thirdly his consultation what is best to be done for the obtaining it, fourthly his resolution, to sell all that euer he hath, rather then misse it; and lastly his buying it. All those doe note out something or other in a Christian in his entertainement of the meanes of saluation when it is offered, and in his labour to possesse it, according as (God willing) by the examination of seuerall points wee shall perceiue. *The exposition.*

The first is, he hides it: farre to pursue and presse euery thing in a parable, is not the soundest and surest way, except it be agreeing and proportionable to the maine drift and scope of the whole place. And therefore wee must not imagine the *hiding* here spoken of, to be like that which is vsed by greedy minded men, which seeke by all meanes to secret & keepe close the treasure they haue found, to the end that no man else may be partaker of it; for, in the finding of the treasure of saluation, it is farre otherwise; whosoeuer hath found it indeed, is desirous to bring others to the knowledge of it, as we see in the examples, of *Andrew* [k] (who assoone as he had found Christ, went to call *Peter*) and of the woman of *Samaria* [l], that ran in hast, to make all her neighbours acquainted with that shee had seene; thence is that which *Dauid* said, *I haue not hid thy righteousnes within my heart, but I haue declared thy truth and thy saluation, I haue not concealed thy mercy and thy truth from the great congregation* [m]: but this hiding is otherwise to be taken. For, setting aside the greedy intent of hiding a found treasure, there may bee a good and honest purpose in keeping it close, arising partly out of the feare a man hath of beeing againe depriued of the good thing hee hath found, and partly also out of a purpose better to examine it; he knowing that he may be perhaps deceiued, supposing that to be a treasure which is but a trifle, and to be of great value, which yet indeede is nought worth. To this hiding, arising out of these causes, and done for these ends, the holy Ghost alludeth here in this place; and such a kinde of *hiding* is vsed by euery true Christian, when the meanes of saluation and life eternall is tendred vnto him in the preaching of the Gospell. *I haue hid* (saith *Dauid*) *thy promise in my heart* [n]: *the Virgin Mary kept al Christs sayings in her heart* [o]: *the words that I command thee shall be in thy heart* [p]; *turn in the middest of thy heart* (saith *Salomon*) [q]: and againe, *If thou wilt receiue my words, and hide my commandements within thee, then thou shalt finde the knowledge of God* [r]. The necessitie of this so diligent and carefull hiding, ariseth out of the malitious subtilty of the diuell; who like a rauenous bird, waiteth vpon the sowing of the good seede; and because he knoweth that the laying it vp, is such a step vnto life eternall, *Doctrine 1.*

k Iob. 1. 41.
l Iob. 4. 28.
m Psal. 40. 10.
n Psal. 119. 11.
o Luke 2. 51.
p Deut. 6. 6.
q Prou. 4. 22.
r Prou. 2. 1, 2, 3, 4, 5.

eternall, therefore he laboureth to steale it away out of the heart, and by drawing mens thoughts to some other matter, to bring them by all meanes to forget it. Now, as speaking of the hiding of an earthly treasure, I said it sprang out of two things: first, a feare to lose it; secondly, a care to examine it, so this spirituall *hiding*, fetcheth the beginning from the same causes. First of all, the childe of God, hearing the doctrine of salvation lively and powerfully discovered by the preaching of the Gospell, the sufficiencie that is in Christ to saue all beleeuing sinners, the riches of Gods mercy in him, the kindnesse and graciousnesse of his promise to prouoke all to come vnto him; together with some liking that hee hath of the doctrine, and some feeling of the good that might returne vnto his owne soule thereby, there is a feare also, lest through some either neglect, or vnworthinesse of his owne, he should misse of so excellent a commoditie, and so himselfe short of such a heauenly blessing. To this end, to make good this point, (which is notwithstanding is by good experience sufficiently knowne to euery true Christian) we may alleadge that saying of the Psalme, *O Lord, there is mercy with thee that thou maiest be feared*[f]; so that euen the very mercy of God causeth the godly to feare, lest they should any way deprive themselues of so gracious a God as the Lord is, by the report and testimony of his word. Saint *Paul* speaking of the sorrow, which was among the Corinthians, which he tearmes a *godly sorrow*, and euen the very mother of *true repentance*, among other fruits that it brought forth, reckoneth vp *feare: yea, what feare* (saith he) hath it brought[g]? By which *feare*, I see not what other thing can be meant, then a certaine frightfull passion in the minde, springing out of some conceit, that they might by their owne folly shut themselues out of the fauour of God, and debarre themselues of the comfortable enioying of his mercy. And it seemes to mee, that this was the very thing, which the Apostle, knowing the behooufulnesse of it, perswaded and exhorted the Hebrewes vnto. *Let vs feare therefore* (saith he) *lest at any time by forsaking the promise of entring into his rest any of you should seeme to be depriued*[h]. As if he had said; You see what a gracious promise the Lord makes, what comfort will follow vpon the entertaining it: let vs therefore looke to it, that we cut not our selues off by our owne neglect, and so come short of that *rest* which is set before vs. I may adde to all this the words of *Paul*, which doe well agree with this matter, *make an end of your owne saluation with feare and trembling*[i]. The seruants of God still, the fuller sight they haue of the riches of Christ, and of the *treasure* of the word, the more is their feare, least by any meanes they might not enioy it. This feare causeth them to make much euen of euery word of comfort which the Scripture affoards them, and to be vnwilling to let any of it fall to the ground vnremembred. Euen as a man that hath offended the Law, and by desert knoweth himselfe to be the childe of death, greedily layeth hold vpon each word, which (comming from him, in whose power it is either to saue or destroy him) may put him into any small hope of escaping; euery syllable, nay euery kinde looke is deare vnto him: so he that finds his owne miserable and wretched estate through sinne, when he heareth any thing of the grace and mercy of God, catcheth at it with that eagernesse, and listeneth to it with that feruencie of desire, as if he were loth that ought should escape him; he layeth vp euery speech that carrieth with it any comfort, and giueth it a dwelling euen in the most secret corners of his heart. I remember what I read in the Booke of *Kings*[y], that the King of *Aram*, being in the warre taken by the King of *Israel*, his seruants came in all humble and submisse manner to aske pardon, with sacke-cloth vpon their loynes, and ropes about their neckes; now (saith the text) *the men tooke diligent heede if they could catch any thing of the king of Israel*[z]: and when they heard him say, *Is he yet aliue? he is my brother: they made hast and said, thy brother Benhadad*; they laid hold vpon that word, because it seemed to argue some relenting and compassion in the King toward their Master. And so fareth it with a man whose heart

f Psal. 130. 4.

g 2. Cor. 7. 11.

h Heb. 4. 1.

i Phil. 2. 12.

y 1. King. 20.

z Verse 33.

heart God hath touched, his heart is open to treaſure vppe the words of grace, and to lay holde euen vpon the leaſt inkling of ſaluation. So that *feare* to loſe the bleſſing, begetteth a care to hide the bleſſing. The next thing that doth moue the children of God to hide in their hearts the doctrine of ſaluation offered vnto them in the preaching of the Goſpell, is, an intent and purpoſe which they haue, ſeriouſly to ſcanne and thoroughly to examine it; euen as a man (according as I ſaid before) that hath found a treaſure, keepeth it cloſe, till hee bee ſure that it is as good as hee tooke it to be. There is nothing ſo ſecure and preſuming, as ignorance and blindneſſe: and none ſeeme to bee freer from all doubts that they are in the way to *life*, then they which are not as yet entred, no not the very firſt ſtep vnto it: on the other ſide there bee none ſo iealous ouer themſelues, none that caſt ſo many perils, none that are ſo inquiſitiue, and ſo diligent to ſearch out touching matters of Religion, and the meanes of ſaluation, as thoſe who are now as it were in the firſt degree of conuerſion. They thinke with themſelues, they doe indeed heare of a way and meanes to come to heauen, which if it be the right way, is very worthy the entertaining; therefore as they will not raſhly embrace it, till they know more of it, ſo will they neither vtterly diſclaime it, but will lay it vp in their hearts, (meaning by prayer and hearing, and obſeruing the Scripture, and by the vſe of all good meanes, to labour to know whether it be the very thing which it is ſaid to bee) *the gate of grace*, and the way to happineſſe. This is a thing whereof we haue a memorable example in thoſe of *Beroa*[a], they found a *treaſure* in *Pauls* preaching, yet becauſe they knew wel they might be miſled, therfore they laid it vp in their hearts, and brought it to the touchſtone, to ſee whether it would holde there. *They ſearched the Scripture* (ſaith the Text) *whether thoſe things were ſo*[b]: they did neither reiect the doctrine vnder a pretence that the Apoſtles were but men, and might deceiue them, neither yet did they hand ouer head without enquirie entertaine it; but they heard it with reuerence, and then examined it. It is the thing which the Apoſtle exhorts euery man vnto, *Proue your ſelues* (ſaith he) *whether yee are in the faith*[c]. Try againe and againe how it fareth with you; it is an eaſie thing to be deceiued, and in ſuch a caſe as this is, which concernes your ſoules, it is a dangerous thing to be miſtaken. This is the ſecond cauſe of *hiding* and ſtoring this *treaſure*, the meanes of ſaluation, the knowledge and vnderſtanding of it in the heart, euen that by that meanes it may be tryed and examined, that ſo a man may ſay with *Dauid*; *O Lord, thy Word is preued moſt pure, and thy ſeruant loueth it*[d]: I haue tryed the worth of it, and I cannot chooſe but imbrace it. Thus much for this *hiding* (which I may call the firſt degree in a ſinners conuerſion) the meaning, and cauſes of it. Let vs make vſe of it to our ſelues.

a Act. 17.
b Verſe. 11.
c 2 Cor. 13.5
d Pſ. 119. 140

The vſe of it is, to teach vs what wee muſt firſt doe, if we deſire to bee ſaued, wee muſt endeauour to lodge euen in the beſt and ſafeſt cloſet of our hearts, the true knowledge, and right vnderſtanding of the meanes of eternall life, with which the Lord hath beene, and daily is pleaſed to make vs acquainted by his Word. If wee ſuffer our thoughts to bee fraughted and ſtuffed with other idle matters (in compariſon) as of worldly profit, of vaine pleaſures, ſo that there is no roome for the Word of truth to harbour; if we let ignorance, blindneſſe, vncharitableneſſe, obſtinacy, frowardnes, ſo to keepe as it were the doore of our hearts, that the things which belong to the Kingdome of God can haue no entry, wee ſhall but deceiue our ſelues in hoping to be ſaued. As I prooued that there is no happineſſe in the world to come, except it be begunne in this world; ſo it is certaine, true happineſſe cannot be begun in this world, without the right vnderſtanding of the doctrine of ſaluation, grounded vpon Chriſt Ieſus: except this pearle be ſtored vp carefully, and hidden in our hearts, wee can

The Vſe.

neither liue the life of grace now, nor the life of glory hereafter. I pray then; let vs thinke with our ſelues, what ſhall become of a great many of vs; put caſe the ſecrets of our hearts were as well knowne vnto men, as they are vnto God, or to our owne ſelues, alas what poore ſtorers ſhould we be found to be of this heauenly commodity. The heart of man is of great receit, and able to containe many things; I know that vpon this priuy ſearch wee ſhould not bee found empty, but euen peſtered rather with the world and the things thereof, and euery one of our inward lodgings euen altogether taken vp therewith: but this in the end would be the iſſue, that the word of Chriſt, the doctrine of God, the knowledge of ſaluation, the way to life is a meere ſtranger vnto vs, one that through a kind of neceſſity entreth in ſometime at the outward gate of our eare, but can neuer finde any entertainement in our hearts. Nay, many will be found rather to vſe meanes to keepe it out, then to make a way to receiue it: for what meaneth the ordinary and voluntary abſence of ſo many from the Church, their dulneſſe and careleſines when they are there, their falling by and by to their owne courſes, as ſoone as they are gone; but, that men haue euen determined with themſelues, that let the Word of the kingdome rouſt where it will, ſure with them it ſhall not harbour, it ſhall knocke and knocke againe and againe at the doore of their hearts, but yet they will not open to receiue it. For ſure, if we had a diſpoſition to make our ſoules as a cheſt for the knowledge of God in Chriſt to be hid in, we ſhould ſee and behold better fruits then theſe. He that had a meaning to hide the meanes of ſaluation in his heart, would not hide himſelfe in a chamber, or vnder a hedge, or in an alehouſe, when the ſame were offered to him; the publike aſſembly ſhould be a witneſſe of his deſire; and his diligence there, ſhould diſcouer the readineſſe of his heart, to treaſure vp the knowledge of God which is reuealed in the Scripture. But whence is it may we thinke, that men had rather affoord the vſe of their hearts to any thing, then to this hidden treaſure of the Goſpell? Surely euen from hence, that men haue no feeling of their owne ſpirituall pouerty: and therefore finding this *treaſure*, and meeting with it againe and againe, neither doe any thing feare the loſſe of it, neither do they entertaine any ſuch opinion of the goodneſſe of it, as to grow into an examination thereof, to ſee whether it be indeed that *treaſure*, which is able to make their ſoules rich vnto eternall life. For, if they were once come ſo farre as to be in feare to loſe heauen, or to be in any doubt and iealouſie of their owne eſtate, or to intend the ſifting and ſcanning of euery pretended way to ſaluation, till they had found out the true path; then ſhould that which is heard, bee more eſteemed of, and euery little word of comfort bee made much of, and held as a iewell of ſome worth: whereas now euery man thinking his owne ſoules eſtate ſure enough, and being without all feare of that which is to come; this pearle is vile in mens eyes, neither doe they make any conſcience to hoord it vp in their hearts, but are very willing to forgoe it. Well, howſoeuer wee haue done formerly, or whatſoeuer others doe, let vs hereafter perſwade our ſelues of the truth, againſt which I am ſure wee can make no exception, (if the Word of God bee true) that the very firſt ſteppe to heauen, is to lay vp in our hearts the Goſpell of the Kingdome, euen that comfortable knowledge of ſaluation and eternall life, which is grounded onely in Chriſt Ieſus. If wee doe not beginne heere, but affoord entertainement to any thing rather then to this, ſuffering ignorance and contempt of godlineſſe to keepe poſſeſſion in vs, vnleſſe wee looke that God ſhould worke a miracle in ſauing vs, there is no ordinary way left to bring vs vnto heauen. Thus much for the firſt argument of eſteeming the *treaſure* of ſaluation; hee that hath found the meanes *findeth it*.

The ſecond argument of eſteeming and valuing this heauenly *treaſure*, is

Ioy.

Ioy. It is a thing incident to treaſures, when they are found, to worke ioy, and great is their reioycing that can make themſelues the owners of them; but farre greater is his ioy, that findeth the *treaſure* of ſaluation. *O Lord* (ſaith the Prophet [e]) *lift thou vp the light of thy countenance vpon vs: and this ſhall make vs to haue more ioy of heart, then the men of the world haue, when their wheat and their wine doth abound.* When the Eunuch reading by himſelf in the Bible, had by the great mercy and goodneſſe of God, attained to the vnderſtanding of a notable place in *Eſay* touching Chriſt, the Scripture ſaith, hee went *on his way reioycing* [f]. In the beginning of the ſame chapter it is ſaid, that when *Philip* the Apoſtle came into *Samaria*, and preached Chriſt vnto them, *there was great ioy in that City* [g]. So it it is ſaid of the layler, that he *reioyced, that he with all his houſhold beleeued in God* [h]. *I reioyced* (ſaith *Dauid*) *at thy words, as one that findeth great ſpoyles* [i]: great is the ioy of them that finde ſpoyles; for ſpoyles bring victory, and victory makes the triumph: ſpoyle brings profit, and victory brings pleaſure: both then muſt needs cauſe exceeding ioy. *Dauids* meaning then was this, that what battell ſoeuer he did fight, what towne ſoeuer he ſpoyled, his ioy was nothing ſo great, as it was by taking pleaſure in the knowledge and vnderſtanding of Gods word. The Scripture is very large in the commendation of this ioy. It is better *then life* (ſaith *Dauid* [k]) It is a *peace which paſſeth all vnderſtanding*, ſaith *Paul* [l]. It is a *ioy vnſpeakeable and glorious*, ſaith Saint *Peter* [m].

Of all other ioyes it may be truly ſaid, as *Iob* ſpeakes of the ioy of hypocrites, they *are but for a moment* [n], like a fire of thornes, that caſts a great blaze & crackleth greatly for the time, but is out with the turning of a hand; yea as *Salomon* ſaith, euen in *the laughing of worldly men, the heart is ſorrowfull*, and the end of *that mirth is heauineſſe* [o]: but the ioy of Gods children in the things of God, is ſetled and perpetuall; *your ioy ſhall no man take from you*, ſaith Chriſt [p].

As reioycing and gladneſſe of heart is a thing common to all Gods children, when the knowledge of Chriſt is reuealed, and is alſo a farre more excellent ioy, then the fading and deceitfull ioyes of the ſons of men, ſo the reaſon and cauſe of it is expreſſed.

When as the people of the Iewes in the time of their captiuity liued vnder *Ahaſuerus*, one *Haman* an enemy to God, and to them for their Religion ſake, mooued the King, and wrought him to make a bloody decree againſt them, for the rooting out of the whole nation: hereupon (ſaith the text) the people were in great perplexity: but afterwards, when as by the mediation of Queene *Heſter*, the cruell ſentence was reuerſed, and newes thereof ſent by poſtes into euery quarter of the Countrey, *then was ioy and gladneſſe to the Iewes, a feaſt, and a good day* [q]. There was once a bloody hand writing ſtood in force againſt vs in the high Court of heauen: the tenour whereof was this, That ſeeing wee were vnable to continue in the things required by the Law of God, wee ſhould bee condemned euerlaſtingly: neither was their any creature to bee found either in or heauen in earth able to alter it, or to pacifie the diſpleaſure of God againſt vs. But now, by the mediation of the Sonne of God, Chriſt Ieſus, this bill is cancelled, hee *faſtened it to his Croſſe* (ſaith Saint *Paul* [r],) and the newes heereof is the very ſumme and ſubſtance of all our preaching, to proclaime this peace, and to worke our hearts to a willingneſſe to entertaine it. Why then ſhould there not bee a farre greater ioy in our hearts, to heare of this, then there was among the Iewes to vnderſtand of a bodily deliuerance? If wee were as ſenſible of the miſeries of the ſoule, as wee are of the calamities of the body, wee could not chooſe but ſhew a greater meaſure of reioycing. *When the Lord brought againe the captiuity of Sion* (ſaith *Dauid*) *then was our mouth filled with laughter, and our tongue with ioy* [s]. See what ioy was here after the freedome from an earthly bondage: what then muſt it bee, to heare, but eſpecially to feele a mans ſelfe ſet at liberty, from the tyranny of the Diuell, and brought into the

The 2. doct.

e Pſal. 4. 6. 7.

f Act. 8. 39.

g Verſe 8.

h Act. 16. 34.

i Pſa. 119. 162.

k Pſal. 63. 3.

l Phil. 4. 17.

m 1 Pet. 1. 8.

n Iob 20. 5.

o Pro. 14. 13.

p Ioh. 16. 22.

q Heſt. 8. 17.

r Col. 2. 14.

s Pſal. 126. 2.

glorious liberty of the ſonnes of God? Wee reade in the ſtory of the Goſpell, that as Chriſt was going out of *Iericho*, there was a poore blinde man that was very earneſt with him, to take pity on him, and to heale him; within a while our Sauiour hauing a little tryed his patience, commanded him to bee called: ſome came to him, and ſaid to him: Be of good comfort, ariſe, he calleth thee: they were not ſo forward to bring him this newes, but hee was as full of ioy to receiue it: *He threw away his cloake* (ſaith the text) *and aroſe and came to him*[t]. I warrant you, it did euen reuiue his ſpirits to heare the tydings. After the ſame manner, when as a poore diſtreſſed ſinner, that feeleth the wofull blindneſſe and darkneſſe of his owne ſoule, ſhall be told out of the Word that Chriſt Ieſus calleth him: nay, when as hee ſhall euen heare himſelfe calling, *Come to mee thou that art laden, I will refreſh thee*[u]: muſt it not needes put ſpirit into him, and euen enliue his heart to be partaker of ſo gracious a calling? Yes verily, all that are the Lords finde it, and know it to be ſo: and they are as yet none of Gods, that haue no feeling of this ioy. Thus much for the opening of this point, touching the ioy of thoſe that finde this treaſure. Let vs come now to apply it.

t Mar.10.50.
u Mat.11.28.

The Vſe.

As it was ſaid of *Niniveh*, in her pride, that ſhee was a *reioycing Citie*[x]: ſo may it be ſaid of this our age, it is a reioycing age, euery man hath ſomething or other wherein hee reioyceth. There is the Epicures ioy, who thinkes there is no goodneſſe vnder the Sunne, but to *eate and drinke, and ſo to reioyce*[y]. There is the malicious mans ioy, he reioyceth at *the deſtruction of him whom he hates*[z]. There is the worldlings ioy, *becauſe his ſubſtance is great, and his hand hath gotten much*[a]: he ſaith to his ſoule; *Oh ſoule, now thou haſt much laid vp for many yeeres, liue at eaſe, eate, drinke, and take thy paſtime*[b]. There is the young mans ioy, *Hee lets his heart cheare him, in the dayes of his youth, he walkes in the wayes of his heart, and in the ſight of his eyes*[c]. There is the prophane mans ioy, *who reioyceth to doe euill*[d], *it is a paſtime to him to doe wickedly*[e]. There is the ioy of the ſcorners of religion, which reioyce at the troubles and infirmities of Gods children, *In my aduerſitie they reioyced* (ſaith *Dauid*) *yea the very abiects aſſembled themſelues againſt mee*[f]. There is the adulterers ioy, *his eye waiteth for the twilight*[g] (ſaith *Iob*) he is glad of an oportunity to commit filthineſſe. There is the drunkards ioy, the practiſe of his ſenſuall beaſtlineſſe is ſo pleaſing to him, that hee cannot ſleepe for it: *Hee riſeth early* (ſaith the Prophet) *to follow drunkennеſſe, and hee tarrieth euen till night, till hee be inflamed*[h]. There is the deceiuers ioy, *The bread of deceit is ſweet in his mouth* (ſaith *Salomon*[i].) Thus I ſay in this ſecure age, mens mindes doe finde ſomething or other wherein to reioyce: but now where are they that can ſay with *Ieremie, O Lord, thy Word is vnto me the ioy and reioycing of my heart*[k]: that cry and pray with *Dauid, O reſtore vnto me the ioy of thy ſalvation, make my heart within me to heare of this ioy and gladneſſe*[l]? This kinde of ioy is rightly called the *ioy of Gods people*[m]. And therefore as the people of God are but a ſmall portion in compariſon, ſo their number is but ſmal, whoſe hearts are poſſeſſed with this ioy; no doubt if inquirie were made, many would be found to pretend that they are merry in God, that they reioyce in Chriſt, and take comfort in his Word: but yet, not to ſtand vpon many particulars, there be two things which do proue it to vs to be cleane contrary.

x Zeph.2.15.
y Eccl.8.15.
z Iob 31.29.
a Iob 31.25.
b Luk. 12.19.
c Eccl.11.9.
d Pro.2.14.
e Pro.10.23.
f Pſal. 35.15.
g Chap.24.15
h Iſa.5.11.
i Pro. 20.17.
k Ier.15.16.
l Pſal.51.8 12.
m Pſal.106.5.

Firſt, our ſlender ioy in the exerciſes of religion, our ſmall delight in the holy duties of the Sabbath day: you haue heard alleadged many teſtimonies touching *Dauid*, reioycing in the knowledge and vnderſtanding of Gods word. There are as many of his reioycing in the publike duties of Gods ſeruice: *O Lord, I haue loued the habitation of thy houſe*[n]: *I led the multitude into the houſe of God, with the voyces of ſinging and prayer*[o]: *I reioyced when they ſaid vnto mee, wee will goe into the houſe of the Lord*[p]. Hee that ioyed in the Word, ioyed alſo in the exerciſes of the Word, his loue to the one could not chuſe but breed loue to the

n Pſal.26.8.
o Pſal.42.4.
p Pſal.122.1.

the other. Sith then the common duties of the Sabbath day, are ſuch a burthen vnto vs, the hearing of the Word doth euen tire vs out, and make vs ſo dull, that we ſhew our ſelues to haue no life in receiuing it, but (euen like trewantly ſchollers) to bee glad when the houre is come, that wee may bee diſmiſſed: ſeeing wee hold that there is no comfort on the Sunday, vnleſſe we may ſpend it more or leſſe in our own fooliſh pleaſures; we cannot be ſaid to ioy in this *hidden treaſure*, ſeeing when the Sabbath comes, which is the market day of our ſoules, we preferre any buſineſſe, any idle vanity, any odde occaſion before the meanes to gaine this ſpirituall commodity. Till wee call the *Sabbath a delight to conſecrate it as glorious to the Lord* [q], till the exerciſes of the Word and Sacraments be precious vnto vs, and that we thinke the time comfortably ſpent, which is beſtowed either in fitting vs to them, or in labouring to receiue profit by them: let vs neuer open our mouthes to ſay, that the *treaſures* of ſaluation is our ioy, and the knowledge of God is a matter we delight in. q Iſa. 58. 13.

A ſecond thing thing which procueth vs to be farre from the ioy mentioned in my text, is our eager following of vaine and earthly pleaſures. This is a ſure rule, that the more a man taſts of heauenly things, the leſſe is his ioy in earthly things: and ſo on the other ſide, the more a man feeleth earthly things pleaſant, the leſſe ioy can he haue in heauenly. When *Cain* had loſt his title and intereſt vnto heauen, then he fell to building of Cities [r], and to make himſelfe a ſeat on earth: and when he had loſt the harmony of a good conſcience, his Nephew *Tubal* inuented Organs, that hee might haue at the leaſt ſome ſolace in outward things. So that when men ſet their affections vpon the fading and tranſitory pleaſures, and there is their iollitie: it is an euill ſigne, it ſhewes that the heart is not ſeaſoned with the true reioycing. It is true there may bee a time for theſe inferiour and baſer things: neither was it vntruely ſayd of the Heathen: *Without ioy, the life is no life*: but when men ſhall once take pleaſure in pleaſure, when (as *Salomon* for ſeauen yeeres ſpent in building Gods houſe, ſpent thirteene in his owne) men beſtowe more time, double and treble in vaine ioyes, then they employ either in their honeſt callings, or in the ſeruice of God; it cannot bee good, nay *Iudas* himſelfe, if hee ſhould ſee it, would ſay; To what ende is this waſte [s]? I muſt needes ſay of ſuch mirth, as *Salomon* did, *thou art mad* [t]: and of ſuch ioy, *What is it that thou doeſt?* It is good for men to bee afraid of themſelues in theſe caſes; the Diuels rules neuer haue exception; but the ſeruants of God muſt euer learne reſtraint, and not goe ſo farre as they may: hee that auoydeth not ſomething that is not euill, muſt needes fall into euill. In ryding, wee will not ride ſo neare the edge of the ditch, as a man may poſſible ride, and yet eſcape; but wee will leaue a good deale betweene. It is no Chriſtian wiſedome to goe as neere euill as wee can: ſinne *is* very reaſonable at the beginning: but before men bee aware, they may bee ſoone drawne into exceſſe. It was not ſimply a ſinne in *Eſau* to goe a hunting: but yet the more hee vſed it, the more prophane hee waxed, and at laſt came to contemne his birth-right. So then, this is the iſſue of my ſpeech: Our ſlender ioying in the duties of the Sabbath, and our large reioycing in the pleaſures of vanitie, ſhew, that though there bee in the world much carnall ioy, yet there is but little ſpirituall ioy. r Gen. 4. ἀπὸ χάρας βίος οὐχ ἥδε βίος. s Mat. 26. 8. t Eccl. 2. 2. Verecunda ſunt omnia initia peccati.

Indeede ſome haue ſeemed to take comfort in the beſt things: it may bee ſo ſaide to them, as Chriſt ſaid to the Iewes, *Iohn was a burning and a ſhining candle, and for a ſeaſon yee reioyced in his light* [u]. And our Sauiour in this very Chapter ſpeaketh of ſome, *who receiue the Word with ioy, but they are but for a ſeaſon.* Such I haue knowne: the time was, when as the Apoſtle ſaith of the Galathians, *They would haue pluckt out their owne eyes* [x], they would (as they made ſhew) haue done any thing to enioy the benefit of the word: but now they are ful, u Ioh. 5. 35. x Gal. 4. 15.

profit hath bewitched them, pleasure hath bestotted them, and there is little left but a forme of godlinesse. I pray God they make not their end worse then their beginning.

So much of this second token of esteeming this treasure, *Ioy*.

The third followeth, and that is a consultation, in these words, *And for ioy thereof departeth*: or as it is properly out of the Greeke, *Hee withdrew himselfe*. When a man hath found a treasure, and hath well examined it, and by examination found the worth of it: as hee reioyceth in his owne good fortune (as we say) that contrary to his expectation he should light vpon so great a commodity, so he goeth aside, and layeth all other businesse apart, to aduise with himselfe of his owne sufficiency, what the field in which this treasure is, may cost him: whether if he should lay out all his substance vpon the purchase of it, it might counteruaile his charge. This is the withdrawing of a mans selfe, or the going aside, which being vsed as a preparatiue in earthly purchases, is applied to the manner of seeking this heauenly commodity: to signifie vnto vs, that a true Christian, whose heart the Lord hath truely touched, when he heares out of the Word, what happinesse is prepared for those that beleeue, what an exceeding gracious God the Lord is: as his heart is inwardly affected with the ioy thereof, so that he gladly suffers the holy doctrine thereof to enter in into his heart: so likewise he falleth into an earnest, serious, and deliberate consultation with himselfe, what it must cost him, if he will be religious indeed: how many vaine pleasures he must forgo, what disgraces he must endure, what iniuries in the world he must put vp, what conflicts he must haue with Satan, through how many *afflictions he must enter into the kingdome of God*[f]; what temptations he shall be assaulted with, sometimes with wealth to choake him, sometimes losses to discourage him, sometimes the applause of the world to puffe him vp, sometimes reproaches to make him droupe; after this, hee enters into himselfe, to see whether hee can finde himselfe content to put himselfe to all this charge, for the gaining of this treasure; and whether if hee doe, he shall not lose his cost, but shall haue a better treasure in lieu of his expense. This preconsideration is that which is meant here in this place; and it is the same which our Sauiour commends vnto vs in two parables; the one of a *Builder*: the other of a *King going out to warre*[k]. The wise builder sits downe first (saith he) and counts the cost, whether he haue sufficient to performe it: the prouident Captaine first takes counsell, whether he be able to goe through with that seruice he vndertakes; so should euery man that would be religious, grow to a demurre, and to an aduised questioning with himself, touching the value of this offered treasure; whether hee can finde in his heart to hazzard and aduenture all to obtaine it. You shall reade of a fellow in *Luke*, that was very hasty to tender his seruice vnto Christ, *I will follow thee Lord, whither soeuer thou goest*[a]: our Sauiour had his humor straight, and saw his drift, and whereat he aymed; he imagined some great outward reward, for being one of Christs retinew; or at least thought vpon no great hardship that might follow it: therefore Christ gaue him this lesson; *The Foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head*[b]. It is like hee was soone full of it, and was weary of his seruice before he began it. Therefore the Scripture deales plainely with vs at our first calling; Heere is the crowne, and here is the crosse: if we will *reigne with him, we must suffer with him*[c]. Christ himselfe (as a man) went not into glory, but by suffering[d]. If we will be his Disciples, we must follow him: wee may not thinke to finde a fairer way, then that through which he is gone before vs.

Doctrine 3.

[f] Act. 14. 22.

[k] Luke 14.

[a] Chap. 9. 58.

[b] Verse 53.

[c] 2 Tim. 2. 12.

[d] Luk. 24. 26.

The vse.

The vse of this is, to shew vs the cause why there are so few religious. There are to bee found two sorts of people. The first looke onely on the charge, but neuer examine the worth of the commodity: therefore when they finde that there

there muſt be ſo much adoe, ſo much hearing, praying, meditating, ſuch labouring for knowledge, ſuch ſtraitneſſe of life, ſuch watching ouer a mans owne heart; they neuer goe further, come what will, they will none of it: whereas if they did compare the good of the thing, with the charge of getting it, and did remember or know what Chriſt ſaid*, they would neuer grudge at that coſt, which is rewarded with ſuch a commodity. The ſecond ſort of people looke vpon the worth of the treaſure, (though yet not ſo throughly as they ſhould) and gladly they would haue it, but yet they conſider not, as they ought, of the things that do accompany it: ſome generall conceit perhaps they haue of ſome ſuch thing, but yet they did neuer ſeriouſly conſult with themſelues about it: and therefore after they haue made ſome little entry into religion, and meet with ſome incombrances they were not ware of, or for which they were not ſo well prouided, they fall backe, loſe their firſt loue, ſuffer their zeale to decay, and grow into an vtter neglect of that treaſure, which they ſometime ſeemed to eſteeme. It is good for euery man therefore that would bee religious, and beginnes by hearing to haue ſome good liking to bee bred in him, to *withdraw himſelfe*, and to caſt vp his accounts, to ſee what hee muſt put himſelfe vnto, if he will be a Chriſtian, leſt hee doe after fall away, and doe thereby make himſelfe ſubiect to a greater iudgement.

* Mark. 10. 30.

The third Sermon.

And ſelleth all that he hath, and buyeth that field.

WEe are now come to the fourth argument or teſtimony of high eſteeming the treaſure of ſaluation, the meanes of life eternall, namely, the reſolution, *to ſell all that a man hath.* To finde out the meaning hereof, wee are firſt to ſee *what a man hath*: ſecondly, *what it is to ſell it.*

The Expoſition.

Touching the former, it may perhaps at the firſt ſeeme to be ſpoken of the wealth and riches of the world, or to inſinuate ſome ſuch voluntary pouerty; into which vnder a ſhew of holineſſe, and of forſaking the world, Monkes and ſuch like do caſt themſelues: but indeed there is no ſuch meaning in the words. For firſt, the things which appertaine to the kingdome of God, cannot be purchaſed by money. Secondly, there bee many poore ſoules in the world that ſhall be ſaued; that yet haue little wealth to part with, to obtaine heauen by. Thirdly, the riches of the world are not our owne, neither can they properly be ſo called, for they are but lent vnto vs, and the Lord doth giue them; and take them at his pleaſure. The like may be ſaid of health, beauty, fauour, reputation and credit in the world; which though many men by the goodneſſe of God doe enioy, yet they cannot be called theirs: ſo that wee muſt enquire out ſomething which may truely and properly be tearmed a mans owne; and that is no other thing but onely *ſinne*: which as it comes to euery man by inheritance, (ſo that though hee be borne with a naked body, yet his ſoule is full of it;) ſo likewiſe there is nothing dearer or of greater price vnto a naturall man, then it, nothing that he is lother and more vnwilling to forgoe; and this is that which is meant by the Spirit of God in this place. Now to ſell this, is (as the nature of ſelling wee know requires) to part with the right and title, and intereſt that a man hath into it, the ſecret and inward loue to it, and the outward and common practice of it. Thus much briefly and plainly to open the meaning of this clauſe: you ſee, that *by that a man hath*, is meant *ſinne*; and by *ſelling* it, the renouncing and diſclaiming of ſinne. Let vs now come to the more particular examination, for our inſtruction.

The I. *doct.*

There be ſundry points ariſing out of this clauſe, as in the further ſcanning of it (God willing) ſhall appeare. The firſt which is the ground of all the reſt, is this; That in all thoſe which thinke and hope to bee ſaued, there muſt bee a diſclaiming, a renouncing, an vtter forſaking of thoſe ſinnes, which heretofore in the dayes of their ignorance and childehood, and vanitie they delighted in. This is the very ſubſtance of *ſelling that which a man hath*, here ſpoken of. A man cannot keepe ſtill his ancient poſſeſſion in ſinne, and in the luſts and wayes of his owne heart, and yet get heauen too. It is good to ſearch for this rich *treaſure* into the very heart and bowels of the Scripture; it is good when a man hath found it, to *hide* it, and to lay it vp in the ſtore-houſe of a mans memory; it is good to bee *glad of it*, and to reioyce in it; it is good to grow into a conſultation with a mans ſelf, what is to be done for the obtaining it; all theſe things in themſelues are good: but yet they are all in vaine, except a man doe ioyne vnto them this fame *ſelling* of his olde and accuſtomed ſinnes, and the entring into a new courſe of holineſſe. To manifeſt this point, wee may conſider the examples of

ſome

ſome whoſe conuerſation is recorded in the Scripture, in whom there is noted a plaine forſaking of former euils, and an vtter diſliking and abhorring of the things which before they tooke pleaſure in. Thoſe Iewes of whom 3000. were conuerted at one Sermon of Saint *Peter* [f]: indeede at the firſt they were hardned and ſenſleſſe, they reproached the Apoſtles, and called them drunkards, they ſcoffed at the Word, and cared not for the hearing of it: but we do not finde they continued ſo afterwards, but the contrary rather; their hearts were *pricked*, they honoured the Apoſtles as Gods Miniſters, they trembled at the Word, their eares were open to heare, and their hearts prepared to learne any thing. So *Paul* once *breathed out threatnings and ſlaughter againſt the Diſciples of the Lord* [g], once he was a *blaſphemer*, and an *oppreſſour* [h]; but was hee ſuch a one ſtill after God had called him? No, nay hee *preached that ſame faith which before hee deſtroyed* [i], and ſacrificed his life for the religion which hee ſometimes perſecuted. Thoſe of Epheſus before they had the true and ſound knowledge of religion, vſed curious *Arts*, and were giuen to *witchcraft*, and *ſorcery*: but after their hearts were touched, there was a change, *they came and confeſſed* (ſaith the text) *and ſhewed their workes, and burnt their bookes before all men* [k]. *I heard Ephraim* (ſaith *Ieremie*) *lamenting and ſaying; Surely after that I was inſtructed, I ſmote vpon my thigh, I was aſhamed and confounded, becauſe I did beare the reproach of my youth* [l]. Behold heere, in ſtead of a delight in former ſinnes, a bluſhing at the very remembrance of them. *Paul* writing to the Corinthians, and making mention of ſundry kindes of euill doers, *fornicators, idolators, adulterers, wantons, couetous, drunkards, raylers, extortioners*, and ſuch like, ſaith indeed, *that ſuch ſome of them were ſometimes: but now you are waſhed, now you are ſanctified* [m]. The like teſtimony he giues of the Epheſians, *Ye were once darkeneſſe, but now ye are light in the Lord* [n]. of the Coloſſians, *In theſe things* (ſaith he) *you walked once, but now you haue put off the olde man* [o]. That woman that waſhed *Chriſts feet*, of whom mention is made in Saint *Luke* [p], had beene a woman of a notorious euill life: but when ſhee once had a feeling of the grace of God, and that *many and great ſinnes were forgiuen her*, had her vnchaſt life in ſuch deepe deteſtation, that in token thereof, ſhee made her eyes which had allured others to vncleanes, as veſſels of water, in which to waſh the feet of Chriſt: and the haire of her head, which no doubt had beene platted and laid abroad for the ſame purpoſe, as towels to wipe them cleane. By this plenty of examples, to which others might be added, it appeareth, that there is a ſelling and a forſaking of former ſinnes, a diſliking them, a growing weary of them, in all that are truely conuerted vnto God. A man that lieth in priſon, and is there hardly dieted, feedeth with very great appetite and greedineſſe vpon ſcraps, and parings, and the refuſe of other mens tables, and thinkes himſelfe very well, if hee may fill his belly therewith: but when hee is ſet at liberty, and commeth among his wealthy friends, where hee findes variety and plenty, after he hath once taſted of it, he knoweth not how to fall to his old diet againe; but wonders rather with himſelfe how he could finde any ſauour in thoſe courſe and homely leauings: after the ſame manner, a man being held captiue by Satan at his pleaſure, taketh great contentment and delight in the practiſes of vile and filthy ſinnes, and thinkes himſelfe happy if hee may euen fill himſelfe therewith; but beginning once to be ſet at liberty, by the power of God, and taſting of the ſweet priuiledges of a Chriſtian, hee groweth euen to a loathing of his former iniquities, and doth marualle how it was poſſible for him to reioyce, and pleaſe himſelfe in ſuch groſſe and abominable courſes. Thus you may ſee the truth of this firſt point touching the relinquiſhing the intereſt and poſſeſſion of old ſinnes, for the obtaining of this eternall inheritance. Let vs make vſe of it.

[f] Act 14.13.
[g] Act 9.1.
[h] 1 Tim.1.13
[i] Gal.1.23.
[k] Act 19.19.
[l] Ier.31 19.
[m] 1 Cor.6.11
[n] Ephes.5 8.
[o] Col.3.7.
[p] Luk.7.37. 38.

The Vſe. If we doe thinke that there is a God in heauen true of his word, and iuſt and vpright in all his courſes, and that this verſe which wee haue in hand, is a part of that

that holy truth by which wee ſhall be iudged at the laſt day if wee be not able to deny, that by *ſelling that which is ours*, is meant the renouncing and forſaking of our old and accuſtomed ſinnes, which haue beene as deare vnto vs as any mans land or inheritance is vnto him, how then (if we will deale as we ought, ſeriouſly & faithfully with our own ſoules) how then I ſay can we with any colour or ſhew of likelihood, or appearance of reaſon make our ſelues beleeue that wee are truly turned vnto God, and that we are well onward in the way that leadeth vnto life? Seeing that our owne hearts doe know it, and the world may ſee it, that looke what ſinfull courſes heretofore we liued and delighted in, in the ſame wee go on and continue to this day. It is true now which *Ieremy* the Prophet ſpake of in his time, *I hearkened* (ſaith he) and *heard*[q]: hee was carefull to ſee what reformation was wrought among the people, and full glad hee would haue beene to haue ſeene ſome fruits of amendment: but in what ſtate thinke wee did hee finde them? none (ſaith hee) *ſpake aright*, no man *repented him of his wickednesse, ſaying, what haue I done?* There was no deſiſting from former courſes, no breaking off of olde ſinnes: But what then? *Euery man turnes to his race, as the horſe ruſheth into the battell*: there was as great boldneſſe and reſolution in naughtineſſe, as was wont to be. It is the very true proportion of our times: no man entreth into examination of himſelfe, no man ſaith to his owne ſoule, *What haue I done?* how is it with mee? how can my courſe be iuſtified which I haue held hitherto? how ſhall I anſwer God at the day of reckoning? am I in a good way wherein I may bee bold to goe on, or haue I beene hitherto miſ-led, and is it now time for me to returne? Where is the man that thus communeth with himſelfe? Euery man holdes on in his wonted faſhion, vaine pleaſures, greedy and violent catchings after the things of this world, (without any charitable reſpect had to others) mercileſneſſe, cruelty, want of compaſſion to the miſeries of the needy, wantonneſſe, exceſſe, abuſe of Gods creatures, ignorance of religion, contempt of the Word and Sacraments; no conſcience of the holy vſe of the Sabbath, no care to worſhip God in our families: theſe and the like were our ſinnes in times paſt, and the very ſame bee our ſinnes to this day. If there bee any change, it is rather in the ſhameleſſe encreaſe, and hardned boldneſſe in euill, then in the dying and decaying of iniquity. And that I may ſpeake to euery mans ſoule, let euery one of vs aske of our owne hearts, what one euill there is, what one vngodly courſe which wee were ſometimes giuen vnto, and now (ſince it pleaſed God to reueale his will more plentifully vnto vs) wee haue for conſcience ſake reformed, vowing with our ſelues neuer hereafter to imbrace it. How ſhall we haue any courage to looke Chriſt in the face, when hee comes to be our iudge? how ſhall wee ſay to him with his Apoſtles, *Maſter, we haue forſaken all for thy ſake*[r], when as that witneſſe in our boſome cannot teſtifie for vs, that we haue (out of a ſettled deſire not to offend God) reformed one corruption? How happy a thing were it if wee might ſee but one *Zacheus*, that had heretofore beene an extortioner, and a liuer vpon the vndoing and ſpoyle of others, now to breake of his ſinnes by reſtitution for wrongs done, and by mercy to the poore: but one *Dauid* that hath beene an adulterer, now to grone for the griefe of this fact, and to giue publike teſtimony of his repentance: but one *Rahab* that hath beene an harlot, to manifeſt the truth of her conuerſion: but one *Salomon*, that hath giuen himſelfe ouer to take pleaſure in pleaſant things, now to cry out, *Vanity of vanities*: I haue ſaid of *laughter, thou art mad*[t]: but one *Manaſſe* that hath beene an idolater, and a falſe worſhipper of God, now to be humbled before the Lord: but one prodigall youth, that hath waſted his goods with riotous liuing, now at laſt to come to himſelfe,[s] with *Lord I haue ſinned againſt heauen and againſt thee, and am no more worthy to be called thy ſonne*: but one *Lydia* that had once a dull heart, now to haue a heart opened to attend: but one Corinthian that had beene a drunkard, a rayler, a couetous perſon,

now

q Iſter. 8. 6.

r Mat. 19. 27.

s Eccl. 2. 2.

t Luk. 15. 18.

now to bee waſhed and ſanctified by the Spirit of our God: I ſay how happy and comfortable were it, to ſee as it were but one of a kinde, thus to haue renounced his former vngodlineſſe; the very Angels in heauen, as Chriſt ſaith [u], would reioyce in it: but when there ſhall bee a generall reſiſtance of the truth, and (as the Prophet *Iſay* ſaith) men ſhall *fall away more and more* [x]; and they will not, as Chriſt ſaid to *Ieruſalem*, *vnderſtand the things that belong vnto their peace* [y]; what ſhall wee then ſay, but pray with *Dauid*; *It is time for thee Lord to worke, for men haue deſtroyed thy Law* [z]: And to cry with the ſoules vnder the Altar, *How long O Lord, holy and true, when wilt thou iudge and auenge them that dwell on the earth* [a]? Well to end this point, this is the ſumme, know this whoſoeuer thou be, if thou dwell ſtill in the houſe of thy old ſinnes, this pearle of ſaluation and life eternall, can neuer be thine; he muſt be a *new creature* [b], that will come into the new *Ieruſalem*; there ſtands an Angell with the blade of a ſword ſhaken to keepe the olde *Adam*, a man liuing in his olde corruption, out of Paradiſe [c]. And this is the firſt point.

u Luk. 15.10.
x Iſa.1.5.
y Luk 19.42.
z Pſ.119.126.
a Reu.6.10.
b 2 Cor. 5.17
c Gen.3.24.

The next point that I obſerue hence, is, that alteration from the former manner of behauiour which is required to ſaluation, is no exchange of one ſinne for another, but a ſale: for this cauſe it is, that repentance (without which wee *ſhall all periſh* [d], as Chriſt ſaith) is defined to be a turning from ſinne vnto God. *O Iſrael, if thou returne, returne vnto me, ſaith the Lord* [e]; and for default hereof the people are blamed, *They returne* (ſaith the Prophet) *but not to the moſt high* [f]. If a man ſhould turne from one ſinne to another; as for example, leaue prodigality, and fall to couetouſneſſe, this were no repentance. Therfore I ſay, Chriſt mentioneth here a plaine, and direct, and ſimple ſale of a mans ſinnes, and not an exchange. *Doctrine 2.*

d Luk 13.3.
e Ier 4.1.
f Hoſ.7.16.

It is a point worth the noting; for many of vs that profeſſe religion now adayes, ſhall bee found rather to haue changed away ſome of our olde ſinnes, then truely to haue ſolde; and ſimply to haue forſaken them. As for example, if wee conſider their eſtate which liued in the dayes of Popery and blindneſſe, wee ſhall ſee how they haue exchanged thoſe ſinnes which then they were giuen to. Then they had the Pope in eſtimation, and the religion of Antichriſt; now, hauing left them, they are become contemners and deſpiſers of the Goſpell: then they were afraid of the fained paines of a ſuppoſed Purgatory; now the torments of hell (then the which nothing are more certaine) cannot feare them: then they prayed in an vnknowne tongue, not vnderſtanding what they did ſay; now they care not to pray in a knowne language though they may eaſily learne what they deliuer: then there were many Sacraments which indeed were no Sacraments, and they were much accounted of, now there are but two, and the ſame which Chriſt onely did ordaine, yet are they not eſteemed: then men obſerued many ſuperſtitious holy-daies; now the Sabbath of the Lord is not eſteemed: then they gaue more then they needed to the maintenance of a ſort of ſlow-bellies, whoſe ſeruice to Gods Church was altogether vnprofitable; now they are ſlacke to giue a needfull allowance to the poore: then they would goe bare footed on pilgrimages, many a weary ſteppe; now they are ſlothfull to goe a mile or two to ſerue a God. In a word, then men were altogether ſuperſtitious; but now they are wholly prophane: then in many things they did more then the Lord required; now it is a burden to doe the one halfe of that that they ought to doe. Here is a kinde of alteration; yet it is not ſuch a ſelling as is here mentioned, but a plaine exchange: falſe worſhippe turned into a contempt of a true worſhip: a delight in falſhood, turned into the hatred of the truth; a multitude of many ceremonies in the Church, changed into a rude and vnciuill kinde of behauiour: mens caſes were then miſerable, yet it might ſeeme pardonable, becauſe they were no better taught; but now it is damnable, becauſe they haue ſo many meanes of inſtruction. So alſo to come neerer, ſome amongſt vs through *The Vſe.*

a kinde

a kind of importunity, hath left their negligent comming to Church: but what haue they changed it into, but a diſſolute, careleſſe, ſleepy, and vnreuerent carriage when they are here? Some haue forborne their Sunday ſports, but they will be ſure to take their fill vpon other dayes: they ſeeme to ſay as the drunkard in *Iſay*, *To morrow ſhall be as to day, and much more abundant* g. Some that (it may bee) heretofore cared not to reade in the Bible, or in any other booke, now becauſe of their reading, deſpiſe hearing, and thinke they haue no neede of inſtruction: heere bee miſerable exchanges, but this is not the *ſelling* which Chriſt meanes here in this place. And therefore let vs learne this leſſon; that it is not enough by the preaching of the Goſpell, to bee brought from ſome euils, to which before we haue been accuſtomed, and withall to entertaine ſome others as bad as they were: but wee muſt reſolue vpon a ſimple and plaine forſaking; intending as we forbeare one ſin, ſo likewiſe to ſet our ſelues againſt all. This is the ſecond point.

g Iſa.56.12.

Doctrine 3. The third point is, that the ſale here required, is an vniuerſall ſale; *He ſelleth* (ſaith the text) *all that he hath*; not ſome peece of this ſinfull poſſeſſion, but euery parcell of it, euen the very whole and entire inheritance. This point I ſpake of not long ſince, in the opening of that text, *Matth.* 3. where I ſhewed that that *is good fruit*, which proceedes out of a ioynt reſpect vnto all *Gods Commandements*: it muſt not be grieuous vntovs to haue the ſame point againe inſiſted vpon. Alwayes when one and the ſame doctrine comes often, wee are to account it ſo to fall out by the ſpeciall prouidence of God, and that it is ſo in his great wiſedome, either becauſe when we heard it before, we heeded it not as we ought to haue done, or vnderſtood it not throughly, or elſe did not ſo carefully ſet our ſelues to the practice of it: ſo that now the Lord doth againe call vpon vs, to lay as it were better hold vpon it, and from henceforth to looke better to the performance of it. Well then, for the point it ſelfe, thus it ariſeth from this place; that hee which would enioy this heauenly treaſure, which the Lord doth ſo freely and graciouſly tender vnto vs by the preaching of the Goſpell, muſt reſolue to make a through-ſale, and to forſake not ſome, but euery ſinne, euery corruption, euery breach of the will of God whatſoeuer. For the better vnderſtanding of this point, to auoyd all miſtakings, and to direct vs the better in the practiſe and performance of it (it being indeed the very life of all religion, and that which the Scripture calleth the *power of godlineſſe* h,) I will thus diſtinguiſh the poſſeſſion of ſin. It is held and poſſeſſed by vs, either in our hearts and inward affections, or elſe in our liues and outward practice. In the heart it is harboured, loued, delighted in, ſtudied vpon, cared for. In the life it is exerciſed, and by often practiſes receiueth ſtrength and increaſe, and is brought by degrees vnto a kinde of ripeneſſe and perfection. The intereſt that we haue either of theſe wayes into ſinne, muſt neceſſarily be forſaken. *Cleanſe your ſelues* (ſaith the Apoſtle) *from all filthineſſe both of the fleſh, and of the Spirit* i: firſt of all, we muſt labour to let goe the holde that the heart hath in it: for all godlineſſe is but a fancie, vntill the heart be reformed. Though the branches and boughes of a tree be cut, yet ſo long as the roote lieth faſt in the earth, there will alwayes ſome buds ſpring forth. A riuer may be dried vp, euen to the very head and fountaine; but if that be not emptied and choaked vp, in time it will encreaſe againe: & ſo long as corruption *raigneth* k within the heart, ſome offences or other muſt breake out. You ſhall reade in the Pſalmes, that the Iſraelites many times turned vnto God when they felt his hand heauy vpon them l: but yet becauſe their heart was not vpright, they ſinned ſtill, when the ſtorme was ouer, and prouoked him afreſh as they were wont to do. The Prince of this world, the diuell, dwelt in euery one of vs by nature, and the ſcepter of his kingdome is corruption: till by the weakning of the ſin, Satan begin to be diſplaced, the Spirit of God can haue no dwelling in vs. You will ſay perhaps vnto mee, how is it poſſible to caſt all corruption

h 2 Tim.3.5.

i 2 Cor.7.1.

k Rom.6.12.

l Pſal.78.

out

out of our hearts, seeing the Scripture saith; No man *can say my heart is cleane*[m]? And that as long as wee doe liue here in this world, wee shall haue cause to acknowledge with Saint *Paul*, that *in our flesh dwelleth no goodnesse*[n]? I answer, that though it be true, that as long as wee abide in this world, corruption and sinne will finde a place within vs, yet the interest and possession that we haue into it, is solde and disclaimed by doing two things: The first is by mourning for it and daily bewailing it: The other by labouring to grow continually into a deeper detestation of it.

m Pro.20.9.
n Rom.7.18.

Touching the former, we haue the charge of the Spirit of God by Saint *Iames*, *Purge your hearts you sinners*[o]: there is the very thing wee haue now in hand: but how shall they purge their hearts,? It followeth, *Suffer afflictions, and sorrow, and weepe, let your laughter be turned into mourning, and your ioy into heauinesse*. This is that which the Scripture calleth sometime the *renting*[p], sometime the *breaking* of the heart[q]: and to shew the earnestnesse of this sorrow, the Prophet *Zacharie*[r] compareth it to a mans mourning *for his onely sonne*, or his first borne; and to that solemne and publike lamentation which was for the religious King *Iosiah*; of which it is said, that all *Iudah and Ierusalem mourned, Ieremiah the Prophet mourned, all singing men and singing women mourned*[s]. We reade often of *Dauids* teares[t], of the sorrowes of his heart, of the groanings of his spirit: of *Peters* bitter weeping[u]: of the Corinthians mourning,[x] that *Paul* was faine to write vnto them to comfort them. The father of the possessed childe that was brought to Christ, when our Sauiour told him of the power of faith; straight-way (saith the text) hee cryed *with teares, Lord I beleeue, helpe my vnbeliefe*[y]. His heart was euen woe within him to thinke vpon his owne hardnesse, and the blindnesse that hee had liued in. And Saint *Paul* commendeth *Timothy* for his *teares*[z]. The more a man encreaseth in this bewailing, and priuy bemoning of the hidden corruption of his owne soule, the better he hath proceeded in this same *selling* of sinne. The way to sell sinne out of the heart, is to striue to grow into a detestation and loathing of it. Was not *Dauid* thinke wee wearie of his sinnes, when hee said, they were *like a waighty burthen, too heauy for him to beare*[a], and were like to rotten and festered wounds? Did not *Paul* euen abhorre his owne corruption, when hee cryed out, *O wretched man that I am, who shall deliuer mee from this body of death*[b]? The same Apostle speaking of the repentance of the Corinthians, among other fruits that it brought forth, names *Indignation*[c]: what Indignation (saith hee) hath it wrought? What meaneth hee by this *Indignation*? surely nothing but a kinde of discontentednesse that they were growne into, chafing as it were and vexing with themselues that they should so foulely offend God. This is the *crucifying of our affections*[d], which the Scripture speaketh of, when as that naturall hatred which is in vs against God and all goodnes, is turned into a hatred of sin in all, but especially in our selues. Thus then you see the first degree of making this through sale of sinne, to let goe that hold and interest that the heart hath into it: which is done by sorrowing for sinne, and by labouring more and more to abhorre and to detest sinne.

o Chap.4.8.9.
p Ioel 2.13.
q Ier 4.4.
r Zach 12.10.
s 2 Chr.35.25
t Psal.6.6. Psal.56.8. Psal.119.136.
u Luk. 22.62.
x 2 Cor.7.8. &c.
y Mar.9.24.
z 2 Tim.1.4.
a Psal.38.4.
b Rom.7.24.
c 2 Cor.7.11.
d Gal.5.24.

The next interest and hold that wee haue of sinne, is in our outward practice, and this must be sold and forsaken also. For, as to make some outward shew of reformation without purging the heart, is but hypocrisie: so to pretend (as the manner is) a good heart without fruites of amendment, is but vanity. This is a thing which the Scripture still requireth of all that professe religion; *Let your light shine before men*[e]: *Let your conuersation be such as becommeth the Gospell*[f]: *Let them that beleeue in God, be carefull also to shew forth good workes*[g]. These and the like are common exhortations in the Scripture. Now this outward reformation must be vniuersall, of all knowne sinnes: the wordes of my text are plaine; *He selleth all that he hath*: if he willingly keepe the least peece behinde, the blessing it selfe cannot be obtained. It is plaine by the Scripture, that true turning vnto

e Mat.5.16.
f Phil.1.27.
g Tit.3.8.

God, and the aduiſed and willing remaining in the practice of any one euill, which is diſcouered to a mans conſcience by the light of Gods Word to bee a ſinne, cannot ſtand together. It is (as we would thinke) but a ſmall ſinne that Saint *Iames* ſpeakes of, the ſinne of the tongue; and yet he ſaith, *That if any man profeſſe religion, and yet refraineth not his tongue* [h], all his religion is idle, all his profeſſion is vtterly in vaine. And indeed, if a man refraine the practice of one ſin, and doe it therefore becauſe it is a ſinne, an offence againſt God, and a breach of his will; the ſame reaſon muſt needs draw him to refraine others alſo, it being the generall nature of every ſinne to be diſpleaſing vnto God. *Herod* reformed ſomething [i] in the young man that came to Chriſt had ſold many ſinnes, and had many good thoughts in him, and therefore the text ſaith; *Chriſt loued him* [k]: yet when it came to one particular about riches, he fell off and marred all. Yea, no doubt, *Iudas* had many good things in him, otherwiſe Chriſt would neuer haue choſen him to be an Apoſtle: yet there was left a certaine leauen behinde, a ſecret poyſon that braſt out in the end, and diſcouered his hypocriſie. So then, as all inward corruption muſt be ſorrowed for, and laboured againſt; ſo all outward knowne iniquitie muſt be renounced, and no manifeſt euill willingly continued in. He that keepes ſinne in part, ſhall loſe grace in whole. To loath ſome ſinne, and to loue and liue in ſome other, is but halting: and with God it is no ſafe diſſembling. He that is godly indeed, muſt needs be out of loue with the whole courſe of iniquity.

h Iam. 1. 26.
i Mark. 6. 20.
k Mar. 10. 21.

This is the doctrine. Let vs make vſe of it to our ſelues.

Vſe. 1. First, let it bee a motiue to vs to gage the very depth and bottome of our hearts, to ſee how we haue carried our ſelues in this ſelling and forſaking of that we haue, for the gaining of heauen, and for the profitable embracing the meanes of ſaluation and life eternall: how haue wee mourned for the hidden corruption of our hearts? where be our groanes and ſighes? where be our teares that wee haue ſhed to conſider the vntowardnes, and crookednes, and obſtinacie that is in vs againſt God? Where is our loathing and deteſtation of our owne ſecret enormities, and of thoſe inordinate and rebellious luſts, which are ſtill fighting againſt the ſoule? Where are our vowes with our ſelues, to ſet our ſelues againſt ſinne, and to giue vp our whole *ſpirits, ſoules, and bodies*, to pleaſe him in all things? Are theſe ſtrange queſtions vnto vs, or doe wee not know out of our owne experience, what theſe things meane? Are the luſts of the fleſh ſtill pleaſing vnto vs? Did it neuer grieue vs at the heart, that the Maieſty of God hath been offended by vs? Did the conſideration of our owne wretchednes neuer make vs to mourne ſecretly? or to cry vnto the Lord to weaken in vs the power of iniquitie? Or did wee neuer yet thinke with our ſelues how happy wee ſhould be, if the Lord would giue vs the victory ouer our owne vnbridled affections? If this be our caſe, we haue not yet ſold our ſinnes, we poſſeſſe them, and they poſſeſſe vs, wee can neuer (if we ſo continue) come to the fruition of this heauenly and ſpirituall inheritance. Thus for the making the firſt vſe of this doctrine, we muſt be put ouer to this priuate communing with our ſelues, to ſee how wee haue begun this ſale, by reforming our hearts, and renouncing the ſecret harbouring of priuy corruptions.

Vſe. 2. Now for a ſecond vſe touching outward reformation: our pinching dealing with the Lord, ſheweth how loath we are to ſell all. We deale in this caſe as *Ananias* did [l]: when in the beginnings of the Church, becauſe of the neceſſity of the times, many ſold their lands, and brought the price and laid it in at the Apoſtles feet, to be diſtributed by them, as euery one had need: *Ananias* would needes ſeeme to be as forward in this courſe as any other; hee ſold his lands alſo, hee brought in the money, and tendered it (as the faſhion was) at the Apoſtles feet; but yet diſtruſting the prouidence of God, and fearing leſt hee himſelfe ſhould want alſo, he kept backe one part, pretending notwithſtanding to haue brought

l Act. 5.

in

in all. But the hand of God was vpon him for his diſſembling; *Hee fell downe* (ſaith the text) *and gaue vp the ghoſt*. A fearfull example, and worthy to bee laid to the hearts of a great many of vs. Some would ſeeme to be as forward in the reformation and amendment of their liues as any other; but yet there is ſomething or other ſtill behinde, either for that their worldly profit, or vaine delight, or ſuppoſed credit: there is ſome one euill courſe which they themſelues (their conſciences being well fitted) know to be naught, which yet they continue in: whoſoeuer thou art that findeſt this to be thy caſe, I muſt ſay to thee as *Peter* ſaid to *Ananias*; *Why doeſt thou thus let Satan fill thy heart? thou haſt not lyed vnto man, but vnto God.* And he whoſe vengeance ouertooke *Ananias*, will not let thy hypocriſie eſcape away vnpuniſhed.

Therefore let vs be mindefull of this point, either to reſolue vpon a through-reformation, or no reformation. Now that is called a through-reformation, which is vndertaken with a purpoſe not to hold on in the willing practice of any one knowne iniquity.

There is yet a fourth thing behinde, and that is this, that this ſale is not for a ſeaſon, but perpetuall and for euer; for ſo it is implyed here in this parable; The man that hath found this pearle, for ioy of it, ſelleth all: but yet hee keepes not his money by him, as though he had a purpoſe in time, to buy the ſame thing againe which hee had once ſold; but forthwith he layeth out all his ſtocke vpon that field, in which his treaſure *lyeth hid*.

So that by the proportion of the Parable it is plaine, that this ſale, that is, this renouncing, this leauing of old ſinnes, is not for a time, for a fit onely, and then to returne backe to a mans old faſhion; but it is a finall, without euer embracing that euill again, which a man hath once diſclaimed. This is a point plaine enough in Scripture. *Doctrine 4.*

Chriſt giueth vs a ſpeciall charge, to *remember Lots wife*[m]: now wee know what is ſaid of her, That when God had deliuered her and her husband out of *Sodome*, and had commanded them not to looke behinde them, ſhe notwithſtanding thinking vpon the pleaſantnes of the place, and the eaſe and proſperity ſhe there liued in, looked behinde her, as it were repenting ſhe was come thence: hereupon the ſtory ſaith; The hand of God was vpon her, and ſhee was turned into a *pillar of ſalt*[n]: now *remember* her (ſaith Chriſt) take heede of her ſinne, if you feare her puniſhment. Beware of longing after thoſe ſinnes which we haue begun in ſome meaſure to reforme like the Iſraelites, that luſted after *the fleſh-pots of Egypt*[o], and priſed not their deliuery from bondage as it did deſerue: our Sauiour ſaith; That if Satan, hauing begun to be caſt out of a man by ſome degrees of reformation, haue leaue and liberty to returne againe, he brings with him ſeuen Diuels worſe then himſelfe, and *makes that mans end worſe then the beginning*[p]. *It were better for men* (ſaith Saint *Peter*) *neuer to haue knowne the way of righteouſneſſe, and to haue eſcaped the filthineſſe of the world, if after againe they be intangled therein*[q]. If a man *haue once beene enlightned, and then fall away, it is vnpoſſible to be renewed by repentance*[r]: a fearfull ſaying. Let vs all make this vſe of it, To take good heed to our ſelues of going backe from good purpoſes, and good motions, if we haue had any, and from good beginnings. It is a dangerous thing to continue in any hardned courſe without remorſe: but, to haue ſet a ſtep or two forward in a good way, and then to fly backe, is infinitely more dangerous: for it is a hard matter to returne againe to amendment. There is no ſicknes more dangerous then a relapſe, and no ſtate of the ſoule more fearfull, then his that hath begun well, and now ſtarts aſide, like *a broken bow*[s], to his old wont. There be that haue giuen ſome hopes, and made ſome offers as it were to come out of *Sodome*, and this and that good courſe they haue begun, but it is much to be doubted it was but a fit; their righteouſnes is (as the Prophet ſpeaketh) *like a morning cloud*[t], that with one blaſt is ſoone vaniſhed, or as a dewe, which the heat of the Sunne

m Luk. 17.32.
n Gen. 19.26.
o Exod. 16.3.
p Luk. 11.24. &c.
q 2 Pet. 2.20.
r Heb. 6.4,5,6
The Vſe.
ſ Hoſ. 7.16.
t Hoſ. 6.4.

drieth vp quickly. Others I haue ſeene and heard, who when they haue beene ſicke, and their conſcience hath beene waked, and death hath beene looked for, haue ſeemed very penſiue and ſorrowfull for their life paſt, and haue promiſed (& the Lord ſpare them life and health) great amendment. Well, the Lord hath reſtored them, they haue health, they haue ſtrength; But where is their amend-
u 2 Pet. 2. 22. ment? They are fallen back, like *the dog to his vomit, and like the ſow to the myre* u; A wofull caſe. Thou whoſe conſcience telleth thee, that this is thy caſe; that thou didſt, when the Croſſe was vpon thee, ſell away thy ſinnes, but now thou haſt
x Pſal. 67. 11. bought them againe, Remember what *Dauid* did x: And what *Salomon* ſaid,
y Eccl. 5. 4. *When thou haſt vowed a vow to God, deferre not to pay it* y. It is better that thou ſhouldeſt not *vow, then that thou ſhouldeſt vow, and not pay it.* It is no dallying with God: to renounce ſinne for a fit, to let it go for a ſeaſon, and then to fall to it againe, is but mockery. This is a repentance that God delights not in.

One word more touching the laſt point, which is the vpſhot of all: *He buyeth that field*, ſaith my text. This is the thing to which all the former tend. Wee know what it is to buy, euen to make a thing a mans owne, that it may be free to him for his vſe, and that he may take comfort of enioying it: ſo, to *buy* this ſpi-
Doctrine 5. rituall *treaſure*, is to endeauour by all meanes to become the owners of it, to ſeek and know it to be ours; not onely to poſſeſſe the knowledge of it in the minde, but to enioy the comfort and ſweetneſſe of it in the heart. This is the true good of all religion; not onely to know there is a Sauiour, but to know him to be my Sauiour; not ſimply that there is eternall life; but that eternall life is ordained for me; not barely that my ſinnes are pardonable, but that they are pardoned.

The former knowledge is neceſſary, but yet the treaſure is not bought, til this latter be attained. A man may ſee a peece of land and like it, and know the worth of it, and be willing to giue the price; but yet the matter is not at an end till the writings be made, and the ſeales enterchangeably ſet to, and the thing ſolemnely paſſed ouer to him that deſires it. So this is the full period and full ſhutting vp of this ſpiritual purchaſe, when as the Lord giueth (as *Paul* ſpeaketh)
z Eph. 1. 14. *his ſpirit to be an earneſt penny* z, and a pledge, that it ſhall certainly be ours, and the aſſurance thereof is ſealed vp ſecretly to our ſoules. And the making vp of
The Vſe. this aſſurance, is that which euery Chriſtian muſt daily labour in, and carefully vſe all good meanes appointed of God for that purpoſe: as, often hearing, by which the promiſe may be applyed; diligent and prepared comming to the Lords table, which is a ſeale to ſtrengthen his faith; earneſt prayer, that ſo by often comming before God, he may feele himſelfe to haue daily more and more intereſt into his loue. This is the buying of the field, theſe two things, the ſelling away of all mans ſinnes, by wreſtling with inward corruption, and labouring against outward euils; and the ſeeking to finde Chriſt to be a mans owne, that he may be able to ſay with the comfort of a good conſcience, with the *Spouſe*
a Cha. 2. 16. in the Canticles, *I am my beloueds, and my my beloued is mine* a: theſe two things I ſay will finde a Chriſtians man worke while he liues; neither can hee haue any true comfort in his owne ſoule, that doth not ſpend ſome part of euery day in one of theſe two.

THE BAPTIZING OF THE EVNVCH.

Mark. 16. 16.

He that ſhall beleeue and be baptized, ſhall be ſaued.



LONDON,
Printed for IOYCE MACHAM. 1624.

TO MY VERY WOR-SHIPFVL GOOD FRIEND,

GEORGE CHVDLEIGH of *Strachley* in *Deuon.* Eſquire.

SIR, I haue much deſired to preſent you with ſome teſtimony of my loue. Being therefore mooued to the publication of theſe Sermons touching the initiating of the Eunuch by Baptiſme, into the number of profeſſed Chriſtians, I thought fit to commend them by this more ſpeciall inſcription to your reading: I preached vpon the whole Hiſtory, touching what paſſed betwixt Philip, *and this noble Conuert: but leſt I ſhould be thought to oppreſſe the times with ſo many of my publiſhings in one kinde, therefore I ſelected that which God gaue me to deliuer out of this paſſage; and that principally for the furtherance of their vnderſtanding into whoſe hands this ſhal come, in the point of ſauing faith, and in the manner of applying Chriſt vnto the ſoule. My hope is (through Gods mercy) it may doe ſome good that way. Your ſelfe are one to whoſe ſoule I wiſh the beſt; as an vndiſſembled argument whereof, I beſeech you to accept theſe ſheetes. Your reſpect to me in my Miniſtery (out of which, what am I?) doth I confeſſe deſerue more: but where power is defectiue, I muſt pray you that ſincerity of affection, may make the ſupply: the truth is, I am paid before hand, for this, and for more then I now make offer of; but yet I will craue this recompence of you, that if either by this or any other my endeauour, you receiue comfort, you would deſire God to make mee faithfull and profitable in my function to the end: In aſſured hope that you will doe ſo, my ſelfe doth here promiſe vnder my hand, to remaine* (Modbury.)

Your Worſhips remembrancer
to the Throne of grace,

SAM. HIERON.

THE BAPTIZING OF THE EVNVCH.

The first Sermon.

Acts 8. 36, 37, 38.

And as they went on their way they came vnto a certaine water, and the Eunuch said, See, here is water, what should let me to be baptized?
And Philip said vnto him, If thou beleeuest with all thy heart, thou mayest. Then he answered, I beleeue that Iesus Christ is the Sonne of God.
Then he commanded the Chariot to stand still, and they went downe into the water, both Philip and the Eunuch, and he baptized him.

IN this report here made of the baptizing of the *Eunuch*, there are two things considerable: 1. The *Eunuch* his motion for Baptisme. 2. *Philip* his condescending to the motion. Touching the former, this is to bee conceiued, that *Philip* among other things deliuered in the opening the doctrine of Christ Iesus out of *Isay*, spake also concerning Baptisme: by which those that professe Christ, are admitted into the society and fellowship of beleeuers, and haue also their owne personall interest into Christ sealed vp vnto their soules. Herevpon these two, *Philip* and the *Eunuch* trauelling together, and in their iourney comming to a riuer, the *Eunuch* made this motion, to a like effect as if he had thus said, *Thou speakest of Baptisme as a necessary badge of Christian profession, see here is a place conuenient, here is matter for the purpose, let mee I pray thee receiue this Sacrament, for what should hinder?* Now the points of doctrine to bee gathered out of this motion, are these. First *that to an obedient and cheerfull hearer, the Word of God is neuer preached without successe.* The generall purpose of this verse is to shew vs how *Philips* doctrine wrought vpon the *Eunuchs* heart, and we see here how powerfull it was: For this one discourse preuailed through Gods mercy, to the enlightening of his minde, making him to conceiue *the hope of his calling, and the riches of that glorious inheritance which God hath in his Saints*[a]; it wrought also vpon his affections in such a measure, that nothing was more desired by him then to shew himself a Christian, and to haue some pledge of the fauour of God in Christ gaged to his soule. An admirable issue of one Sermon, and a notable instance of the blessing of God, vpon such a hearer as the *Eunuch* was, one who came to heare with desire, and submitted himselfe to the authority of the Word with an obedient heart. The Word neuer is vnprofitable where it meetes with such an auditor. It is sayd of those three thousand which were added to the Church by one Sermon of Saint *Peters* (when the Spirit of God beginneth to relate their obedience) that they were such as *gladly heard the Word*[b]. This was an excellent preparatiue to obedience, when their hearts longed for the Word, when it was a ioy to them to be taught: *Dauid* saith his *heart stood in awe of the Word*[c]; so did theirs, for it is said before

The diuision of the Text.

The meaning of the words of the 1. part.

The 1. doct.

a Eph. 1. 18.

b Act. 2. 41.

c Ps. 119. 161.

before, *they were pricked in their hearts.* So I note, that as it is ſaid in one place of Antioch, that by reaſon of the number of beleeuers, the *Diſciples there were firſt called Chriſtians* [d], ſo in another place, the forwardnes to heare is reported in the inhabitants there, as, that they *beſought Paul to preach the ſame words vnto them*, and accordingly at the time, *came almoſt all the whole Citie together to heare* [e]: ſo againe in the ſame Chapter, it is ſaid, that when the *Gentiles heard, they were glad* [f]: and then ſtraight it followeth, *Thus the Word of the Lord was publiſhed throughout the whole countrey* [g]. See what wings were giuen to the Goſpell, by the deſire and gladneſſe of thoſe to whom it was deliuered. The Word of God by this meanes grew mightily and preuailed. The Apoſtle to the Hebrewes, inſiſts vpon the want of this readineſſe and yeeldingneſſe of the inward man, as the cauſe of the vnprofitable hearing of the ancient Iewes; *The Goſpell was preached alſo vnto them, but it profited not, becauſe it was not receiued with faith in thoſe that heard it* [h]. I may apply to this purpoſe as very fitting to that of *Salomon, He that reproueth the wiſe and the obedient eare, is as a golden earing and an ornament of fine gold* [i]. His meaning is, that if a man haue to doe with men of obedient and yeelding hearts, it will be a credit to his paines and labour in perſwading; the ſucceſſe with which his endeauours ſhall be crowned, will make his ſpeech as beautifull as an ornament of gold. Now beſides theſe proofes, it is eaſie to make it manifeſt, that ſucceſſe cannot be wanting, where there is ſuch a diſpoſition to heare, as the *Eunuch* had: For God hath promiſed to *fulfill the deſires of thoſe that feare him* [k], and that the *hearkening* eare, which doth (as it were) thirſt for knowledge, *ſhall lodge among the wiſe* [l]. *He will guide the meeke in iudgement* [m], *He will reueale his ſecret vnto ſuch* [n], Euen that which is called, *the hid wiſedome of God* [o], and *the minde of Chriſt* [p]. The vſe is, to ſhew vnto vs the true cauſe, why there is no ſuch profiting of the Word preached, as there ſhould be, and as there was of old in the firſt and puter times. Then one Sermon wonne many, now many Sermons ſcarce preuaile with one. Surely the cauſe is, men want that ready, that cheerfull, that forward, that inclinable, that humble diſpoſition, which the good people in thoſe times had; then they ſued to be taught, as the *Eunuch* here, and thoſe (*Act.*2.) and the Antiochians, and the Iayler: now it is well, if wee will heare when we be entreated; then they had learned to ſubmit themſelues to the power and authority of the Word, now euery man is wiſe and able enough to inſtruct himſelfe; then their hearts trembled at the Maieſty of God ſpeaking in his ordinance; now they haue a kind of baſe eſtimation of the meanes, neither is it generally apprehended to be the arme and power of God vnto ſaluation. Heere is the very cauſe, that ſo much is ſpoken to the men of this generation without ſucceſſe, and that ſo many Sermons, be (as the woman of Tekoah ſpake in another caſe) *as water ſpilt vpon the ground, which cannot be taken vp againe* [q], and that ſo many of the Lords Meſſengers may lament with the Prophet, and ſay, *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, and for nothing* [r]. It is a hard matter to meet with ſuch an one as this *Eunuch* in a pariſh, that will intreat to be furthered: one that will yeeld himſelfe as a Diſciple to him who watcheth for his ſoule. We haue to doe with *gaine-ſaying people* [s], with men of *vncircumciſed hearts and eares* [t], ſuch whoſe *necks are iron ſinewes* [u], not eaſily bent, they *leane too much to their owne wiſedome* [x], to be wiſe in God: If then our deſire be to be profitable hearers, let vs labour to be deſirous and humble hearers, ſuch as account it no diſparagement to ſit in the Schoole of Chriſt vpon the learners forme. In the times of Popery men were taught to be too ſeruile, the Prieſts tooke on them to *haue dominion ouer* the peoples faith [y], there might be no asking *why ſo?* if they deliuered it. Now, on the other ſide, our people are as much on the other hand too much out of rule, and it is not knowne what it is to depend vpon the ordinance of God, and to ſubmit to the meanes, with that *meeke and quiet ſpirit, which is a thing in the ſight of God much ſet by* [z].

[d] Act.11.26.
[e] Act.13.42. 44.
[f] Verſe 48.
[g] Verſ.49.
[h] Heb.4.2.
[i] Pro.25.12.
[k] Pſal.145.19.
[l] Pro 15.31.
[m] Pſal 25.9.
[n] Verſ 14.
[o] 1 Cor.2.7.
[p] Verſ.16.
[q] 2 Sa.14.14.
[r] Iſay 49.4.
[s] Rom.10.21.
[t] Act.7.51.
[u] Iſa.48.4.
[x] Pro.3.5.
[y] 2 Cor.1.24
[z] 1 Pet.3.4.

The Vſe.

A second Doctrine out of this Motion made by the *Eunuch*, is, *That where the heart is truely touched, and the soule indeed turned vnto God, there is a desire to be partaker of the Sacraments.* This *Eunuch* being now through *Philips* preaching seasoned with the saving knowledge of Christ Iesus, doth men long to bee partaker of the Sacrament, which might bee a pledge of his new-birth, and an earnest of his ingrafting into the mysticall body of his Sauiour. *Oh Philip, as thou hast taught me, so I pray thee also to baptize mee, let me not want the comfort of the Sacrament, now that I haue receiued benefit by thy doctrine.* This very thing may bee gathered out of this, that the Apostles still vrged the vse of the Sacrament presently vpon the peoples yeelding to receiue the Doctrine, as though that should be a tryall of them, whether they heard in sincerity or no. If they had refused the Sacrament, their hypocrisie had been ethsoones discouered; if they embraced it in such manner as became them, it was an euidence that their hearts were seasoned as was meet. Thus *Iohn Baptist* bound his hearers to the Sacrament [a], and *Peter, Amend your liues and bee baptized* [b], and after that order did the rest proceede. I remember how the neglect of the Sacrament is made to bee a marke of a despiser. The Pharisees are sayd to haue *despised the counsell of God in Iohns* ministery: and how doth that appeare? *They were not baptized of him* [c]. In the olde Lawe, hee who professed himselfe to bee one of Gods people, and made a shew of religion, and yet neglected the Sacrament, was called, *a breaker of the couenant*, and was threatned to *be cut off* [d]. There bee iust causes of desiring the Sacrament, in him that is enlightened: 1. Hee knoweth the vse of the Sacraments to be Gods ordinance, and therefore in obedience to his will, hee will make conscience thereof. 2. Hee conceiueth them to be *seales of the righteousnes which is by faith* [e], assurances of society with Christ, for which cause they must needes bee sweet vnto his soule. 3. He apprehends them to be badges of his profession, and of his seruice vnto Christ, and therefore he cannot but desire them. 4. He beholdeth them to be bands of the communion of Saints, and in that respect he must needs affect them. *Doctrine 2.*

a Mat. 3.
b Act. 2. 38.
c Luk. 7. 30.
d Gen. 17. 14.
e Rom. 4. 11.

This is a very behouefull point to bee spoken of in these dayes, because among men professing godlinesse, there is not that respect to the Sacraments that there should bee. The Sacrament of Baptisme, the truth is, wee haue receiued it in our childehood, but what man of many, laboureth to make the right vse of his Baptisme, or seeketh to know what it meanes, and why it was? It seemeth men are led with an ignorant conceit, that the good of Baptisme is limited to the time of receiuing it, and was onely then as a doore of entrance into the outward society of Gods people, whereas indeede there is good vse to be made of that Sacrament, at a mans last breathing, and not at the first instant of partaking it onely. So that I say still, men giuing good hopes of some religion to be in them, are exceeding careleſse in this point of ioyning the vse of the Sacraments to their customary hearing, and so by that meanes they deprise themselues of an vnknowne and vnthought of help, both to prouoke to obedience, and to strengthen faith, and to increase the comfort of the inward man. And as for the Sacrament of the Lords Supper, generally it is made no more reckoning of, then some three-halfepenny ordinary, saue onely at some season of the yeere, or at some (supposed) good times, as though seasons and moones and the influences of the skie, gaue vertue to Gods ordinances. Certainely this is an argument of scantnesse of grace amongst men. There cannot but bee a stomacke to the Sacrament, where there is felt sweetnesse in the Word. And it is well knowne that in those prime dayes, when zeale was feruent, the beleeuers met not together to heare, but withall they did communicate; and this vse continued many yeeres. It was Popery that first brought in the seldomnesse of this seruice, and at last drew it to once a yeere, making the people beleeue, that in respect of the difficulty to be wel prepared, it was better for them to cõmunicate in

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heart with the Priest, then to doe it in act. These dregges yet remaine among men, and it is an vnjustifiable errour that they commit, to passe ouer the Sacrament of the Supper, to some old people or women with childe, who must take it (as was said in the dayes of Superstition) for their viands, being neerer (in opinion and possibility) to their last passage; and themselues either to turne their backes, or to sit by, proclaiming to the world their want of appetite to such an heauenly banquet. I say the same reason is in both the Sacraments, in regard of defining comfort. And therefore the doctrine is good hence, that where grace is, there is a desire of the Sacraments, and a willingnesse to vse them according to the order of him that ordained them, and where there is little respect to the seales, surely there the couenant it selfe is not much esteemed.

Pro viatico.

Doct. 3. A third doctrine out of this motion is, *That in whom there is any truth of Christianity, in him there is also a desire to discouer and to make it knowne to the world that hee is a Christian.* I gather this out of the *Eunuch* his request to bee baptized, which Sacrament his desire was to be partaker of, not onely for the establishing of his heart, and the confirming of his faith, but withall that hee might haue vpon him the badge and cognizance of his new profession, and might shew himselfe *not* to be ashamed of the name and title of a Christian. And indeede it was an euidence of great resolution in this conuert, that whereas it could not but breede him some question and trouble at his returne into his owne Country, to be fallen from the religion wherein he was borne and brought vp, and to become one of that new *Sect* which was *euery where spoken against* [f]: Yet hee, fearing no hazard of his honour, no losse of his office and dignity, no incurring the hatred and censure of his country-men, would needs be baptized, and as it were enrouled and booked among Christians. This is the nature of true conuersion, albeit, it may stirre but weakely at the first, and seeme almost, not to dare to shew it selfe (as we see in the case of *Nicodemus* and some other in our Sauiours time, whom the opposition of the world made somewhat slowe in the discouery of themselues) yet when it is come to a fuller growth, so that a man is more than in the way to conuersion, and is indeed renued in the inner man, then there will be a desire to make it knowne, that hee marcheth vnder the colours of the Lord Iesus, and hath renounced all other wayes of saluation to rest onely vpon him. So euen the same *Nicodemus*, albeit in the beginning, when he was but a beginner, hee came to *Iesus by night* [g]. And after spake on his side at a Conuocation of the Pharisees, but couertly and a farre off, so that it could scarcely bee sayd, which way hee did encline [h]. Yet in time hee grew to more openesse, as in ioyning with *Ioseph* in the honourable interring of our Sauiour [i]. And so much seemeth to haue beene the purpose of the holy Ghost to insinuate, in the manner of reporting it. *Then came Nicodemus also, which first came to Iesus by night, &c.* As if hee had said, *how soeuer hee was something timerous at the first, yet now the fire was kindled, and the light thereof brake forth apparantly.* The same may bee said of *Ioseph* of Arimathea himselfe, there is no speech of him at all during our Sauiours life, and the text saith too, hee was *a secret Disciple* [k]. But then (saith Saint *Marke*) hee went in boldly vnto *Pilate*, [l] &c. So that although there bee much weakenesse and faintnesse at the first falling of religion, whiles a man is but yet (as it were) in the throwes of his new birth, yet when the worke is accomplish, and one is become a Christian indeed, there is a willingnesse to make it to appeare, and a kinde of neglect of all other things, in respect of this one, that a man may bee knowne to haue giuen his name vnto Christ. Not that the children of God doe seeke applause, but that it may be seene they are not ashamed, and doe therefore shew themselues in their kinde, yea though some outward inconuenience doe befall them. It is said of *Paul*, that assoone as hee had receiued direction from *Ananias*, *hee straight-way preached Christ in the Synagogues, &c* [m]. As who would say, hee did euen long vntill hee had giuen some euidence

[f] Act. 28. 22.
[g] Ioh. 3. 2.
[h] Ioh. 7. 50.
[i] Ioh. 19. 38.
[k] Verse 38.
[l] Mar. 15. 43.
[m] Act. 9. 20.

to

to the world what he was, and what change God had wrought in his heart. Thus in the first times of the Apostles preachings, notwithstanding the sharp persecutions raised vp against the Truth, yet the beleeuers trouped together, and drew themselues into societies, and ioyned themselues to the assemblies, and had fellowship with those that were in Christ before them, in these things by which it could not but bee discryed what they were. The text speaking of the conuersion of these three thousand, saith, *they were added to the Church* [n], which argueth that they not onely in heart embraced the Truth, but withall disposed of themselues so, that it was manifest to all, to what number they belonged. And *the number of them that beleeued* (saith *Luke*) *grew more and more* [o]: which sheweth a visible adhering to the fellowship of Professors. The like is intended in that speaking, *Barnabas was a good man, &c. and much people ioyned themselues vnto the Lord* [p]; so it is said of the Conuerts at Ephesus, *they came and confessed, and shewed their workes* [q]. When Christ commended mutuall loue vnto his Disciples, *By this* (said he) *shall all men know you are my Disciples* [r], as if he had said, *If you be such as you should be, you will desire to manifest your selues to be my Disciples, you will be willing to haue it knowne what you are: Now then behold a marke whereby the world shall discerne you.* What should I say more in this? It is certaine, hee that rightly apprehends the good to be gotten by Christ, and is sensible of some interest in it, for his owne particular, will desire nothing more then that he may shew himself to be his, and to be reputed one of his followers and dependants: yea though it be with some preiudice in the world, yet he will account it to be the greatest honor can befall him. To returne home with the badge of a Christian, out of all doubt the *Eunuch* valued it more then his office of Treasurer in the kingdome, and he chose rather to hazard both that and all other dignities, then to go into his country as a secret Christian.

n Act. 2. 41.
o Act. 5. 14.
p Act. 11. 24.
q Act. 19. 18.
r Ioh. 13. 35.

This deserues to bee commended to the care of all that feare God, that howsoeuer the vaine applause of men, bee not to be hunted after, and it be hypocriticall and pharisaicall to practice the duties of godlinesse to be seene [s], yet it is necessary that we should make it appeare what we are, and that we be not ashamed of that sincerity & godly care which becommeth those that would be saued. Will some men say vnto me, this is a needlesse exhortation vnto vs. For (behold) we haue done as much for the shewing of our selues to be Christians, as this *Eunuch* did. He was baptized in the name of the Lord Iesus, so haue we been euery one, and therfore you may spare the labour of perswading that which we haue already done. I answer; To receiue the Sacrament of Baptisme was to this man sufficient for the declaring of himselfe a Christian in his owne country, where the name of Christ was either not heard of, or not liked of, and where the Sacrament of Baptisme was a thing strange and vtterly vnknowne, but the case is not so with vs. For with vs neither the bearing the name of a Christian, nor an admittance by the Sacrament of Baptisme into the society of Gods people, is enough to prooue a man to bee a Christian indeede; because these things are common to many hypocrites with the best Professors. So that albeit Baptisme might bee a witnesse of this mans Christianity, among a people either hating it, or not esteeming it: yet it cannot be so with vs, but some further thing is necessarie to the end our sincerity of religion and Christianity may appeare. There be some things as hatefull, among the men of this generation, as the name of a Christian, was or could be among the *Aethiopians*, as namely, for a man to make conscience of his wayes, to binde himselfe to a kinde of circumspect walking, to shew himselfe fearfull to offend, and loath to doe any thing displeasing to the maiesty of God, to follow after holinesse with a kinde of striuing, to be strict in those things, wherein men generally take a kind of liberty to themselues, and to seeme not to dare to doe diuerse things, which the world makes no question of: these and the like (I say) are as strange, as harsh, as displeasing, as much subiect to

The vse.
(Mat. 6. 1.)

censure and hate, in these our dales, as euer was the name of Christianity among the Heathen which knew not God. And therefore if wee that professe godlinesse can frame our selues heereunto, not regarding what wee lose in credit, in estimation, in rising to preferment in the world thereby, not reckoning of the reproaches, and euill speeches, and scorne, that may be cast vpon vs; this will testifie, that wee be Christians indeed. When we be not backward in those things, which are like to bring vs vpon the stage, and to make vs a matter of note, and spectacle vnto others. It was a notable euidence of the *Eunuch* his faith & piety, that albeit he knew well, that after his returne, the kingdome would be filled with the newes of his conuersion, and he was like to come to an account to his Queen, and the rest of the State, for his religion: yet baptized hee would needes bee, it should bee his glory to bee knowne to be a dependant vpon Christ crucified. It vtterly condemneth that spirit of cowardize which possesseth many, who are loath to doe ought appertaining to religion, that might single them out from the multitude, or make them to be noted amongst men. Thinke not, I would giue countenance to that vaine singularity which leadeth some, who take a kinde of pride if they can once bring themselues to be talked of, and to runne themselues out of breath, in a kinde of violent and head-strong zeale, hauing too much of that Pharisaicall disease of *of despising others*[t], and beeing as *Salomon* saith, *pure in their owne conceit, though they be not washed from their filthinesse*[u], I say my purpose is not to giue allowance to any of any such spirit, but I labour against that faint-heartednesse of men, reasonably well affected (it may be) and yet loath to be too forward for feare of espying, and forbearing to doe those things which are meet to bee done, lest they should incurre some disgrace, or hazard somewhat which they are loath to lose. For a man to cast himselfe into perill is rashnes and folly, and more then there is any warrant for: so, for a man to desire to be noted, and to affect a name of somewhat more then ordinary, that is vanity: but, for a man to consider, what his profession binds him to, and to giue euidence to the world, that hee respects the doing thereof, more then any worldly circumstance, and would faine shew himselfe not to be asharned of his Sauiour and of his words before men, that is true Christianity, and the thing which I labour out of the *Eunuch* his practise here in this place. The Law of gouerning the ancient Romane army was drawne to two heads: 1. Not to make any rash pursuit against the enemy whereby to run into needlesse danger. 2. Not to flie before the enemie, whereby to betray the common cause into his hands. So it must be in this: Neither is trouble to bee sought, neither yet to be declined when it commeth. The *Eunuch* was willing the world might know he had renounced Idolatry and had giuen his name to Christ, as the Prince of his saluation. Hee thought it not fit, though it might be for the safety of his outward honor, to smoother his profession, and to frame to the time, keeping his beleefe in secret to himselfe. So farre of the *Eunuch* his motion. A true Conuert hath euer a loue and a desire to the Sacrament, and a care to giue euidence to the world, that hee hath learned better things then he sometimes knew.

t Luk. 18.9.
u Pro. 13.12.

1. *Non sequi,* 2. *non fugere.*

The 2. part of the whole text.

Now followeth *Philips* condescending to the *Eunuchs* motion: where we haue three things to treat of. 1. A condition propounded by *Philip*, to the *Eunuch*, vpon which it might be lawfull for him to receiue Baptisme: *If thou beleeuest with all thy heart, &c.* 2. The *Eunuchs* entertaining the condition: *I beleeue, &c.* 3. The baptisme it selfe with the circumstances. *Then he commanded the chariot, &c.* In the first of these, two particulars deserue note: 1. *Philips* care to informe the *Eunuch* to the Sacrament. 2. The thing propounded as a necessary condition to the partaking of the Sacrament. Out of *Philips* care, this doctrine springs.

The particulars of it.

Doct. 4. *That he that administreth the Sacrament ought to bee carefull to instruct the people in things necessary to the comfortable partaking of the Sacrament,* Philips course here

heere is exemplary: By his carriage herein euery one that is entrusted with the dispenſing of the Sacrament may ſee what he is bound vnto, namely, to acquaint the people carefully vpon what conditions onely, they may receiue the Sacraments to their comfort. *Philip* (no doubt) had taught the *Eunuch*, that Baptiſme is a neceſſary badge to be put on, by euery one, that would be taken to be a Chriſtian, and now, that the *Eunuch* ſheweth a willingneſſe to receiue that badge, he ſeeketh to binde him, to a due enquiry into himſelfe, whether hee haue that in him, without which hee can receiue no benefit by the Sacrament. And that thus much ought to be done by euery one that medleth with the giuing of the Sacrament, it is eaſie to prooue. 1. The doctrine appertaining to the right vſe of the Sacrament is a part of the counſell of God, and therefore not to bee ſecreted by him, that deſireth to be *pure* from the peoples *blood*[x]. 2. The Miniſter is appointed by office to *watch* for the peoples *ſoules*[y], and ſuch a *watch-man* hee is, that if he ſee a ſword comming, he muſt giue notice of it, that if the people doe die for their iniquity, yet he may deliuer his owne *ſoule*[z]. Sith then it is a matter of ſuch hazard, and hath ſuch a penalty annexed to it, to preſſe into the vſe of holy things not being ſo fitted and ſo furniſhed as is neceſſary, it is the Miniſters part to giue warning of the danger, that ſo if any man notwithſtanding will giue the aduenture, it may appeare that he is a wilfull treſpaſſer, and his owne heart may be able to teſtifie, that he was aduiſed otherwiſe. 3. It is one part of the Paſtors dutie, to *take away* (as much as in him lyeth) *the precious from the vile*[a], and to put a difference betwixt the one and the other, the prepared and the vnworthy, that (as farre as poſſible may be) *Holy things* may not bee *giuen vnto dogs*[b]. 4. It is a matter of charity, to which euery man is bound, not to *ſuffer* his brother *to ſin*[c], but by all the meanes hee can to ſtop him from it. It is a Miniſters duty much more, as much as he may, to ſtay the people from committing ſo great an euill, as is the entermedling with the ſeales of Gods Couenant, the due conditions not obſerued. 5. There is a particular iniunction, by which thoſe that ſerue the Lord in the adminiſtration of holy things, are commanded together with the *ſanctifying* of themſelues *to prepare their brethren*[d]. Now how ſhall they prepare their brethren but by teaching them with all diligence, what things are neceſſary to the right vſing of Gods ordinances, and by charging them as from the Lord, not to dare to *prouoke him to anger*[e], by their irreuerence, and by carleſſe and profane dealing with thoſe things which are of ſo high and holy nature as the Sacraments.

x Act 20.26.
y Heb.13.17.
z Ezec.33.9.
a Ier.15.19.
b Mat.7.6.
c Leuit.19.7.
d 2 Chro.35.6
e 1 Cor.10.22

Vſe 1. This muſt firſt needes make againſt thoſe who want either ableneſſe or conſcience, or both, in this particular, that is, which either know not how to direct the people depending on them, to the right vſe of the Sacrament, or elſe, knowing ſomewhat appertaining to it, want compaſſion ouer the peoples ſoules, and ſo ſuffer them to defile Gods ordinances, by comming to them, after a kinde of preſumptuous manner, and euen *kick againſt the offering of the Lord*[f]. The matter which God laid to *Elies* charge about his ſonnes was, *His ſonnes reuiled a ſlander, and he ſtayed them not*[g]. The ſame is our ſinne, if we labour not with the vtmoſt of our might to ſtop the rudeneſſe and raſhneſſe of the people, in thruſting themſelues into the vſe of thoſe viſible pledges of his grace, without due prouiſion. God giue vs all that we may conſider it, becauſe as the irreuerent and prophane dealing with the Sacraments, is none of the leaſt ſinnes of this generation, ſo much of the guilt thereof, *it is* to be feared will fall vpon vs, who doe not deale herein ſo faithfully as we ſhould, in vrging (as is fit) the conditions neceſſary, and in enquiring into our people how they be furniſhed.

f 1 Sam.2.
g 1 Sam.3.13

Vſe 2. This is ſecondly to be vrged againſt thoſe of the people, who are apt (as the moſt are) to ſet at naught the care of their Miniſter, ſeeking to further them in this buſineſſe. It is a common ſaying, *What need he trouble himſelfe about vs, let him looke to himſelfe, he ſhall not anſwer for vs, I hope we are of age to conſider what we haue*

to doe, neither are we ſo ſimple, as not to know, what belongs to theſe matters, &c. Thus it is ordinary with men to ſet light by that care which is taken in duty to God and to their ſoules, to ſtay them from running in (as it were) vpon the pikes of Gods diſpleaſure: Men ought to account it a bleſſing to be ſo watched for, and be it that they were neuer ſo cunning in reſpect of knowledge in the nature of thoſe holy ſeruices, yet who is there, that doth not need an admoniſher? But the truth is, whatſoeuer our knowledge is, which yet (among the greateſt number is but raw) yet certainely our care in thoſe buſineſſes is but ſlender, and happy is he (if he know his owne happineſſe) that hath a faithfull admoniſher, to make him heare *a word behinde him*[h], when he is reaching out his hand to the vſe of holy things.

h Eſa.30.21.

Doctrine 5. The next is, the thing propounded as a condition, &c. wherein we haue two things to handle. 1. The requiſiteneſſe of faith to to the partaking of the Sacrament. 2. The quality of the faith which is requiſite. Touching the former, this is the doctrine, *That there is a neceſſity of faith, to the end a man may be ſuch a partaker of the Sacrament as is meet.* The words are plaine, *If thou beleeueſt, &c.* as if he had ſaid, *Thou deſireſt Baptiſme, but doeſt thou beleeue? if thou doeſt, thou maieſt with comfort, if not, it will but increaſe to greater iudgement.* In the opening of this doctrine, I will thus proceed. 1. I will ſhew the generall truth of it. 2. I will teach with what limitation and reſtraint it muſt bee vnderſtood. The generall truth I will declare touching both Sacraments. For of both in regard of generall circumſtances there is the ſame reaſon: Neither can there bee any cauſe alleaged why there ſhould be a neceſſity of faith, in the right vſe of Baptiſme, and not alſo in the right vſe of the Lords Supper. Here for proofe, I might produce thoſe generall ſpeeches, *Whatſoeuer is not of faith is ſinne*[i], and, *without faith it is impoſſible to pleaſe God*[k]: But the maine reaſon is this, the Sacraments are in their nature *ſeales of righteouſneſſe*[l], and therefore it is abſurd for a man to offer himſelfe to receiue a confirmation of that thing which hee hath not, to haue a ſeale ſet as it were to a blanke, to come to haue faith ſtrengthened, when (perhaps) there is ſcarce a right vnderſtanding either of what is to be beleeued, or of what it is to beleeue. And then, the ancient order of the Church herein is not to be neglected. For, as touching the Sacrament of Baptiſme, the courſe taken with thoſe whom the Apoſtles and their aſſociates drew out of Iudaiſme and Gentiliſme into Chriſtianity, is apparant. They vrged them to giue euidence and teſtimonie of their faith, and of their purpoſe to walke with God in newneſſe of life. So *Iohn Baptiſt* began[m], ſo the reſt followed: and the order of asking queſtions of the baptized, *Doeſt thou beleeue? doeſt thou renounce?* is very probable to haue beene in vſe euen in the Apoſtles time, whereunto that ſaying of Saint *Peter* giueth a very good colour, where ſpeaking of Baptiſme, hee mentioneth, *the Anſwer of a good conſcience*[n], The ſtipulation or engagement of the conſcience; the baptized giuing his word, that thus and thus hee beleeueth, and this and this he vndertaketh. And in the primitiue Church there was in the congregations certaine forme or ranke, called *Catechumeni*, which were firſt trained vp in the knowledge of the grounds of Faith, before they were baptized, (they being Conuerts out of gentiliſme) which grounds what the chiefe of them were, *the Apoſtle* relates (*Heb.6.*) which points are there tearmed, *The doctrine of Baptiſmes*, becauſe they were the particulars in which they which deſired to bee numbered amongſt Chriſtians, were inſtructed before they were baptized. To this alſo agreeth that which is generally held, that the Creede was digeſted into ſuch a forme, as ſeemeth to bee an anſwer to a queſtion. The baptized was demanded *what doſt thou beleeue?* his anſwer was, *I beleeue in God the Father, &c.* Thus for the Sacrament of Baptiſme. Now for the other Sacrament, the rule of the Apoſtle is perpetuall, and alwaies bindes, that who ſo commeth to it, muſt *examine himſelfe*[o], and ſeeing all ſearch and examination aimeth at the finding out of ſome thing,

i Rom. 14.23.
k Heb 11 6.
l Rom.4.11.

m Mach 3.

n 1 Pet.3.21. ἐπερώτημα τῆς συνειδήσεως.

o 1 Cor.11.28

what

what ſhould a Chriſtian tending to partake that holy myſtery examine himſelfe about rather, then about this, whether he be in *the faith or no?* How is it poſſible hee ſhould be a meet and a worthy receiuer if he want this grace. And thus I haue cleered the generall ground of this doctrine. Now I come to the limitation thereof. Touching which this I ſay, that in the Sacrament of the Lords Supper it holds ſtill that none ought to be admitted to it, but ſuch as are able to giue euidence for themſelues, that they are beleeuers, but in the Sacrament of Baptiſme the caſe is not like. For we muſt not hold that the Sacrament of Baptiſme can lawfully be giuen to none, but to ſuch as are able (being vrged) to giue teſtimony of their Faith: becauſe euen the infants of beleeuing parents haue a right to that Sacrament, albeit as yet, becauſe of their preſent eſtate, they cannot (in ſtrait ſpeaking) be ſaid to beleeue, not yet are able to anſwer a demand concerning Faith; ſo that the point touching Faith neceſſary to the Sacrament of Baptiſme is to be vnderſtood onely of thoſe, which are admitted to it being of yeeres. As for example, if a Turk, or Iew, or Pagan, ſhould come amongſt vs, and ſhould deſire Baptiſme, it were neceſſary he ſhould be firſt inſtructed in the doctrine of Faith, yea and examined, and dealt with, and cauſed to giue publike teſtimony of his beleeuing; but wee muſt not ſtretch this rule ſo, as that we ſhould exclude from the Sacrament the children of beleeuers. Indeed the Anabaptiſts, who diſpute with the vtmoſt of their skill againſt the Baptiſme of infants, doe much vrge the practice of the Apoſtles, and this our text among others, namely, that they are not read to haue baptized any, but ſuch who by age, were able to be countable for their faith; and from thence they would draw a generall concluſion, that where there is no capableneſſe of faith, there ought to be no Baptiſme. Hereunto diuerſe things might be replied, but theſe briefly. That it is not ſimply an improper ſpeech to call the infant of beleeuing parents, a beleeuer, becauſe although he do not now actually beleeue, yet partly, becauſe for his parents ſake, he is within the compaſſe of the couenant, partly becauſe of that which may well be hoped for hereafter, as it were hard to terme him an infidell, ſo it were not harſh to call him a beleeuer: And why not a beleeuer, as well as a reaſonable creature? though yet there is in him no vſe of reaſon, nor any certainty of ability hereafter to enioy it: And beſides, by the ancient and moſt receiued doctrine of the Church, the infants of beleeuers, are reputed to haue a kind of intereſt into their parents faith, who by faith apprehend the promiſe of eternall life as appertaining to their children, as far forth as to themſelues. And what more inconuenience to terme ſuch, beleeuers, in reſpect of their parents, then to terme them holy through them, as *Paul* doth? 2. The argument is naught from the Apoſtles practice; for that courſe which they tooke with one certaine age of perſons, cannot be ſtretched out to all without exception. As when the Apoſtle deliuereth a law, that he which *doth not labour ſhall not eat*, were it not a notorious abſurdity, yea & a wickednes, to keep meat from infants vnder a pretence that they do not work? And why? becauſe euery man cõceiueth that the law belongeth onely to thoſe which are of age and ability to labour, and yet neglect it. The ſame may be ſaid of the Apoſtles proceeding in baptizing, that it extends onely to thoſe that be of yeeres: to ſubiect infants to the ſame condition with them were vnreaſonable. In *Abrahams* perſon, the knowledge of the nature of the Sacrament, and a yeelding himſelfe to liue vnder the Lords obedience, went before the receiuing of circumciſion, yet in *Iſaac* it was not ſo, he was circumciſed firſt, & inſtructed after. It was neceſſary in *Abraham* that a profeſſion of faith ſhould go before circumciſion, it was not neceſſary in *Iſaac*, the difference in their ages altered the caſe of the neceſſity. 3. As concerning the Apoſtles practice it ſelfe, there is no certainty for it, that they baptized none but ſuch as were able to make acknowledgement of their Faith. There is more probability on the contrary, that they baptized euen ſome infants, as (namely) when they baptized whole families, as *Lydia and her houſhold*, *the Iaylour with all that belonged*

p 1 Cor. 11. 5.

q 1 Cor. 7. 14.

r Act. 16. 15. & 33.

[t] Verse 33. [u] Act 18.8. [x] 1 Cor. 1.16.

longed to him [t], *Crispus with all his houshold* [u], *the houshold of Stephanus* [x]. Albeit a man cannot make a certaine demonstration, that in these generall Baptismes administred to whole families there were some infants baptized with the rest, yet it were very strange if there should bee none, in none of these households: and to say that there is in such speeches a figuratiue speaking, al the family being put for the greatest part of the family, and so vnder that colour to exclude infants, is but an indifferent euasion, it being a rule, that wee are not to account any thing as figuratiuely, where there is no necessity, for the auoyding of some manifest inconuenience like to follow, if the words of the sentence should be taken properly. Be it that none of all these things will serue to iustifie the Baptisme of infants. (yet vnable to make confession of their faith) yet their interest into the promise of God is a sufficient plea: *that promise is made* to them that beleeue, and *to their children* [y]. If then the promise belong to infants, why not also the seale of the promise. It may be, some may make doubt of this reason, because it may seem by the like argument, that vnto infants also ought to be giuen the Sacrament of of the Lords Supper: They haue a right to the promise, and why not also to the seale of the promise? so may some dispute. Answer, Indeed this mooued some among the ancients to giue this other Sacrament euen vnto infants, as *Cyprian* [z], and *Augustine* [a], the latter of which two, was the rather strengthened therein by mistaking of Christs words, *Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you* [b], supposing those words to be meant of the Sacrament of the Lords Supper, hee accounted the vse thereof of necessity to saluation. But the truth is, that the reason fetched from the interest into Gods promise, which doth proue infants to haue a right vnto Baptisme, is not of like force, to proue them to haue a right into this Sacrament. For besides the difference betwixt the two Sacraments in respect that the one is the Sacrament of entrance into the Church, and therefore agreeing to infants; the other the Sacrament of proceeding, and therefore fit only for those which are of grouth in Christ; besides this, I say, there be certaine expresse restraints to be collected out of the rules set down for the manner of the Lords Supper, as namely, that in vsing it, there must bee *an examining of ones selfe* [c], there must be *a discerning the Lords body* [d], there must be *a remembrance* [e] of Christ, which be things which infants cannot reach to. Thus I haue endeauoured to cleere this point, touching the limitation of the doctrine of the necessity of faith to the right partaking of the Sacraments, prouing it to be vnderstood onely (in the point of Baptisme) of those that are of yeeres: and that this course taken by the Apostles in baptizing those of yeeres, is no preiudice at all to the baptisme of infants, but that still it remaineth firme and sure, that children borne in the Church ought to be admitted to the Sacrament which may bee a pledge of their admission into the Church, and whereby also much comfort may returne vnto their parents, God being pleased hereby to giue euidence of the truth of his promise, that he is not *ashamed* [f] to bee called both our God, and the God of our seed also.

[y] Acts 2.39.

[z] Serm. 5. de lapsis. [a] De ecc. doz. c. 52. [b] Ioh. 6.53.

[c] 1 Cor. 11.28 [d] Verse 29. [e] Verse 25.

[f] Hebr. 11.16.

The Vse.

The maine and speciall vse of this doctrine, is to be a direction to vs, how we may learne to make the right vse of that Sacrament of Baptisme, which in our infancy we receiued. The best vse of Baptisme is to vse it as a store-house of comfort, as indeed it is, being applyed aright. Now as no man, not baptized till he is of yeeres can be comfortably and effectually baptized vnlesse he beleeue: so no man baptized in his infancy, can when he commeth to yeeres, comfortably make vse of his baptisme vnlesse he beleeue. There is an old popish opinion which is firmely held by ignorant men & women, and it is this, that baptisme doth confer grace of and by it selfe, howsoeuer the party be disposed that receiue it. And so people generally hold a conceit, that there is a kinde of vertue and Christendom (as they call it) infused into them, by the hauing of this Sacrament, howsoeuer they be affected. But this is a meere fiction and fancy, without truth. It is a kinde of

lifting

lifting vp the Sacrament aboue the naturall condition thereof, and Miniſters of the Sacrament, are thereby made workers of miracles, as if their act did regenerate of it ſelfe. *Peter* ſaith, that *the waſhing of the fleſh doth not ſanctifie*[g], *Simon Magus* was baptized, and yet after that remained in *the gall of bitterneſſe and bond of iniquity*[h]: and many of the old Iſraelites were *baptized vnder Moſes, with whom God was not pleaſed*[i]. *Paul* ſaith, *Chriſt ſanctified his Church, by the waſhing of water, through the Word*[k]. So that it is the beleeuing and receiuing of the Word that maketh the Sacrament to be effectuall. Let no man therefore glory in his Baptiſme, vnleſſe he haue Faith. If thou who haſt beene baptized, ſhalt ſay vnto me in ſome ſuch manner as the *Eunuch* ſpake to *Philip*, *See I haue beene baptized, what ſhould let mee to aſſure my ſelfe that I am a Chriſtian?* I cannot but anſwer thee as *Philip* did, *If thou beleeueſt, &c. thou mayſt.* Let vs looke to this one thing therefore, euen to our faith. Faith is our tenure by which we hold heauen, Baptiſme is but the ſeale to confirme it. Faith, if wee haue it, will appeare by this, *It worketh by loue*[l], and what loue? a loue to three things: To the Author of Faith, and that will appeare by obedience[m]. 2. To the *word of Faith*[n]. *For hee which is of God heareth Gods word*[o], and Faith cannot but loue that whereby it is begotten and built vp further. 3. To *the houſhold of Faith*[p], *He that loueth him which begat, loueth him alſo which is begotten of him*[q], ſuch an one, will loue euen *the name of a Diſciple*[r]. Try then your Baptiſme by your Faith, and your Faith by the fruits, otherwiſe the water of your Baptiſme ſhall not be able to quench the fire of that burning lake which is the ſecond death. The ſame muſt be ſaid of the other Sacrament; thou ſaiſt to me againe? *Loe here are Bread and Wine, what ſhould let mee to communicate?* I anſwer ſtill as I am taught here, *If thou beleeueſt with all thy heart thou maiſt*: If thou come without Faith, thou art no welcome gueſt to this banquet; without it thou maieſt eat the Lords bread, but not that bread which is the Lord, and thy receiuing ſhall bee but a pledge of iudgement and vengeance to thy ſoule. This point will bee quickened by that which followeth touching the quality of Faith.

g 1 Pet. 3. 2.
h Act. 8. 23.
i 1 Cor. 10. 2. 5
k Eph. 5. 26.
l Gal. 5. 6.
m Ioh. 14. 15.
n Rom. 10. 8.
o Ioh. 8. 47.
p Gal. 6. 10.
q 1 Ioh. 5. 1.
r Mat. 10. 42.

Panem dominj, non panem dominj: vt Auguſt. de Inda.

The ſecond Sermon.

NExt to the requiſiteneſſe of Faith to the well partaking of the Sacrament, followeth the quality of that Faith which is required: *If thou beleeueſt with all thy heart, &c.* as if it had beene ſaid, *Thou deſireſt to be baptized, if thou doſt beleeue, and that not formally alone and in ſhew, but in ſincerity and in truth of thy heart, thou mayſt, this Sacrament ſhall returne to thy comfort, and be a pledge of grace vnto thy ſoule.* This thus opened doth afford two doctrines.

The ſenſe of the words here handled.

Doct.1.

This is the firſt, *That there is a kinde of Faith out of which there commeth no good vnto the ſoule of him that hath it.* This is inſinuated in *Philips ſpeech*, For ſo much manifeſtly is intended, that it was poſſible for the *Eunuch* to beleeue after a ſort, and yet to remaine vncapable of the comfort, and ſweetneſſe of the Sacrament; *Suppoſe thou beleeueſt, yet if it be not with all thy heart, by ſuch a Faith thou art not an haires breadth neerer to ſalvation*; ſo that the very nature of the ſpeech preſuppoſeth an vnprofitable Faith, a Faith which is of no vſe, vnleſſe it be to the encreaſing of his damnation that profeſſeth it. This is alſo eaſily prooued by the Scripture. Our Sauiour in the parable of the Seed, ſpeaketh of Faith, and the ſame gotten by hearing, which is alſo accompanied with a kinde of flaſhing, ſudden ioy, but yet it is but like ſeed *among ſtones, withering away for lacke of moyſture* [a]. This is that Faith which is called a *temporall Faith*, or a Faith whoſe continuance is onely for ſome little time. Some ſuch Faith may ſeeme to haue beene in thoſe of whom it is ſaid, *Many beleeued, &c, when they ſaw his miracles, But Ieſus did not commit himſelfe vnto them* [b]. There was a certaine yeelding wrought in their hearts by the power of Chriſts miracles, that ſurely hee was that Meſſias, yet Chriſt did not hold them worth the truſting to. In this preſent Chapter it is ſaid, *Simon Magus beleeued.* [c]. Wee cannot thinke his faith was that which for diſtinctions ſake wee terme *Saving faith*: Hee had as a learned man ſaith of him, the viſible Baptiſme, but hee wanted the inuiſible ſanctifying. Saint *Paul*, mentioneth a *Faith* which a man may haue and yet be *nothing* [d]. *Iames* giueth a kinde of *Faith* euen to *Diuels* [e], and ſpeaketh of a Faith, which he calleth a *dead Faith* [f]. Theſe few teſtimonies are very pregnant. Satan knoweth how to *transforme himſelfe into an Angell of light* [g], ſo that there is no good thing but he can counterfeit it, and doth, and by that meanes maketh many hypocrites to make a wonderfull ſhew; ſeeming to be as ſincere & forward in Religion as the beſt. There is no grace which accompanieth ſaluation, wherewith God is pleaſed to enrich and furniſh his Elect, but he can frame ſome one or other of his limmes to a ſhadow of it, yea and teach them to come ſo neer it, as that for the preſent it ſhal be a very hard matter to diſcerne it. There may be ſomewhat like prayer, which yet is not prayer, but lip-deuotion; Something like repentance, which yet is not repentance, but *worldly ſorrow cauſing death* [h]; ſomething like obedience, which yet is not obedience, but groſſe hypocriſie, and ſo in other particulars. *Felix trembled* [i], *Ahab* was *humbled* [k], *Saul* confeſſed his fault [l], *Eſau wept* [m], *Iudas* had a kinde of *repenting* [n], *Herod* heard *gladly* [o], *Balaam* deſired to *die the death of the righteous* [p]. The Apoſtle ſeemeth to acknowledge *a taſte of the good gift of God, &c*, in ſome reuolters, that yet fall away beyond all poſſibility of repentance [q]. Thus ſtill it appeares how neere a man may come to true religion, and yet ſtill be in the ſnare of the Diuel, carried vp and downe as *a Captiue at his will* [r]. He may carry the name of a beleeuer, and yet miſſe the end *of Faith, the ſalvation of his ſoule* [s].

[a] Luk.8.6,13.
[b] Ioh.2.23,24
[c] Act.8.13.
Auguſt quæſt. in Leuitic.
[d] 1 Cor.13.2.
[e] Iam.2.19.
[f] Verſe 26.
[g] 2.Cor.11.14
[h] 2 Cor.7.10.
[i] Act.24.26.
[k] 1 Kin 21.27.
[l] 1 Sa. 26.21.
[m] Heb.12 17.
[n] Mat.27.3.
[o] Mar.6.20.
[p] Num.23.10
[q] Heb.6.4,5.
[r] 2 Tim.2.26.
[s] 1 Pet.1.9.

The

The vſe is, to exhort vs all, who thinke we haue Faith, and boaſt of Faith, and profeſſe our ſelues to bee beleeuers, *to giue all diligence* [f], and to proue our ſelues with our beſt endeauour, whether the faith which wee thinke we haue be ſuch as will not deceiue vs in the end. Wee ſee by that which hath beene ſaid, that there is a thing which for the time is as like vnto Faith, as one thing can be to another. The wit of man for the preſent can diſcerne no difference, and yet the hauers of it ſhal not be ſaued. How behoouefull then is it for vs to follow the counſell of *Paul* (to *proue our ſelues whether we are in the Faith or no* [g]?) The life of a Chriſtian is a continuall warfare, wee haue a ſtrong and a dangerous enemy to grapple with, and there are many particulars of ſpirituall armour neceſſarie for our defence: among the reſt, there is a *ſhield of Faith* [h]. A carefull ſouldier will try his buckler whether it will keepe out ſhot, or otherwiſe bee free from beeing pierced by that kinde of weapon, againſt which it muſt be vſed. Now if faith be a ſhield, it muſt be tried that it may be a ſhield of proofe againſt the day of battell. Faith is (as before ſaid) the Tenure of our Free-hold (*for by it we ſtand* [i].) All the euidence wee haue to ſhew for our inheritance in the kingdome of heauen is our Faith. Now we know the care that men haue about their deeds and tenures: they examine them, to ſee whether they be ſound, they aske the counſell of this and the other Lawyer, touching them: Such yea and farre greater care ought we to haue about our Faith. If that be not good, what becommeth of all our hope for life eternall? And think what a wofull thing it is herein to be miſtaken. I ſaid Faith is the Tenure we hold heauen by. Now put caſe a man hath continued a ſute at law a great while, truſting to a certaine peece of writing which he hath in a box, if at the day of hearing, that writing prooue inſufficient, what becommeth of him? wee know he loſeth all his former coſt, hee is caſt out of doores, and miſſeth that which hee thought hee ſhould haue enioyed all his dayes. So in this: A man maketh account, hee hath Faith ſufficient to ſaluation; heereupon he goeth on, without feare of future euill, at the day of reckoning his faith prooueth counterfeit; thinke then in what a wofull caſe is that man. Wee may gueſſe ſomewhat heerein by a ſpeech of Chriſt. *Many ſhall ſay to mee, in that day, Lord haue we not in thy name prophecied? &c.* and yet ſhall it bee ſaid to them, *Depart from mee* [k], *&c.* It ſeemeth theſe will bee very confident, and make full account to be ſaued. But now when for all this, it ſhall be ſaid, *Depart*, we may well tremble to thinke vpon their miſery. For the more ſure a man is in his owne opinion, the greater confuſion and vexation it will be to him to be diſappointed of his hope. How neceſſary a matter is this to be vrged in theſe ſecure times. It would make a mans heart woe to thinke how exceeding carefull men be in other things, but how deſperate in this point concerning Faith; *Is this leaſe good, is this bond good, is this cloath for my garment good, is this beaſt good, is this ground good, is this husbandry good, is this corne which I haue choſen for my ſeed good?* We abound in theſe inquiries, and are ſcarcely euer ſatisfied, we are ſtill iealous and afraid, leſt it ſhould not be as we deſire. But who amongſt many makes a queſtion touching his Faith? who ſaith to himſelfe, *Here is much ſpeaking of Faith, and it is taught that without it there can be no ſaluation, what, is my faith which I profeſſe my ſelfe I haue, ſuch as it ought to be? ſure if it be not, I can neuer be ſaued.* Who is it that thus communeth with his owne ſoule? Who keepeth this priuy audite within himſelfe? *I hearkened and heard, and no man ſpake aright*, ſaid *Ieremy* of old [l]. Hee would euen deliuer vp the like verdit of the men of this generation, if hee were now liuing. It is the great policy of the Diuell, to lead men on, and to lull them aſleepe in their careleſneſſe, it filleth his barnes, and helps to encreaſe his kingdome. A debating with a mans ſelfe touching this hope of a better life, is a very firſt ſtep towards heauen. Sathan knoweth that if men ſhould once put it to the queſtion how their Faith is, they ſhould ſee ſuch ſcantneſſe in themſelues that way, that the very ſight thereof would make them looke about and begin a bet-

The Vſe.

[f] 2 Pet. 1. 5.

[g] 2 Cor. 13. 5.

[h] Eph. 6. 16.

[i] 2 Cor. 1. 24.

[k] Mat. 7. 22, 23.

[l] Ier. 8. 6.

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ter course, whereas now presuming all is well, they runne on headlong, and will surely bee in the pit, before they bee ware. When thou art perswaded and called vpon to examine thy selfe, whether thy faith bee right and sound, *why man* (saith the diuell by and by vnto thee) *wherefore shouldest thou doubt it, Hast not thou beleeued in God euer since thou couldest remember? Hast thou done thus well hitherto, and shouldest thou beginne to make question of thy Faith? Feare not, doe not doubt, but thou art euen as good a beleeuer as the best.* Thus with these and the like charmes, this subtill enemy rockes men asleepe, and encourageth them to feede themselues with vaine perswasions, and to *trust in lying words which cannot profit* [m]. Let therefore the doctrine taught, worke to the reformation of this common euill, from which scarce one of many, is able well to cleere himselfe. We hope to bee saued, we say we haue faith, we would take it for a wrong, if any man should call vs vnbeleeuers: Oh let vs remember that there is a faith which will deceiue, a kinde of beleeuing which is but counterfeit. Let vs not content our selues with suppossals, with idle imaginations which haue no ground, but let vs bring our faith to the touch-stone, and let it be tryed throughly, whether it will hold in the day of account or no. There is nothing more contrary to Christianity then presumption, nor any in worse case then they which are most secure, and make themselues beleeue, that all is with them as it should. We reade that *Iacob* in his dreame saw *a Ladder vpon the earth, of which the top reached to heauen* [n]. The Ladder betokened Christ, as Christ himselfe hath reference to it, in his speech to *Nathaniel*, touching *Angels ascending and descending vpon the sonne of man* [o]. Now (to apply this to my present purpose) we know that he which climbeth vp a ladder, is especially carefull of his footing and hold, and looketh diligently and aduisedly to euery step. So doth he which is in Christ, and is by him, and through him getting vp to heauen; he is alwaies trying whether his standing be sure, and whether his hold that he hath caught, be such as will not deceiue him. Thus he *worketh out his saluation with feare and trembling* [p], and happy is hee who is so busied: And so I haue laboured to presse the vse of this necessary point. In the matter of faith it is a dangerous thing to be deceiued: If a mans faith be vnsound, all his hope is ouerthrowne, it is easie to be mistaken, our *heart is deceitfull* [q], and in our owne cases wee are partiall iudges; Sathan is cunning and will beguile vs with a shadow of faith, and there is a faith, which is very like to true faith, but yet will deceiue vs; what then can be more behouefull then to proue our faith, that we may be sure it will not faile vs most, when we shall need it most? This is the summe. And to the end wee may be the better prepared for this dutie of Triall, I come now to the next doctrine, as the Text giueth occasion, to shew what kinde of faith it is which is availeable to life eternall, and which is therefore called, *the Faith of Gods Elect* [r], because it streameth from Election and is a pledge thereof.

m Ier.7.8.
n Gen.28.12.
o Ioh.1.51.
p Phil.2.12.
q Ier.17.9.
r Tit.1.1.

Doct.2. The next doctrine then is, *That onely that Faith maketh a man capable of saluation and giueth him an interest into life eternall which is with all the heart.* This is direct out of the words, *If thou beleeue with all thy heart thou maist*: that is, *If thy beleeuing bee sincere, and thy faith vnfained, thou maist finde comfort in this Sacrament, otherwise it will be to thee but an idle signe.* In all matters betwixt God and vs, this is a chiefe thing which hee requireth, that wee *giue him our heart* [s], and that, that which we professe to doe, be done in singlenesse. He himselfe is a God *of truth* [t], and therefore can delight in none but such in *whose spirit there is no guile* [u]. His chosen are called *the Israel of God* [x]; and it is a badge of a true *Israelite* to be without *Deceit* [y]: *A double heart* is the marke of the vngodly [z], and God commands vs to purge out this leauen if wee would *draw neere* vnto his Maiesty [a]. The true worshippers shall *worship him in Truth, for the Father requireth euen such* [b]. It remaineth as a blemish in the name of the old *Israelites*, that albeit they made a shew of *seeking God, yet their heart was not vpright with him, neither were they faith-*

s Pro.23.26.
t Psal.31.5.
u Psal.32.2.
x Gal.6.16.
y 1 Ioh.1.47.
z Psal.12.2.
a Iam.4.8.
b Ioh.4.23.

full

full in his Couenant [c]. Thus much to ſhew the neceſſity of vnfainednesſe, and of doing that with the *heart*, which wee doe in all things which concerne God, and ſo by conſequence in the matter of Faith. God is Truth, Chriſt is Truth, the holy Ghoſt is the Spirit of Truth. How can Faith make vnion betwixt God and vs vnleſſe it be *Faith of truth* [d]? This point will not be ſo profitable in the application, vnleſſe we looke a little more neerely into it, to finde out, what that ſpeciall point is, in reſpect whereof Faith is ſaid to be with all the *heart*. The heart is the ſeat and fountaine of all the affections. A man therefore beleeueth *with all the heart*, when that which is beleeued is become (as it were) the center of all his affections, the maine marke and matter of his loue, delight, ioy, &c. ſo that whatſoeuer elſe is loued or delighted in, is ſo reſpected onely for the ſake of that principall ſcope, and ſo farre forth as it leadeth and draweth towards it. As for example: The maine obiect of Faith is Chriſt: now then to *beleeue in Chriſt with all the heart*, is to faſten a mans whole affiance, his whole ioy, his whole contentment only vpon him; So that Chriſt beareth the whole ſway and principality in his affections: and the maine end, why his faith worketh and ſtriueth towards him, and why he deſireth to be vnited to him, is not ſo much the good & ſaluation of his owne ſoule, as the enioying of him, in whom all *fulneſſe dwelleth* [e], and in whom the treaſures of all goodneſſe are layd vp. There may bee a relying and a beleeuing vpon Chriſt, which may be ſaid to be true, and vndiſſembled, in this reſpect, becauſe the party in whom it is, doth indeed doe that which he profeſſeth to doe, neither doth ſpeake contrary to his ſecret thoughts, when hee ſaith hee beleeueth in Chriſt, and yet is not this the Faith *with all the heart* here ſpoken of: As for example; I doubt not but a Papiſt ſpeaketh truly and as hee meaneth, when hee ſaith he beleeueth to be ſaued by Ieſus Chriſt, yet notwithſtanding, there wanteth in him this quality of beleeuing *with all the heart*, becauſe hee hath alſo a ſecret dependance vpon the helpe of Saints, vpon the interceſſion of the Virgin *Mary*, vpon the merit of ſome worke, or action of his owne. Heere Chriſt hath not all his heart, becauſe hee hath diuided it betwixt him and ſome other obiects. So againe among our ſelues, I doubt not but many profeſſe ſoothly, and without fraud in auouching that they haue caſt all their hope of ſaluation onely vpon Ieſus Chriſt, and yet there is a defect in their Faith, and that in this particular, that it is not with *all the heart*, becauſe their *heart* draweth not towards Chriſt, ſeeketh not to bee knit to Chriſt onely for Chriſts ſake, and becauſe of that worth and excellency which is conceiued to be in him, but for ſome other by-reſpect, and for their owne ſakes. For let me make this knowne vnto you, (which is not generally conſidered,) it is poſſible for a reprobate to goe thus farre; namely, to acknowledge there is no ſaluation in any other but in Chriſt, to diſclaime all hope ſaue onely by him, to deſire truely and with his ſoule to haue a part in him, and to account himſelfe happy if hee might haue fauour with God through him; thus farre he may come, and yet ſtil Chriſt hath not all his *heart*, becauſe the principall drift and aime of his reſpecting Chriſt, is, his owne ſaluation by Chriſt. Why (will ſome man ſay) what ſhall a man elſe aime at in beleeuing vpon Chriſt, but onely ſaluation by Chriſt? Anſwer: I deny not but that it is lawfull to loue Chriſt, and to reſt vpon Chriſt for ſaluations ſake, but I ſay withall, that hee which eſteemeth Chriſt for nothing elſe but to bee ſaued by him, ſhall neuer bee ſaued by him. My *heart* is to my ſelfe, it is not to Chriſt if I make account of him and ſeeke to him onely for my benefit. So then, Chriſt is *beleeued with all the heart*, when the enioying of Chriſt is the ſcope of our beleeuing. I deſire not to enioy Chriſt ſo much becauſe I would bee ſaued, as thus, I deſire to bee ſaued that I might enioy Chriſt. My *heart* is to Chriſt as to the maine, to mine owne ſaluation as to the inferiour, and as to a matter therefore onely worthy the deſiring, becauſe it leadeth vnto Chriſt. Thus I hope we now ſee, that that Faith which is effectual to ſaluation

[c] Pſal. 78. 37.

[d] 2 Theſ. 2. 13

[e] Col. 1. 19.

is onely that which is a *beleeuing with all the heart*; and then 2. that that is a *beleeuing with all the heart*, when Christ who is the obiect of Faith, and is acknowledged to be a sole and compleat Sauiour, is laboured after principally for himselfe, my heart is towards him for his owne sake, more then for mine owne saluation sake. I know I cannot depend vpon him, and be made one with him, but it will be for my profit, yet I looke not so much vpon that, as I doe vpon him, yea and I striue to be affected as *Iob*, to continue my Faith, and my trusting to him, though he should *slay me*[1], though I should not onely get good by him, but receiue some sharpnesse from him.

Iob. 13 15.

The Vse.

We must couple this point with the former, and I wish we may well digest it, and that wee could bee perswaded to bestow some part of our thoughts vpon it euery day. It is no ealie thing rightly to beleeue. Not euery one that taketh the name of Iesus into his mouth shall by and by be saued, no nor yet euery one which goeth further then a superficiall naming him. It is possible to vnderstand the mystery of Christ; to professe truely and vndissemblingly, a dependance onely vpon Christ, and (as it were) to set vp a mans rest on this, that no man can come vnto God the Father, but by Christ, and yet in the end to come short. Let vs remember that the very life and glory of Faith, is to *beleeue with all the heart*, that is, in our beleeuing to let Christ haue the preeminence, the full and the very all of our affections. If wee can bring our soules once to this, to value Christ more for his owne proper works sake, then for our owne saluations sake, then are we beleeuers *with all our heart*. This is indeede singlenesse and sincerity of affection, this is vprightnes of mind: when my faith reacheth after Christ for Christ, I account my own saluation but the By, the fruition of Christ the Maine. These be two things I know which cannot be sundered in inioying Christ and saluation; but yet it is possible to giue the one the precedence aboue the other in desiring. Let not this seeme strange vnto vs. Who amongst vs, accounts him a friend worth the hauing, whose chiefe end in seeking to be linked in with him in society, is more his owne commodity, or some credit like to accrew to him, then the fruition of him to whom he professeth loue? When we can say of a man professing friendship, *I know he respecteth me for this, or for that, were it not for such a hope, or the expectation of such a benefit, I am sure he would regard mee as little as another man*, will we iudge such an one an vnfained friend? How then shall he be called an vnfained faith, which aimeth at Christ onely for this, because there's hope of a kingdome by beleeuing? This is a mercinary respect, neither is that true sauing faith which hath no higher scope. Would I not drawe towards Christ in my desire and affection, if there were no saluation by his meanes? is it onely to make a benefit of him, that I doe cast my selfe vpon him? and shall this be called faith? No, I doubt not but such respects as these may be found in many which yet shall bee called the least in the Kingdome of God. And thus we may see how one thing followeth vpon another: the maine matter of preaching must be Christ, the supreme purpose of hearing must be to finde Christ[1], and so the principall intendment of faith must bee to enioy Christ. To be saued, may lawfully be an inducement, but sure wee shall misse, if it bee the chiefest motiue. If we will *beleeue in Christ*, he will haue *all the heart* or nothing. And so much touching the quality of Faith, which I commend to our best obseruation, and wish it may be well considered, that we may not beguile our selues with an opinion of faith. Let it be remembred how neere counterfait faith commeth vnto true faith, and wherein the maine difference doth consist. Christ hath but halfe the heart, if we respect him onely for this, that vpon his shoulders wee may be carryed vpwards into heauen. If we could thinke heauen it selfe not worthy the hauing but onely for his sake, that were excellent. So farre of the condition propounded by *Philip*, now next of the *Eunuches* vndertaking it: *Then he answered, I beleeue that, &c.*

Ardua res est fides, Hiirony.

[1] This was taught out of the 35. vers.

We

Wee haue here three things to note. 1. That the *Eunuch* was able to giue an account of his Faith. 2. That he was ready so to doe. 3. What the account was. The first of these is very apparant: for what is this speech but an account giuen by the *Eunuch* what hee beleeued? and it was so sufficient, that vpon it hee was admitted to the Sacrament. So that the doctrine hence is, *That it is necessary for every good Christian to be able to expresse for himselfe what he beleeues.* This sufficiencie of the *Eunuch* to returne a answer to the inquiry made into his faith, is not to bee passed ouer without noting; out of all question it was written for our learning, that we might labour not to be to seeke in the things which doe concerne our soules. This is that which *Peter* calleth, *a giuing a reason of that hope which a man hath* [g]: *Paul* tearmeth it *a confession with the mouth* [h], and maketh it a necessary companion of that Faith which brings to saluation; and *Let every man be fully perswaded in his owne minde* [i], that is, *let him that is a beleeuer, labour to continue distinctly what that is, whereupon it is necessary for him to rest, that hee may be saued: let him not satisfie himselfe with a kinde of reformest to the faith of others, but let him see that hee himselfe doe apprehend that which is necessarie: The iust must liue by his Faith* [k], by that which he conceiueth in his owne heart, not by subiecting himselfe to the opinion of another. *This is life euerlasting to know thee, the onely God* [l]: it is not imagination, or suppose all, or some loose and vncertaine fancy, some roving coniecture, that can guide a man to life: it is vnderstanding, it is knowledge, such which the haver, is both able (if need be) to set downe determinately what it is, and to giue a reason also thereof: *Thus it is written, and this I beleeue; this is my Faith, and this is the foundation thereof*; Why else is it, that the Scripture teacheth grounds of the Christian faith so exactly? Why is it, that there is any such necessity laid vpon vs, which are called to the seruice of the Church, to lay open the mystery of Christ? Why (I say) should this be, if it were not the duty of beleeuers, to be able in heart to comprehend, and with mouth also (if occasion be) to declare whereupon they rest, for the saluation of their soules. Indeed what comfort can there be, or what sweetnes in vncertainty? or what possibility to put Satan to flight, with some confused notion, which a man hath catched vp hee knoweth not how? It is the glory of Christians to be *fulfilled with knowledge and spirituall vnderstanding* [m], to haue *the spirit of wisedome and reuelation, and to know what is the hope of their calling, &c.* [n] A shame to them to be *children in vnderstanding* [o], to be *dull of hearing* [p], to be *euer learning and yet neuer able to come to the knowledge of the truth* [q]. These things may serue to prooue this doctrine.

Doctrine 3.

g 1 Pet. 3. 15.
h Rom. 10. 9.
i Rom. 14. 5.
k Heb. 10. 38.
l Ioh. 17. 3.
m Col. 1. 9.
n Eph. 1. 17, 18.
o 1 Cor. 14. 20
p Heb. 5. 11.
q 2. Tim. 3. 7.

The Vse.

In the vse it giueth full occasion to accuse the ignorance of these times, in which so many of all sorts, and of all degrees, are vtterly vnable to giue a comfortable account of that which is necessary to be knowne vnto saluation. Euery parish, every assembly, every congregation swarmes with such. There is no Minister that laboureth to know the state of his flock, but can be a witnes with me touching this. Men speake of I know not what, hoping well, and of seing of that which they call *Gods decrees*, but (alas) how farre bee they from that which *Peter* calleth *a reason of their hope*? The Apostle calleth *Faith an euidence* [r]. Now, suppose a man should be called before a Iudge, in a matter betwixt party & party, and could there be able to speak as little to the point in question, as the most are able to say in the case of Faith, would the Iudge account their answer a competent euidence, or would he not think himselfe wronged to haue his eares troubled with such headlesse tales? Surely he that had no better to shew for his outward estate, then many haue for their future inheritance into the kingdome of glory, would and well might seeme euery houre to bee displaced. This is wofull in the cleere light of the Gospell, and it is one of the sinnes for which the Lord hath a speciall *controuersie* [s] with the times. And it is a sinne so much the more dangerous, because it is scarcely taken notice of to be a sinne. To bee a swearer, a whoremaster, a drunkard, an oppressor, a greedy worldling, a lyer, a cursed speaker,

r Heb. 11. 1.
s Hos. 4. 1.

and theſe and the like, partly by the light of nature, partly by ſome generall rules gotten by continuall hearing, are of the moſt, yeelded vnto to be ſins. But ignorance in religion, yea euen in thoſe points, which are (as it were) the very life and ſoule of religion, is hardly taken to be ſinne. Who thinketh himſelfe euer the leſſe honeſt, becauſe hee is ignorant? Thus (I ſay) is this euill, the more dangerous, becauſe it paſſeth away vnobſerued, vntaxed, vnblamed, and yet it is a principall ſin, againſt which the Lord will proceed at his iudging day, [c] and the *people that doe not vnderſtand ſhall fall* [u]. It is true there is much dulneſſe, much hardneſſe of conceit, much weakneſſe of apprehenſion euen in the very beſt, but yet certainely if that be not in vs, which in one place is called a *Mind to know* [x], in another an endeauour *to know* [y], we can neuer be ſaued. Remember we how the *Eunuch* profited by one Sermon, and conſider how many we haue heard, who yet (many of vs) cannot giue ſo good an account as the *Eunuch* did. For let no man thinke, that this was all, namely, that the *Eunuch* was able to deliuer thus many words, as are here, and no more; it were an iniury to the memory of that holy man, if we ſhould ſo imagine, and it were a wrong to the wiſdome of *Philip* if we ſhould thinke he would let him paſſe with a kind of verball acknowledgement of a matter which hee did not vnderſtand. Can we thinke with any probability, that either the *Eunuch* ſaid no more then is here deliuered, or that *Philip* did not feele him againe and againe, to ſee how hee was ſetled? yes vndoubtedly: The *Eunuch* knew the perſon of Chriſt, the office of Chriſt, knew how the ancient Propheſies of the old Teſtament were fulfilled in Chriſt, & was able to ſhew cauſe why hee for his particular part ſhould thinke to be ſaued by Chriſt, knew how faith coupleth vnto Chriſt, how it doth procure to a man an intereſt into the obedience and righteouſneſſe of Chriſt. Theſe and the like materiall points, out of all doubt the *Eunuch* knew. *Philip* would neuer haue admitted him to the Sacrament of Baptiſme, vpon the vttering onely of a few words, or haue left him in ſuch a raw meaſure of knowledge, before he had brought him to conceiue aright the grounds of godlineſſe, and that doctrine which is called *the doctrine of the beginning of Chriſt* [z]. I adde this leſt any man ſhould beguile his owne ſoule, becauſe of his ableneſſe to ſay ſo much as is heere reported to haue beene ſpoken by the *Eunuch*. I wiſh the words in euery mans heart and mouth, but take heede wee make not a charme of the Scripture, to imagine a vertue in words of which we know not what to make. Let vs labour to ſpeake the *Eunuchs* words, with the like knowledge that the *Eunuch* had, otherwiſe to ſay, *we beleeue that Ieſus Chriſt, &c.* ſhall not auaile vs. So much of this, that the *Eunuch* was able to expreſſe his Faith, and to ſhew for himſelfe what he beleeued.

Doct.4. The next thing is his readineſſe to giue an account, which affoordeth vs this doctrine, *That where the power of godlineſſe beareth any ſway, there is no frowardneſſe of diſpoſition, when one is dealt with in the matter of Faith.* This I obſerue out of the modeſt and yeelding diſpoſition of this *Eunuch*, who was thus content (as it were) to be catechized by *Philip*, and to ſubmit himſelfe to giue an account of his beleeuing. No doubt hee held it meete, that hee which now tooke care of his ſoule, ſhould by him be made acquainted with the ſtate of his ſoule: If a man *ſpeake in the eares of a foole, he will deſpiſe the wiſdome of his words* [a], and ſuch an one being queſtioned, with about religion, *anſwereth roughly* [b], but *gentlenes, goodnes, meekenes are the fruit of the ſpirit* [c]. It was the humor of the Phariſees, in the pride of heart to diſdain to ſubmit themſelues to *Iohns* Miniſtery, *they deſpiſed the counſell of God* [d], and they tooke it in foule ſcorne when the blinde man asked them, whether they would bee *Chriſts Diſciples* [e], their ſtomacks could not frame to be treated with as men ignorant in ought, or as liable to an account to any what they beleeued. It is no commandement of God that euery man in ſuch a caſe as this betwixt *Philip* and the *Eunuch*, would *be ready to giue an anſwer* [f] to religion where it is, doth teach men ſo to bee. For as it abateth theſe high ſpirits which are in man

by

u Hoſ.4.14.
x 1 Ioh.5.20.
y Hoſ.6.3.
z Heb.6.1.
a Pro.23.9.
b Pro.14.23.
c Gal.5.22.23
d Luk.7.30.
e Ioh.9.29.
f 1 Pet.3.15.

by nature, so it maketh a man to consider the good that may ensue, by submitting himselfe with meekenesse, to be communed with by him that is able to instruct him; If his knowledge be right, this is a meanes to confirme it; if it be mistaken, this is the way to better it.

This reproueth that sturdy and contemptuous humour which is in many now, who hold it for a very great disparagement, to be vrged to tell how they beleeue. It is thought to bee a course not vnfit to be practiced vpon children, but to vrge those to it that are elder, yea though they need neuer so much instruction, is deemed insolency in him that vndertaketh it, and simplicity and basenesse of disposition in those that submit to it. The greatest part therefore are so affected, that if they should be so dealt with, they would haue much adoe with themselues to beare it well, or not to returne the crooked answer of a froward mouth. By this meanes their spirituall *wounds putrifie, because of their owne foolishnesse* g. They *became vaine in their imaginations* h. They will not bee knowne of their secret ignorance, and by that meanes they doe deprive themselues of many an opportunity, by which they might be builded vp in the saving knowledge of Gods truth. *A froward heart neuer findeth good* i. This then let vs learne hence; Thou whom God hath blessed with a faithfull Pastor, furnished with the *tongue of the learned* k, and able *to minister a word in time to him that is weary*, be not vnwilling to lay open to him the state of thy soule, nor think it a wrong to be so communed with, as may make way to thy further edifying in the mystery of Christ. Our dayes are in as bad an extremity, as were the dayes of Popery. Then the Priests had gotten such a tie vpon men, by the (so called) Sacrament of confession, that they dived further into mens secrets then was fit. But now men are growne to as much strangenesse, and standing aloofe from their spirituall ouerseers, so that he which attempts, though in neuer so humble and respective manner, to moove a question to them, or to feele their knowledge, shall be requited as *Lot*, when he gaue good counsell to the Sodomites, *Away hence* l, or taken vp as *Moses, who made thee a man of authority* m? This is the currish disposition of vnregenerate men. *They are as thornes that cannot be taken with hands, the man that would touch them, must be defenced with iron, or with the shaft of a speare* n. Thismaketh religion to grow so slowly as it doth, either *Philip* doth not aske, or the *Eunuch* will not answer. Thus farre of the *Eunuchs* readinesse to giue account; here was no disdaine, no haughtinesse, no stomacking of the matter, to bee thus inquired into, no shaking off the demander with a crosse reply; here is meekenesse and calmenesse of spirit, heere is a plaine and direct acknowledement of what hee conceiues. Happy was *Philip* to haue such a tractable scholler, and happy the Æthiopian to haue such a searching teacher. God encrease the number of such *Philips*, and make vs all such as the *Eunuch* was in this particular.

The Vse.

g Psal. 38. 5.
h Rom. 1. 22.
i Pro. 17. 20.
k Isa. 50. 4.
l Gen. 19. 9.
m Exod. 2. 14.
n 2 Sam. 23. 6, 7.

The third Sermon.

We are now come to the account it ſelfe, and to the matter of the *Eunuchs* confeſſion: *I beleeue that Ieſus Chriſt is the Sonne of God.* The plaine doctrine here is, *That the beleeuing of Ieſus Chriſt to be the Sonne of God, is the very ſubſtance of that faith which is required to ſaluation.* This is plainely to bee gathered hence. The *Eunuch* deſired Baptiſme, (the badge of a Chriſtian:) *Philip* enquireth of him, whether he haue that faith, which maketh a Chriſtian; hee anſwereth, I beleeue ſo: This anſwer is approued and taken for ſufficient; ſo that to beleeue that which this *Eunuch* here acknowledgeth, is the very life of ſauing faith, it is the ſumme of all that is required to ſaluation, and without it there is no ſaluation. And this collection is iuſtifiable from hence, ſo much the rather, becauſe the chiefe confeſſions and abridgements of the Chriſtian Faith, which are in the new Teſtament, conſiſt vpon this point chiefly: as, that memorable one made by *Peter* in the name of the reſt of the Apoſtles, [a] *Thou art the Chriſt the Sonne of the liuing God*: then that in *Iohn*, (which it may be is the ſame with the former, in effect I am ſure it differeth not) *We beleeue and know that thou art the Chriſt the Sonne of the liuing God* [b]: Thirdly, that of the blinde man, *Doſt thou beleeue in the Sonne of God? Lord I beleeue* [c]: Fourthly, that of *Martha, I beleeue that thou art the Chriſt the Sonne of God, that ſhould come into the world* [d]. Theſe ſolemne declarations of the Faith required to ſaluation, do all concurre in this one generall point, *Ieſus Chriſt is the Sonne of God.* The doctrine of Scripture is called, *the word of faith* [e]; it is therefore committed to record that men *might beleeue* [f]. Now the pith of the whole Scripture is, *Ieſus Chriſt*; Hee is *the end of the Law* [g], *to him giue all the Prophets witneſſe* [h], and the ſumme of the Goſpell is, *that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting* [i]. If then Chriſt bee the ſubſtance of the Scripture, needs muſt the building vpon him be the ſumme of *Faith.* Faith goeth no further then the *Word*, and the Word hath no more to teach but this, *that God hath giuen vnto vs eternall life, and this life is in his Sonne* [k]. Thus for a generall opening of this doctrine. To the end it may be the more profitable, we muſt conſider ſomewhat more exactly, what it is, *to beleeue that Ieſus Chriſt is the Sonne of God*: Firſt in generall to beleeue, betokeneth two things. 1 To hold a matter to be a truth, and ſo it is an action of the vnderſtanding power. 2. To truſt to a thing, or to rely vpon it, and ſo it is an act of the will, and iſſueth out of the former. Secondly, (according to this) *to beleeue that Ieſus Chriſt is the Sonne of God*, comprehendeth two things. 1. To apprehend this as a ſound and vndeniable truth, that *Ieſus Chriſt is the Sonne of God.* 2. To conceiue it as a doctrine into wch a mans ſelf hath ſome intereſt, and ſo to rely and reſt thereupon for future benefit. Firſt, that this propoſition, *Ieſus is the Sonne of God*, is an abſolute and vndeniable truth, it muſt bee reſolued: It is the ground-worke of Faith, and the foundation without which it cannot ſtand. It was the errand vpon which *Iohn Baptiſt* ſent his diſciples vnto Chriſt, that they from his owne mouth might bee made ſure, that it was *Hee that ſhould come, and no other to be looked for* [l]. The certainty herein is gotten by the Scripture: and indeed (*to beleeue*) as it is an act of the vnderſtanding, is properly to aſſent vnto a matter, and to take it as a truth, vpon the report and credit of another. So then, a man muſt bee poſſeſſed with

Doctrine 1.

a Mat. 16. 16.

b Ioh. 6. 69.
c Ioh. 9. 35. 38
d Ioh. 11. 27.

e Rom. 10. 8.
f Ioh. 20. 31.
g Rom. 10. 4.
h Act. 10. 43.
i Ioh. 3. 16.

k 1 Ioh. 5. 11.

l Mat. 11. 3.
Auctoritati debemus quod credimus. Auguſt.

with this truth, by the authority and testimony of the Scripture, that he who is called *Iesus Christ*, is the very Sonne of God, whom God of old promised to send, being made of a woman, to bee the Prince of our saluation, and to make peace betwixt God and man, by his blood. This is one necessary principle to be apprehended vnto saluation, neither can any report settle a mans knowledge in this, but only the report of God himselfe speaking to vs in his Word. Secondly, this must also bee laid hold on, as a matter more particularly concerning the beleeuer. For a bare assent vnto this proposition, (*Iesus Christ is the Son of God*) cannot saue. *I know who thou art*, (said the euil spirit, therin he spake as he thought, and was perswaded,) *euen the holy one of God*[m]. And shall we think that this was all, was intended in the *Eunuchs* acknowledgement, that hee gaue credit vnto the Scripture touching *Iesus Christ to be the Son of God*? God forbid. He might haue done so & yet neuer haue bin saued. He had not *beleeued with all his heart*, if he had done no more; It was necessary there should be also a relying, a resting, a casting himselfe vpon Christ, a trusting to him, an expecting saluation by his meanes, a fitting of this generall truth touching Christ, to his owne particular for the discharge of his soule in the sight of God. And indeed this is so necessary a part of faith, that as it cannot be without the former, (for a man cannot rely vpon Christ, vnlesse he be certaine, he is the person to be relyed vpon;) so the former is not rightly and truely apprehended vnlesse this latter bee attained to, or at the least endeauoured for. For, first generally, it is true that the points and articles of faith, are so contriued, that the failing in one, ouerthroweth all. Then, secondly, a man cannot properly bee said to beleeue the report of the Scripture touching Christ, vnlesse he doe apply it to himselfe. For how doth a man giue credit to this, that *Christ is the Sonne of God, and a Sauiour*, if he himselfe do not rely and hang vpon him for his owne saluation. So that indeed it is no full and compleate assent, where there wants an application of that truth which is assented vnto, to a mans owne particular. How can I beleeue Christ to be my Sauiour, except I know him to be the promised Sauiour? and how doe I beleeue him to bee the promised Sauiour, if I dare not trust him with my owne soule, and am backward to depend vpon him for my selfe. And therefore in this, truely saith the Apostle, that *he maketh God a lyer*, that doth not proceede from the generall doctrine of the point of particular application, that *God hath giuen (vs) eternall life*[n]. If then wee yeeld (as wee needs must) that the *Eunuch* did more then assent to this generall truth, as it is reuealed in the Scripture, and did lay hold vpon it as a matter into which himselfe had interest, it cannot but follow thence, that the faith required to saluation, hath in it beside the acknowledgement of the truth in the vnderstanding, an embracing it also in the will, and a dependance thereon, for the personall good of him in whom it is. And thus of this doctrine touching the matter and obiect of *Faith*; *Iesus Christ the Sonne of God*, apprehended by the authority of the Scripture to be so, and laid hold vpon as a Sauiour.

m Luk 4.34.

n 1 Ioh.5.10, 11.

The vse is, principally to mooue vs to a due and diligent enquirie, whether we who speake of Faith, and doe also make full account of being saued by Christ, doe so beleeue, as hath beene described, and as out of all doubt this *Eunuch* did; namely, how we may be grounded and setled in this by the teaching of the Scripture, that *Iesus Christ is the Sonne of God*, in whom only God is pacified; and then next, how we doe depend vpon him in particular for our selues, with what warrant, and vpon what tearmes. This is a matter that deserueth scanning in the closet of euery heart that would bee saued. Certainely it will appeare vpon enquiry made, that if this bee to *beleeue*, surely then the number of beleeuers is exceeding small. For first, how rawe, how confused, how vncertaine (generally) is mens knowledge in this fundamentall point, touching the person, and office of Christ Iesus? How few are able to proouе vnto their

The Vse.

owne hearts out of Gods Word, that this Iesus Christ whom we so often name, is that very person in whom all Gods promises touching life and saluation are
o 2 Cor. 1.20. *Yea and Amen* o, hauing in him and by him their full accomplishment; that it is
p Ioh 6.27. hee whom God the Father hath *sealed* p *to saue his people from their sinnes* q. If a
q Mat. 1.21. man should come to many, who are beleeuers by profession, and say, *Oh, thou that makest thy boast of Christ, and thinkest vnder his wings to bee shrouded against the wrath of God, how knowest thou that this is the person in whom God will bee reconciled to thee, what warrant hast thou, in him to finde fauour, and acceptance with the Lord?* How quickely would they bee foyled, and how easily grauelled in this necessary particular? without certainty wherein, all a mans faith is but meere presumption. Verily I am perswaded, that it is not the tenth in our ordinary hearers and professours that can tell how to make this point good against Sathans cauils, with which hee will vndermine and batter it in the euill day, that, *Iesus Christ is that person, vpon whom hee that desires saluation must rely.* For shame let vs not bee more remisse and carelesse for our soules, then wee would be for our outward estate. What wise man will take the word or bond of another, vnlesse hee bee sure of his sufficiency to make that good for which hee offereth himselfe, either by word or writing, to be engaged? wherein is a man the neerer to haue his bond for many pounds, who (it may be) is not worth so many groats? Here therfore let vs first beginne in the matter of faith, let vs labour to see this point well proued out of the testimony of Gods Word, that *Iesus Christ is the chiefe stone elect*
r 1 Pet. 2.6. *and precious, put in Sion, vpon whom who so beleeueth, shall not be ashamed* r, that *hee is the way, the truth, and the life,*
s Ioh. 14.6. and that *as no man can come to the Father, but by him* s, so hee which commeth by him cannot be repelled. *If wee would be sound in the Faith* t, and rooted in Christ, let vs looke to this. It is abundantly cleered in
t Tit. 1.13. the Scripture: *Search the Scriptures, they are they that testifie of Christ* u. Well,
u Ioh. 5.39. now as I haue discouered the scarcitie of faith, by the common defect in this maine ground of Christianity, so may I easily doe it in vrging the other part touching the particular application of the generall doctrine of Christ Iesus. For in it there is as great an errour as in the other. I know there is an ordinary making account to bee saued by Iesus Christ; but yet, though therein there is a kinde of fitting the doctrine of Christ to particulars, yet it is not that application which is the life of Faith, and which (out of all doubt) this *Eunuch* had attained to. For to the application of Christ there is more belongs then this, to say, *Christ died for sinners, and I hope by him to escape damnation*: Many shall goe into hell, with as much as that commeth to, in their mouthes. Application of Christ is a matter of greater consequence, and hath more going to it then so. There must be first a particular conceiuing of a mans owne neede of Christ: Secondly, an vnderstanding how that fulnesse which is in Christ may supply the particular wants of him that desireth to apply him, that so the soule may see how the turne thereof may abundantly bee serued by resting vpon him: Thirdly, a diligent noting how the preaching of the Word fitteth the particulars of Christs fulnesse, to the soules particular wants, that so a man may not bee (as it were) his owne caruer herein, but may feele how the hand of the Lord worketh in the businesse: Fourthly, a carefull marking how the soule is acheered and inwardly refreshed by that warmth, which it feeles it selfe to receiue by comming still neerer vnto Christ; how it hath more boldnesse to come to the throne of grace, how it findes more sweetnesse in the doctrine of saluation, how it hath more life in holy seruices, how it is furnished with more alacrity, and greater desire to walke with God in new obedience? Thus the application of Christ is another manner of thing then a sudden conceit, that I and I shall bee saued by his death: so much is common; but to apply Christ is a thing which few attaine vnto. Thou saiest, *thou art perswaded that Christ Iesus, the Sonne of God is thy Saviour*; I demand of thee, *Who did tell thee so? What is thy warrant so to thinke?*

Art

Art thou come to this perſwaſion by due courſe, by being firſt nurtured in the ſchoole of humiliation, to bring thee to ſee what needs thy ſoule hath of the leaſt drop of the blood of Ieſus Chriſt? hath thus apprehenſion beene begotten in thee by the preaching of the Word, in which thou haſt beene taught to whom onely ſalvation doth belong? hath it been long in getting, and haſt thou made much adoe to attaine to this meaſure? or is it ſome ſudden and raſh conceit, upon which thou haſt adventured? Take heed, and be well adviſed, To apply Chriſt, is excellent, but it is not ordinary, neither is it eaſie, and he that never taſted the difficulty that is in it, never yet knew what is meant. Thus I muſt deale with thee, thus I muſt adviſe thee, that profeſſeſt an application of Chriſt vnto thy ſelf. And now (for a further opening of the matter) mee thinkes that title of a *Rocke* given vnto Chriſt [x], is worthy the conſidering: to make this plaine; Chriſts being a Rocke of ſafety, argueth, that a man in himſelfe is plunged into a Sea of hazard, with which he is euer ready to be ſwallowed vp. Now, ſuppoſe we a man ſuffering ſhip-wracke vpon our Coaſt, and at the laſt, after much driving to and fro, eſpying a Rocke, which if hee could recouer, there were ſome hope of eſcape. To this hee beginneth to direct his courſe, thither he beares with the vtmoſt of his might: the waues hinder him, the winde and weather are againſt him, yea oft-times when hee is come euen cloſe to, and is ready to touch it, and to lay hold vpon it, a guſt commeth, or ſome ſtronger waue, and carrieth him into the maine in deſpite: Nay, it may be, when againe hee is come yet neerer, and is euen in a manner gotten vp, yet there is ſuch an heauineſſe in his garments oppreſſed with water, ſuch benummednеſſe and weakneſſe in his ioynts, through the extremity of cold, that hee cannot keepe that which hee hath gotten, but againe loſeth his hold, and is euen about to giue ouer his hope, and to reſolue with himſelfe, that there is no remedy but hee muſt needes periſh in the Sea. Well, yet at the laſt he renueth his courage, purpoſing now to make his laſt attempt, hee recouereth the rocke, to the top hee is gotten, where he may looke about and ſee where hee was toſſed: But behold, before hee can throughly collect his thoughts, here begins a new feare: the water ſwelleth, and threatneth to couer euen the higheſt part of the rocke, the winde helpeth it forward, and aduanceth the pride thereof, and it begins to encounter as with an open mouth ready to deſtroy: What is now to be done? Surely nothing but this: Hee reſolues to keepe his ſtanding with his vtmoſt might, his hold hee determines not to forſake, here (thinketh he) I will abide, and if I periſh, I periſh. Here is the true eſtate of a man labouring in this painefull buſineſſe of applying Chriſt. Firſt he is toſſed long on the waues of much inward perplexity, and cryeth out with *Dauid, I ſticke faſt in the deepe mire where no ſtay is, I am come into deep waters, and the ſtreames runne ouer me* [y]. *O God, all thy waues and thy ſtands are vpon me* [z]. *The ſorrowes of death compaſſe me, and the griefes of the grave haue caught me* [a]. At the laſt, by the pointing of the finger of the Goſpell preached, the Rock is eſpied: *Ieſus Chriſt the righteous* [b], that Rocke, which *Dauid* calleth, *The Rocke that is higher then I* [c], that rocke which was reſembled by that, into the cleft whereof *Moſes* was put, that hee might ſee the Lord as hee paſſed by [d]. For as *Moſes* could not haue ſeene the Lord without death, vnleſſe he had beene hidden in that Rocke: ſo can no man ſee the face of God and liue, vnleſſe he be put into the cleft of this Rocke, that vnder the ſhelter thereof hee may behold him. Well, this Rocke being once deſcried, *the ſoule longeth greatly after it* [e], and thinkes it ſelfe ſhould be moſt happy, if it might arriue at the ſmalleſt *hole* [f] thereof. To this therefore it aymeth and labooreth with the vtmoſt endeauours: (*I endeauour my ſelfe and follow hard.*) But (alas) much adoe there is to get neere it, there be many ſwelling ſurges of much doubting, many bluſtering ſtormes of great diſcouragements. Oft times is the ſoule ready euen to claſpe vpon the Rocke, but ſomething or other puts it backe, and then there followeth euen a wofull drooping, and a kinde of deſpaire, euer againe to be in ſo faire a poſſibility: Oh, then com-

x Eſa. 28. 16. Mat. 16. 18.

y Pſal. 69. 2.
z Pſal. 42. 7.
a Pſal. 116. 3.
b 1 Ioh. 2. 1.
c Pſal. 61. 2.
d Exod. 33. 20
e Pſal. 63. 1.
f Can. 2. 14.
g Phil. 3. 13.

meth in, *I am caſt out of thy ſight* [h], thoſe that told me of ſaluation by Chriſt, and of his readineſſe to receiue thoſe that ſeeke him, are all *lyers* [i]: yet at the laſt, this agony is ouercome, and the ſinner beginneth to rebuke his ſoule for his faintneſſe. *Why art thou caſt downe oh my ſoule, and vnquiet within mee* [k]? try yet againe, *ſurely there is an end, and thy hope ſhall not bee cut off* [l]. So with much ſtriuing, euen (as it were) to the loſſe of breath, *I opened my mouth and panted* [m]) the former feeling is regained, and the ſoule is come once more vnder the ſhadow of this *great Rocke* [n], yea and the *feet are ſet vpon it* [o], and the ſoule beginneth to triumph in ſafety, (*Returne vnto thy reſt oh my ſoule* [p], *I know nothing ſhall bee able to ſeparate from the loue of God which is in Chriſt Ieſus* [q],) yea it falleth to a diſcourſing vpon the ſtrange manner of her eſcape, *Come I will tell you what God hath done for mee* [r]. But (behold) ſuddenly a new feare interrupteth all, *I ſaid I ſhall neuer bee moued, but thou hidſt thy face and I was troubled* [s], *My welbeloued was gone and paſt, I ſought him, but I could not finde him* [t]. What is now left, but to reſolue to ſticke faſt, whatſoeuer ſhall betide. *My ſoule cleaueth vnto thee* [u]; *my fleſh faileth, and mine heart, but it is good for me to keepe me cloſe* [x]; either here I muſt bee ſafe, or no where. Thus I haue giuen you a taſte of the trauell of the ſoule in the application of Chriſt. Chriſt being (as hee is called) a Rocke of ſafety, there is no fitter thing to deſcribe it, then this caſe that I haue named. Hee that hath not had ſome experience of this in himſelfe, or at the leaſt ſhall not now vpon the hearing thereof, make conſcience to finde it true by his owne particular, name faith hee may, but haue faith he cannot; preſume he may, but beleeue he cannot. Hee that thinketh it an eaſie thing to reſt vpon Chriſt, and to ſettle vpon him, and to apply the ſaluation offered in him to a mans owne particular, I may boldly ſay, hee doth vtterly deceiue his owne ſoule, hee is yet farre from the Kingdome of God. Thou art vpon the Rocke, before euer thou knoweſt what it is to bee toſſed on the maine; thou art in the hauen, before euer thou waſt in hazard in the deepe: verily thou art miſtaken in the coaſt, beare out againe with ſpeed, this Rocke will caſt thee away into a gulfe of ſecurity, this is not the Cape of Good hope, *Gods good Spirit neuer led any man this way into the land of Righteouſneſſe* [y]. I wiſh all you that heare this, the ſweet and comfort of this point. An aſſent to the report of the Scripture touching Chriſt, is neceſſary to ſaluation, but not ſufficient; neither was it all that the *Eunuch* had. Application of Chriſt is neceſſary, *My wel-beloued is mine, and I am his* [z], that is the life of all: But in this the Diuell counterfeiteth as well as in other things, and hee can be content men ſhould apply, yea hee himſelfe will helpe ſo to doe; but his application is a little too quicke, like the *Heritage that is haſtily gotten, but the end not bleſſed* [a]. When Chriſt is much valued, but not by and by feelingly enioyed, when he is much deſired, but very hardly reached vnto, where the ſoule longeth for him, and ſometimes commeth to ſee him, and againe loſeth the ſight of him, and is oft times almoſt out of all hope of recouering him, there is application of Chriſt. This is not *the worke of a day or two* [b], When I tell thee of labouring to beleeue that Ieſus Chriſt is thy ſaluation, if thou ſay vnto mee as *Peter* ſaid to Chriſt about forgiuing his brother: *How oft* ſhall I ſet about it, vntill *ſeauen times*? I muſt anſwer thee as there, yea vntill *ſeauenty times ſeauen times* [c]. Why ſhould I beguile thee or my ſelfe? If thou bee not euen euery day more or leſſe at this buſineſſe, that thou mighteſt *winne Chriſt* [d], ſtill conſidering how thou art faſtened on him, and what hould thou haſt, ſtill labouring that thou mayſt not loſe him, ſtill looking for a new ſtorme that may put thee from him, ſtill graſping cloſer about him, ſtill crying with *Peter, Maſter ſaue mee* [e], ſtill hearkening to this *came* of the Lord, the preaching of the Goſpell, by which hee puls thee to him, neither, I nor any Miniſter of God will dare to promiſe thee any hope of ſaluation. If wee take a leaſe, or buy a purchaſe, wee will haue the matter firſt drawne vp into articles, then digeſted into a forme, then peruſed and enterlined,

and

h Pſal. 31.22.
i Pſal. 116.11.
k Pſal. 42.5.
l Pro. 23.18.
m Pſ. 119.131
n Iſa. 32.2.
o Pſal. 40 2.
p Pſal. 116 7.
q Rom. 8.39.
r Pſal. 66.16.
s Pſal. 30.6,7.
t Cant 5.6.
u Pſal. 63.8.
x Pſ. 37.26.28
y Pſ. 143.10
z Cant. 2.16.
a Pro. 20,21.
b Ezra 10.13.
c Mat. 18.21, 22.
d Phil. 3.8.
e Mat. 14.30.

and aduiſed vpon with the beſt counſell we can get, euery word ſhall be weighed, as in a paire of ballances, and wee will not ſuddenly engroſſe it as it muſt bee. Why will we that be ſo prouident for our earthly things, be ſo ſimple & ſo careleſſe about heauenly? If we haue got but a kinde of looſe and generall apprehenſion of Chriſt that he is ours, there we reſt. Oh let vs looke into it againe, let vs beware while we liue of a falſe title, aske a little more counſell, if we let it alone vntill the Hearing day, a writ of errour will not helpe it. Me thinkes, I cannot ſpeak too much againſt our great ſecurity. Euery man ſeemeth to be ſure of heauen, and yet few men euer knew, what it was to be in hazard of heauen. *Worke out your ſaluation with feare and trembling* f. Thus much of the *Eunuchs* confeſſion. Euery man muſt be able (as he) to giue account of his Faith: Euery man muſt be willing (as he) to giue a reaſon of his hope. Euery man muſt beleeue (as he) *that Ieſus Chriſt is the Son of God.* How he beleeued this, and how we muſt beleeue it, hath beene ſhewed: God make it profitable. f Phil.2.12.

Now followeth the Baptiſme it ſelfe, *Then commanded hee the chariot to ſtand ſtill, &c.* The words are plaine, and the ſenſe is euident to be this; The *Eunuch* being found meet for the Sacrament of Baptiſme, there was a commandement for the ſtaying of the Chariot, in which the *Eunuch* rode and *Philip* with him, whereupon they both went into the Riuer, and there by the miniſtery of *Philip* the *Eunuch* was baptized. The principall things conſiderable heere, are theſe two. 1. The place where the Sacrament was adminiſtred. 2. The action it ſelfe. Out of the former this doctrine ſprings, *That ſince the comming of Chriſt in the fleſh there is no betterneſſe or precedence of one place aboue another for the adminiſtration of holy things.* Loe ſee, here is Baptiſme adminiſtred by the high-way ſide, and that in an ordinary Riuer: the Sacrament had bin no whit better to the *Eunuch*, if hee had receiued it in ſome hallowed place, or in ſome conſecrated veſſell. In the former times that publike worſhip of God was limited to a certaine place, *There ſhall be a place which the Lord your God ſhall chuſe, thither ſhall you bring all that I command* g, *&c.* neither was there any lawfulnes (ordinarily) for any altar but at Ieruſalem. There was the Paſſeouer onely to be ſolemnized, there onely the firſt borne to be preſented to the Lord. But Chriſt being manifeſted in the fleſh who was *the body* of all former *ſhadowes* h, the diſtinction of places is aboliſhed, and neither is Gods worſhip tyed to the Iews Ieruſalem, nor to the Mount Garizim of the Samaritans i, but now, *in euery place incenſe ſhall be offered to my Name ſaith the Lord* k, Therefore Chriſts fore-runner exercited his Miniſtery openly in *the wilderneſſe*, and baptized in *the Riuer of Iordan* l: and our Sauiour preached in *Mountaines* m, by *the Sea ſide, & out of Boats* n, any where, where the audience was according. So the Apoſtles, after, preached in houſes, in fields, and baptized in any vſuall Riuer which came next to hand. For which cauſe by all of any ſound iudgement, that of *Conſtantine* the Great, that famous Chriſtian Emperour, worthily renowned for many things, is notwithſtanding taxed, as ſomething ſuperſtitious, that after hee was conuerted from the Paganiſme to the Chriſtian Faith, yet hee deferred his Baptiſme, looking ſtill for an opportunity to goe to Iordan it ſelfe, where our Sauiour was baptized, as if there had been ſome more vertue in that place then in another. *Whereſoeuer two or three are gathered together in my name* o, *&c.* there is no exception of place, ſo that in other things the due forme be obſerued. This might be vrged againſt the ſuperſtition of Popery, which is much deuoted to hallowed places, as if ſome worth were added thereby to the ſeruices there performed; and beſides, that ſimplicity which was in the firſt adminiſtration of Baptiſme; they haue adulterated & corrupted, with intermixing ſalt, oyle, ſpittle, creame, &c. with the ſacramentall water; and then (forſooth) the people muſt imagine there is more in this confection, and in this compounded ſtuffe, for the benefit of the baptized, then if the matter were performed with the naked element as it comes fro the brook. This ſuperſtition is not

Doct. 2.

g Deut.12.27.

h Col.2.17.

i Ioh.4.21.

k Mal.1.11.

l Mat.3.1.6.

m Mat.4.1.

n Mat.13.2.

o Mat.18.20.

The Vſe.

yet

yet throughly purged out of many hearts. It is well knowne what a vertue many think to be in places, and in vessels, &c. The Diuel knowing that it is a thing which cannot be rooted or razed out of a mans minde, that when he hath to do with God, there must be somewhat done to grace and sanctifie the action, leadeth him away with false surmises, and by perswading him that places, and times, and such like complements and circumstances doe giue worth to the businesse, maketh him to neglect that which indeed should make him acceptable. As for example, if a childe be brought to the Church and baptized in a Font, all is well in opinion, and there is Christendome enough; but the maine thing, as to learne what that Sacrament is, and wherefore it serueth, and vpon what tearmes it may be a meanes of comfort to the soule, the people (generally) desire not to know, it is a trouble to them to be taught; and to instruct children, when they come to be of yeeres, wherefore they were baptized, and what the receiuing of the Sacrament bindeth them to, who (almost) maketh any conscience? Thus we are all for forme, and lose the substance, we esteeme *the gift* (as Christ said of the blind Pharisees) but set at naught *the altar which must sanctifie the gift* [p]. This is not spoken to draw men to a contempt of these outward conueniences: For albeit I know, that the place it selfe bettereth not the businesse, neither is Baptisme (simply) better administred out of the Font, in a Church, then out of a Riuer by the high-way side; yet it were a wickednesse for any now vnder that pretext to forsake the places put apart for holy vses, or to goe out (in a humor) to preach and to pray, and vse the Sacraments in the fields: that were to auoid one extremity by running into another as bad; and indeed it is true which is said, that if a man haue not good discretion, in running from a mischiefe hee may fall into an inconuenience. In auoyding superstition, a man may soone become either schismaticall or prophane. Well are they that can finde and keepe the meane. I will not imagine any infusion of vertue into my prayers, or vpon my other deuotions, by the frame and building where they are performed, because I will not be superstitious, and yet I will repaire to the places deputed to such sacred actions: I will not run to Riuers to baptize, I will not fly into corners to communicate, because I must not *forsake the fellowship, which wee ought to haue among our selues* [q], and all things must *bee done in order* [r], neither is *God the author of confusion* [s]. So much touching the place: This water was as good as Iordan, or as if it had bin one of the riuers which issued out of Paradise, and as well, here vpon the way, as in the Temple at Ierusalem.

p Mat.23.19.

In vitium ducit culpæ fuga, si caret arte. Horat.

q Heb.10.25.
r 1 Cor.14.
s Verse.33.

The action it selfe in these words, *Hee baptized him*: that is, *hee washed him with water in the name of the Father, the Sonne, and the holy Ghost*: So must we conceiue it, although so much be not heere expresly said. Wee may not thinke *Philip* would or did transgresse the order set downe by our Sauiour, to be obserued in the administration of the Sacrament [t]. Here this doctrine: *That in the Christian Church the Sacrament of Baptisme must accompany the preaching of the Word.* Vnderstand me aright. I meane not by this, that whensoeuer the Word is preached, the Sacrament of Baptisme must bee ministred, (for there is not alwayes occasion of both at the same instant,) but this I intend, that in the Church of Christ there must bee a vsing of this Sacrament, as well as a deliuery of the doctrine of saluation. And so much I gather hence: For we may not thinke this an arbitrary seruice, that *Philip* baptized the *Eunuch* when hee had taught him, but we must thinke it a matter he was bound to, that hee whom he had by teaching conuerted to Christianity, should from him also receiue the badge of Christianity. This is confirmed by our Sauiours owne edict, *Goe teach, and baptize, &c.* [u]; and the Apostles kept that order [x]. Baptisme was still an attendant vpon the doctrine, their commission was equall to both; and this course must continue so long as God hath a people vpon earth; so much is prooued by the promise, *Loe I am with you alwayes to the end of the world* [y], which as it argueth a blessing

t Mat.28.19. *Doct.* 3.

u Mat. 28.19.
x Act.2.38.41 Act.8.12.9. 18.10.48.
y Mat. 38.20.

bleſſing to bee beſtowed vpon others beſides the Apoſtles (to whom the words were perſonally ſpoken,) euen to ſuch as ſhould be imployed in that ſeruice to the end, ſo it declareth what courſe is to bee held to the end, *Preaching*, and *Baptizing*. And whereas *Paul* ſaith he *was not ſent to baptize but to preach* [a], we muſt not take it as ſpoken ſimply, as if *Paul* had no commiſſion at all to baptize; for how then did he *baptize Criſpus* and *Gaius*, and the houſhold of *Stephanus* [a]? but it is ſpoken comparatiuely, namely, that his maine errand on which he was ſent was to preach, and thereupon hee was chiefly to attend, leauing the adminiſtration of Baptiſme vnto others. Such a kinde of ſpeaking wee ſhall finde in the Prophet, *I ſpake not vnto your fathers, nor commanded, &c. concerning ſacrifices* [b]; did not God ſpeake at all touching thoſe things? yes, but that was not all hee ſpake, or the chiefe thing hee gaue charge of. So is this place of *Paul* to be expounded. Let vs a little conſider why this Sacrament and ceremonie of Baptiſme was ordained by Chriſt to accompany the preaching of his Word. There are two maine ends of it. 1. To ſtrengthen faith. 2. To be a teſtimony of profeſſion. Baptiſme ſeruеth to ſtrengthen faith two wayes. 1. By repreſentation. 2. By aſſurance. Firſt, the thing it repreſenteth, and the thing it aſſureth are all one, namely, a waſhing away of the guilt of ſinne by the blood of Chriſt. Baptiſme ſhadoweth out this faith. Water fitly reſembling the purging power of Chriſts blood. *It cleanſeth from all vnrighteouſnes* [c]. Againe, the outward waſhing of the body repreſenteth the inward purging of the ſoule by the ſpirit, which ſtandeth in iuſtification before God, and ſanctification before men. Hence the Scripture ſpeaking of thoſe things, vſeth the terme of *waſhing* [d], and regeneration is called the *waſhing of the new birth* [e]. Further, that manner of baptizing, which was in vſe in hotter countries, and in baptizing men of yeeres, and which was here vſed in baptizing the *Eunuch*, was a rite of worthy ſignification. The going downe into the water ſignified mortification or fellowſhip with Chriſts death: the laying vnder the water, the burial of ſinne; the comming out, the riſing from ſinne to newneſſe of life. There were excellent ſignifications, and to theſe *Paul* hath a reference, in thoſe words, *Know yee not, that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo we alſo ſhould walke in newneſſe of life* [f]: And we may conceiue a reſemblance of theſe three, in our ordinary baptizings: in the putting on of the water, in the leting it to remaine a time, and in the wiping it off. Thus Baptiſme ſetteth before our eyes the benefit by the blood of Chriſt, and the good that commeth by being ingraffed into him. Now as Baptiſme repreſents, ſo it alſureth. For the Sacraments are not naked ſignes and bare ſhadowes of ſpirituall things, but they are appointed of God to be pledges vnto vs of heauenly grace: and ſo is Baptiſme, a pledge to a beleeuing ſinner, that as hee doth ſee the waſhing of water to puriſie the body, ſo certainly is his ſoule cleanſed from the guilt of ſinne by the blood of Chriſt. Thus is the firſt end of Baptiſme to ſtrengthen faith. It is alſo a witnes of profeſſion. Firſt, the common nature of a Sacrament, is to be as a ſolemne oath vndertaken for the performance of ſome important matter. Secondly, the being baptized, *in the name of the Father, the Son, and the holy Ghoſt*; ſignifieth an admittance into the houſhold of Faith, & the addicting of a mans ſelfe to the ſeruice of him, whoſe name is called vpon, ouer him in Baptiſme. and ſo teſtifieth his couenanting with the Lord, *to deny vngodlineſſe and fleſhly luſts* [g], and to beware of returning after this waſhing to a wallowing againe in the mire of old vncleanneſſe [h]. Therfore is it that Baptiſme is called the *Baptiſme of repentance* [i], becauſe it remaineth as a witneſſe of a promiſe of repentance, with which the baptized hath bound himſelfe to God. This is plaine. Baptiſme is of perpetuall vſe in the Church of Chriſt, and that for good ends, namely, to ſtrengthen our faith, and to be a continuall remembrancer vnto vs what wee profeſſe.

[a] 1. Cor. 1. 17
[a] Verſe 14. 16.
[b] Ier. 7. 22.
[c] 1 Ioh. 1. 7.
[d] 1 Cor 6. 11.
[e] Tit. 3. 5.
[f] Rom. 6. 3. 4.
[g] Tit. 2. 12.
[h] 2 Pet. 2. 22.
[i] Luk. 3. 3.

Now

Vſe. 1. Now for the vſe, firſt this may further thoſe that are ignorant in this matter, how to behaue themſelues in the vſe of Baptiſme as men of knowledge. A generall vſe there is of Baptiſme amongſt vs, but the warrant of vſing it, is not ſo well knowne, as the thing it ſelfe ordinarily is receiued: and the moſt, in offering their infants vnto Baptiſme, are more ledde by cuſtome, and carried with the ſtreame of common practice, then guided by any certaine rule from him, who is the lawmaker of his Church. This maketh this Sacrament to be vſed ſo ignorantly, ſo ſuperſtitiouſly, ſo vnprofitably. It ſhall not bee amiſſe therefore for thoſe that be to ſeeke herein, to learne hence, whence it commeth, that ſuch a matter is in vſe. That which is not done in obedience, though it be done neuer ſo formally in the eye and outward appearance, is of no account with God. Se-

Vſe. 2. condly, this may teach vs all, or at leaſt put vs all in minde what vſe to make of our Baptiſme. 1. To euery one of vs ſo often as we thinke vpon our baptiſme, it ought to be a ſpurre to holineſſe. A ſeruant to a great man, when hee looketh vpon his liuery, cannot for ſhame if he haue any common honeſty, be an enemy to him, of whom he hath receiued it; the ſight of it is rather a common caller vpon him to be faithfull to him, into whoſe ſeruice he is entred. So Baptiſme is the cognizance of a Chriſtian, and by it wee haue taken on vs to weare (as it were) the colours of our grand Captaine Ieſus Chriſt; the very thought thereof ſhould reſtraine vs from doing the buſineſſe of Satan, and worke vs by all meanes to the willing obeying of the Lord, to the ſtudying, learning, and practiſing of his will. How excellent were it, if in doing of many things, which wee ruſh vpon without any ſcruple, we would ſay to our ſelues, *Is this according to promiſe, is this agreeing to the vow of Baptiſme?* 2. To thoſe that thus make vſe of Baptiſme as a motiue to obedience, it is a ſtore-houſe of much comfort. When mens titles to land be in queſtion, they fall to peruſing their ſealed euidences; and ſo a Chriſtian muſt often look to the will and deed of his heauenly Father ſealed vp in Baptiſme, and by it we ſhall haue comfort. We ſeldome looke backe ſo farre as Baptiſme, and we limit it onely to the preſent vſe, conceiuing it as an entry into Chriſtianity: but as a ſpurre, to walke worthy our profeſſion, and a meanes to build vs vp in Chriſt, wee doe not vſe it, and ſo wee depriue our ſelues of worthy comfort.

THE

THE TRIALL OF ADOPTION.

THE PLATFORME OF Obedience.

2 Cor. 13. 15.

Proove your ſelues whether you are in the Faith.

1 Sam. 15. 22.

To obey is better then Sacrifice:



LONDON,
Printed by *I. D.* for *Thomas Man*: and are to be ſold by *Thomas Pauier* and *Iohn Bellamie*. 1624.

THE TRIAL OF

TO THE RIGHT WORSHIPFVL, THE LADIE

ANNE CHAMPERNOVVNE of *Childhay* in the County of *Dorcet.*

MAdam, *it is the ſaying of the Apoſtle* Paul [a], *and therefore true, that all they are not Iſrael which are of Iſrael: There bee many, who are the children of God by a generall profeſsion, and doe make a full account to bee ſaued, which notwithſtanding ſhall be ſhut out, and bee called the leaſt in the kingdome of Heauen. The beſt courſe therefore to be taken by euery wiſe Chriſtian, is, not to content himſelfe* with a ſhew of godlineſſe [b], *but euen* with all diligence [c], to prooue himſelfe [d], and to cauſe his ſpirit to ſearch [e], within [f], *what certaine euidences hee can there finde, that hee is* an heire indeed of the grace of Life [g]. *This is a taske worthy of a Chriſtian, and meet, in ſome part* (*like* Iobs ſanctifying of his children) *to be performed* euery day [h]: *For a direction and helpe to thoſe which haue* (*as becommeth them*) *a reſpect to this, theſe Sermons were at the firſt preached, and are now penned and publiſhed. And for the ſame end* (*as a fruit of my loue, and a teſtimony of my wel-wiſhing to your ſoule*) *I here ſend them to your Ladiſhip: making no doubt of kinde acceptance. The Lord Ieſus Chriſt be with your Spirit* [i].

From Modbury.

a Rom.9.6.
b 2 Tim.3.5.
c 2 Pet.1.5.
d 2 Cor.13.5.
e Pſal.77.6.
f Rom.2.29.
g 1 Pet.3.7.
h Iob 1.5.
i 2.Tim.4.22

Your Ladiſhips in the Lord,

SAM. HIERON.



The first Sermon.

1. Ioh. 3. 10.

In this are the children of God knowne and the children of the Diuell: Whosoeuer doth not righteousnes is not of God, neither he that loueth not his brother.

THE maine scope and principall drift of this place, is, to giue vs a full and certaine direction, how we may bee resolued touching our owne particular estate, whether wee bee the children of God, or the children of the Diuell. A matter for the finding whereof, wee are exhorted to *giue diligence*[a]; and it is also a point of that nature, that so long as a man is ignorant therein, howsoeuer he may flatter his own soule, and bee secure, yet it is impossible for him to haue any true or sound comfort. Not to vse any long preamble, the points to be handled in the opening of this verse, are in order these. 1. That there are in the world men of two sorts, *Children* of God, and *Children* of the Diuell. 2. That there is an expresse difference betwixt these two. 3. Wherein this difference stands, namely, in the doing or not doing of righteousnesse, in the louing or not louing the *brethren*. Of these in order. *The scope of the place.* a 2 Pet. 1. 10. *The order of the points in it.*

The first point, that there are in the world two sorts of people it is plaine in the words of the Text, and euident by the whole course of holy Scripture. In the beginning God made a diuision betwixt the two seedes, the *seed* of the woman (Christ and his members) and the *seed* of the Serpent (Satan and his owne spring[b].) The same diuision held in all the ensuing times. In *Adams* family there were, *Abel* and *Cain*[c], the one righteous[d], the other a murtherer[e]. Before the flood, the whole world was (as it were) marshalled into two ranks; *The Sonnes of God*, (a people professing true Religion, and the worship of God) and, *The daughters of men*, (prophane and godlesse persons[f].) After the flood, in that small handfull saued in the Arke, there was *Shem* and *Cham*: the one *blessed*, the other *cursed*[g]. As there was a distinction betwixt *Abrahams* family, and all the world beside (the Church being then as it were confined to his household) so euen in his house there was a separation: *Ismael* the son of the bondwoman, and *Isaac* the sonne of promise[h]. Nay, which is more, euen in the wombe of *Rebecca*, at the same time there was *Esau* the *hated*[i], and *Iacob*, the *Lord beloued*[k]. In processe of time, when the line and posterity of *Abraham* grew greater, and spread it selfe into a nation, as there was a difference betwixt them and all other nations, the one being called *Gods people*[l], the other being reputed *strangers*[m]: so euen among them there was a partition, some were *Iewes outward*, some *Iewes within*[n]: some the seed of *Abraham after the flesh*, some by *promise*[o]. As it was of old, so it is now, there be *children of wrath*[p], and there be *heires of grace*[q]: there bee *vessels of mercy*, and there bee also *vessels of wrath*[r]: beleeuers, and lookers: hypocrites and true professors. In one word, as there is a God, and a Diuell, a Heauen and a Hell, a Kingdome of glory, and a Kingdome of darknesse: so there are seeme all sorts appertaining to both: and at the day of iudgement there shall be a finall separation made betwixt both: to the one shall be said, *Come ye blessed*, to the other, *Goe ye cursed*[s]: the one shall goe into *euerlasting paine*, and the other into *life eternall*[t]. Now the one of these two sorts are in the very text called *the children of God*: the other, *the children of the Diuell*. Touching the first, one is called the *child of God* two wayes. By gene- *Doctrine 1.*

b Gen. 3. 15.
c Gen. 4. 1, 2.
d Mat. 23. 35.
e Gen. 4. 8.
f Gen. 6. 1, 2.
g Gen. 9. 25, 26.
h Gen. 21. 8, 9
i Rom. 9. 13.
k Gen. 25. 24.
l Exod. 3. 7.
m Eph. 2. 19.
n Rom. 2. 28, 29.
o Rom. 9. 9.
p Eph. 2. 3.
q 1 Pet. 3. 7.
r Rom. 9. 22, 23.
s Mat. 25. 34, 41.
t Verse 46.

Be- ration,

ration, and so Christ onely is the *childe of God*. 2. By adoption, and so are the Elect Gods *children*, it being the good pleasure of God, to admit them into his fa-
[a] Rom.8.17. mily, and to make them *heires annexed with Christ*[a]. As the godly are not the sons of God by generation, so neither are the wicked the *children* of the Diuell, by any
[x] Ioh.8.44. such reall descent or propagation, but they are *children* by imitation[x], because they are (as it were) transformed into his image, and are like to him, and *doe his lusts*. Thus you see briefly the meaning and truth of the first point.

The Vse. Wee should apply this doctrine, as the Disciples did a speech of Christs; 7, *Verily I say to you*, (saith he) *that one of you shall betray me*. Hereupon they *began every*
[y] Mat.26.21, 22. *one to say vnto him, is it I?* The like care is to be prest vpon vs in regard of the point, when we heare that all are not the *children of God*, but some the *children of the Diuell*, wee should thereupon become inquisitiue touching our owne estate, that we may not only haue a generall conceit, but some good ground and sure assurance, that we are in the number of *Gods children*. In the time of a generall rebellion against a Prince, when as, after the conspirators are defeated, and their power suppressed, it is knowne, that it is determined that some of the company shall be put to death, and others receiued to mercy; every man will long to know what is decreed touching him, hee will neuer be merry at his heart till hee know whether his name bee vpon the bill of those that shall bee pardoned: And if any man be so dissolute as not to care to know this, but shall say perhaps, *Let it go which way it will, if I shalbe pardoned, I shalbe pardoned, if not, what remedy? I will neuer trouble my selfe about it till it comes*: surely every man will account him exceeding desperate, & say it were great pity if he should haue mercy. So is it in this case: we
[z] Rom.5.10. are all rebels against God, and *enemies to him*[z], the estate of one man by nature is no better then anothers: well it hath pleased God, out of this rebellious troupe to cull out some, vpon whom to shew mercy in Christ Iesus. How now is it possible that we knowing our owne desert, can frame our selues to any ioy, vntill we vnderstand what shall become of our soules? what thing can giue vs any true contentment, so long as in the maine point we are vncertaine? If any man be of that profane humor to say, *if I am one of Gods elect, then I shall be saued, if I am not I cannot helpe it, &c.* it is a fearfull signe, it is a token of a reprobate sense, and of a heart giuen ouer to vngodlinesse. I pray therefore, let vs learne this first out of this text: that seeing there are in the world two companies, the *children of God, and the children of the Diuell*, we would euen be iealous of our selues, and labour to know to our comfort, that we are in the number of the people of God.

And to remooue all doubts herein, as that it is a matter impossible, &c. let vs prepare to consider that which followeth.

Doctrine 2. The second point is, that there is an expresse difference betwixt these two, by which they may be knowne. So saith my text, *In this are the children of god knowne, and the children of the Diuell*. This knowing the *children of God*, and the *children of the Diuell*, each from other, is meant especially, in respect of a mans own priuate and personall knowledge, which concernes his owne particular: For otherwise no man is able to say precisely and determinately, touching another, that he is the *childe of the Diuell*, or that hee is the *childe of God*. Wee are bound by the
[a] 1 Cor.13.7. lawe of charity, to hope the best of all[a]; though withall thus farre a man may lawfully proceede, as to say, that such, or such a man, is in the state of condemnation. As for example: If I see a man to bee a common drunkard, an ordinary swearer, a scorner of Gods word, a knowne adulterer, a grosly ignorant person: it is no breach of charity to say of him, that hee is as yet in the state of perdition, and the very child of destruction. It is a true rule giuen
[b] Luk.6.43. by our Sauiour, *It is not a good tree which bringeth forth euill fruit*[b]: If then I behold a man to bring forth diuelish fruit, I may be bolde to say, that Sathan worketh in him, although touching his future estate, I may not take vpon me to determine. To follow Christs similitude: If I taste the fruit of a tree, and finde

finde it sowre and vnpleasant. I may truely say for the present, that the tree is naught, but what it may bee hereafter, I know not, because the owner thereof (perhaps) may husband it, and by grafting alter and change and better the nature of it. So, though for the time I may say of some man, He is now a barren and vnfruitfull tree, because I behold in him nothing but *the vnfruitfull works of darkenesse* [c], yet I can say nothing absolutely for the time to come, because it may be, the Lord may engraffe him into the mysticall body of Christ Iesus. Againe, if I behold a man travelling downe a hill, at the foot whereof, there is an vnrecoverable downefall, I may freely say, that his course is dangerous: but that he shall fall into the gulfe, I cannot say, because for ought I know, hee may be recalled. After the same manner, if I looke vpon a man, and see him iourneying in the *broad way that leadeth to destruction* [d], I may bee bold to tell him, that his case is fearfull: but to say, that hee shall be damned, is more then I haue warrant for, because (for any thing I know to the contrary) the Lord may please to reclaime him. The Apostles saw more in mens estate then we can, yet we reade that *Peter* when he had to doe with *Simon* the sorcerer, and had said of him, that he was in *the bond of iniquity* [e], and yet did not cut him cleane off, but counselled him by prayer and repentance to labour for forgiuenes [f]. So then this is the thing that I aime at: The Apostle speaking here of knowing the *children of God* from *the children of the Deuell*, speaketh not to directly of the knowledge which one man may haue of anothers estate, as of that which euery man may attaine vnto for his own particular: and his chiefe intent in this chapter, is to teach those which feare God how they may bee assured of their owne adoption: And therefore this is the plaine doctrine of the place drawne out of this second point, that it is possible for a Christian man to know touching himselfe, whether he be the child of God, yea or no. Consider the words of my text, *Hereby* (saith the Apostle) *the children of God are knowne*, hereby are they made manifest, this is the signe and badge by which they are discerned. This kinde of speech were to no purpose, if the attainement of this knowledge were vnpossible. And to my seeming, the Scripture is as plaine in this point, as in any whatsoeuer. *Giue diligence* (saith S. *Peter*) *to make your calling and election sure* [g]. What is this to make our *calling and election sure*? To make it *sure* to or with God, is needlesse, for *the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his* [h]: so that with him the state of those which belong to the election of grace, is sure enough already: therfore the Apostles meaning is, that wee should make it sure to our owne vnderstanding, that from knowledge that our *calling* is effectuall, we may arise to the assurance of *election*. Now wherefore is this aduice given, if the attainement of the thing commended to our care bee impossible? *Reioyce* (saith our Sauiour) *that your names are written in heauen* [i].

How can a man reioyce in a matter of vncertainety? Imagination and fancy may breed a certaine flashing ioy, but there is no perpetuity, no setlednesse of reioycing, where there is doubt of hauing that which is made the matter of the ioy. In this Chapter [k], *Iohn* speakes very confidently: *Now are wee the sonnes of God, and we know that wee are translated from death to life*. These are no speeches of coniecture, they are phrases of resolution: and in them *Iohn* ioyneth others with himselfe, and deliuereth these markes as common directions for all beleeuers. The words of the Creede, *I beleeue*, &c. if they haue nothing in them but an assent to the Doctrine and generall truth of the Articles, wherein is the faith of a Christian, more excellent then the faith of Diuels? for euen they also doe beleeue the generalities [l]. If we consider the properties of saiuing faith, described in the Scriptures, it must needs follow, that faith doth apprehend a mans owne personall interest in Christ. It is said to be our *victory* [m], and to *quench all the fiery darts of the wicked* [n]. Who so hath experience of Satans bickerings, knoweth that hee will not, nor cannot, be put to flight with meere suppoſals.

[c] Eph.5.11.
[d] Mat.7.13.
[e] Act.8.23.
[f] Verse 22.
[g] 2 Pet. 1.10.
[h] 2 Tim.2.19
[i] Luk.10.20.
[k] Ver.2.& 14
[l] Iam.2.19.
[m] 1 Ioh.5.4.
[n] Eph.6.16.

o Rom.5.3. Againe, faith is ſaid to make to *reioyce in tribulation*[o], to cauſe the godly to *loue the Lords appearing*[p], and euen to *ſigh in themſelues*, for that time[q]. Who can deſire theſe things, that hath not receiued the *earneſt of that inheritance*[r] which God hath prepared for his choſen? Laſtly, two ſpeeches of *Pauls* are worthy the noting: one, in that he ſaith, that iuſtification by *Faith* makes vs to *reioyce, and euen to boaſt vnder the hope of the glory of God*[s]. Now what an idle thing is it, to boaſt of that, whereof a man hath no aſſurance? *Salomons* reaſon, why a man ſhould not *boaſt of to morrow*, is, becauſe he cannot tell *what a day may bring forth*[t]: ſhewing therein, what a folly it is to boaſt of vncertainties. *Pauls* other remarkeable ſpeech is, that he calleth the *hope* of a Chriſtian, a *hope which doth not make aſhamed*[u]: now it muſt needs make *aſhamed*, if it ſhould breed in a man the expectation of that, which in the end he faileth to obtaine. A man hath great cauſe to be confounded in himſelfe, and to hang downe his head for ſhame, if he ſhall profeſſe to expect ſuch or ſuch a mans inheritance, and giue out, that he lookes for it, and yet at laſt when it commeth to the point of enioying, ſhall be put beſide it. Therefore I conclude this point as I began it, that for a Chriſtian to know himſelfe to bee a Chriſtian, and the *childe* of God by grace, and an heire with Ieſus Chriſt, is no matter of impoſſibility, but a thing rather, which the elect of God all of them in ſome degrees may come vnto.

p 2 Tim.4.8.
q Rom.8.23.
r Eph.1.14.
s Rom.5.2.
t Pro.27.1.
u Rom.5.5.

Now this Doctrine touching aſſurance of a mans owne ſaluation, is to be deliuered and receiued not without ſome caution. For we doe not teach ſuch a reſolued certainty, as is neuer intermixed with any doubting. Nay, wee ſay, that there is no man ſo aſſured of his election, but that at ſometimes he doubts thereof, eſpecially in the time of temptation: according as wee may ſee in *Dauids* example, *I ſaid in my heart* (ſaid he) *I am caſt out of thy ſight*[w]: and what a combate he felt within himſelfe, betwixt faith and doubting, appeares by theſe his ſpeeches. *Will the Lord abſent himſelfe for euer? Is his mercy cleane gone? hath hee ſhut vp his tender mercies in diſpleaſure*[x]? *Why art thou caſt downe my ſoule, and vnquiet within me?* But this wee teach and maintaine, that in the children of God, ſooner or later, faith gets the victory againſt doubting, and aſſurance preuailes againſt ſtaggering. And albeit perhaps euen the very laſt conflict which ſome one Chriſtian hath, bee ſo exceeding ſharpe and violent, (Sathan hauing then alwaies the greateſt *wrath*, when he hath the ſhorteſt *time*[z]) that the iſſue may ſeem to others by reaſon of ſome paſſionate and perplexed ſpeeches, and ſadgeſtures, to be rather againſt, then with him: yet certaine it is, (the continued goodneſſe of God conſidered, who is alwaies wont to *performe* good things where hee doth *begin*[a] them) that in the very vpſhot of all, there is ſweetly felt, a certaine ſecret pledge of Gods vnchangeable fauour (as it were an arme reached out to a man ready to bee drowned) which getteth the hand againſt all diſcouragements, making a man ſay to himſelfe as *Dauid* did, when the gulfe was euen now ready to ouerwhelme him, *I will yet giue him thanks, he is my preſent help, and my God*[b]: and with *Iob, Loe, though he ſlay me, yet will I truſt in him*[c]. Thus much for the cleering of this doctrine, let vs now come to the vſe.

w Pſal.31.22.
x Pſ.77.7,8,9.
y Pſal.42.5.
z Reu.12.12.
a Phil.1.6.
b Pſal.42.5.
c Iob.13.15.

The Vſe.

This Doctrine diſcouereth vnto vs firſt, the errour of the pretended Catholike Church of Rome, which teacheth, that no man can knowe by the certainty of faith, ſuch as cannot bee miſtaken, that hee hath attained the fauour of God[d], that he is of the number of the predeſtinate[e], and ſhall certainly perſeuer to the end[f]. This Doctrine is directly againſt the *Scripture*, as appeareth by that which hath beene ſaid, and is indeed a moſt deſperate and comfortleſſe doctrine, holding the ſoule continually in ſuſpence, and affording no certainetie for a perplexed conſcience to reſt vpon. And therefore I am of his mind[g], who ſaid, that if there were no other errour in the Popes Doctrine, beſides this, by which it teacheth, that wee muſt bee wauering and doubtfull of the remiſſion of our ſinnes, of the grace of God, and of our owne ſaluation: yet this one were

d Conc. Trid. Sef 6.cap.9.
e Ibid.can.15.
f Can.16.
g Luth.in 41. Gen.

cauſe

cauſe enough why wee ſhould finally renounce the ſame.

2. This point makes to the reproofe of two euils in the common ſort: the one is blindnes & miſconceit, who (being as euery naturall man will ſoone be, Papiſts euen without a teacher) doe vnder a colour of enmity to preſumption, count it a matter impoſſible, for a man to be ſo far of Gods counſell, as to know what ſhall be the future eſtate of his owne ſoule. Truth is, that for a man to enquire ſo far, without warrant, were preſumption, but not to take notice of that which God vouchſafeth to reueale, were vnthankfulnes. It is true alſo, that there is no means in man (as from himſelfe) to grow to a reſolution herein. For true is the ſaying of the Apoſtle, that as *no man knowes the things of a man, ſaue the ſpirit of a man which is in him: euen ſo knoweth no man the things of* God, *but the Spirit of God* [h]. But if that *Spirit which ſearcheth all things yea the deepe things of* God, bee giuen vnto vs, *that we might know the things that are giuen to vs of God* [i], ſo that wee haue the very *minde of Chriſt* [k], What impoſſibility is there for vs, to know that our ſinnes are forgiuen vs, and that nothing *ſhall be able to ſeparate vs from the loue of* God, *which is in Ieſus Chriſt our Lord* [l]? Now if any doubt be made, whether the children of God be thus endued with his Spirit, there can be no fuller proofe of it, then that ſaying of S. *Paul, If any man hath not the ſpirit of Chriſt, the ſame is not his* [m]. So that all that are the Lords haue his *Spirit*, and it is impoſſible, that this *Spirit* knowing (as was ſaid) *the deepe things of* God, and being by office a *Comforter* [n], ſhould vtterly be ſilent in a matter of that comfortable importance. The ſecond euill reproued by this doctrine, is negligence. Maruelous is mens care in the matters of this preſent life. Their aſſurances for lands, and the things of that nature, are very diligently looked into: This Lawyer and the other muſt peruſe them: euery word and euery clauſe muſt be throughly ſcanned: ſomewhat is too ambiguous, and muſt be cleered: ſomewhat too obſcure, and hath need to be explained: in this there is too much reſtriction, in the other too much liberty. This and farre greater then this, is mens care, for the aſſuring of that, of which, when they haue done all, they can haue no aſſurance but this, that they are ſure to forgoe it. But as for *for the good part, which ſhall not be taken from* [o] thoſe which haue it: I am woe to conſider mens careleſneſſe, how therein, any groundleſſe ſurmiſes, any idle ſuppoſals, any flaſhing imaginations can content them, neuer *communing with* their *owne hearts* [p], *neuer proouing themſelues* [q], *neuer ſearching nor trying* their *wayes* [r]: to ſee whether their repentance be ſincere, and their *faith vnfained* [ſ], and their *hope* ſuch as will not make them *aſhamed* [t], in the end. This ſecurity is the very bane of mens ſoules, and it is one of Satans principall buſineſſes, to rocke men aſleepe in it, becauſe he knowes that ſo long as they are in this *ſnare*, he may *take* them, and diſpoſe of them at his *will* [u]. To cure both theſe euils, as well as to diſcouer them, this doctrine (God ſo bleſſing it) may be very effectuall. Wee ſee by it, that the grace of adoption may be knowne, and that there is a certaine means and courſe to diſcerne it: why ſhould we then either be ſo corrupt in iudgement, as to deeme it vnpoſſible, or ſo careleſſe in our courſe, as to account it a matter not worthy to be laboured in?

Now followeth to ſpeake of the difference which is betwixt *the children of* God and *the children of the Diuell*. This difference is twofold, either generall, or particular. The generall is, the doing or not doing of *righteouſneſſe*: the negatiue is here only named, but in it as in all negatiue rules the affirmatiue is included: For if he *who doth not righteouſnes is not of* God, then he who *doth righteouſnes is of* God: and indeede this is a ſure argument, *euen* as the pronouncing of *Shibboleth* to know an *Ephramite* from a *Gileadite* [*]. Let vs endeauour to finde out the ſenſe: firſt what is meant by *righteouſnes*, then what it is to *doe righteouſnes*.

Doctrine 3.

By *righteouſneſſe*, is vnderſtood that holy and religious courſe, which God requireth of vs, whether in generall, as wee be Chriſtians: or in particular according to our places and callings allotted vnto vs by God. The rule of *righteouſneſſe*

h 1 Cor. 2. 11.
i Verſe 12.
k Verſe 16.
l Rom. 8. 38.
m Rom. 8. 9.
n Ioh. 14. 16.
o Luk. 10. 42.
p Pſal. 77. 6.
q 2 Cor. 13. 5.
r Lam. 3. 40.
ſ 1 Tim. 1. 5.
t Rom. 5. 5.
u 2 Tim. 2. 26.
* Iudg. 12. 5. 6.

x Mich.6.8. y Pſal.99.24. z 2 Tim.3.15. a 1 Pet.2.5. b Mal.3.16,17 c 2 Cor.8.12. d Rom.12.2. e Pſal.119.2. f Verſe.11. g Verſe 12. h Verſe 66. i Rom.7.22. k Pſal.119.14 l Verſe 10. m Verſe 97. n Verſe 5. o Heb. 13.18. p Pſa.119.106 q Neh.9.38. r Pſal.119.60. ſ Eph.5.16. t Lam.3.40. u Pſal.119.59 * 2 Cor.7.11. x Pſal.51.4. y Pſal.143.2. z Iſa.38.14. a Luk.22.62 b 2 Co.7.11 c Pro.1.25. d Pſal.50.17. e Pſal.36.4. f Iob 15.16. g Iob 20.12,13 h Tit.1.16. i Rom.8.32.

neſſe is the Scripture: in it the Lord hath *ſhewed what is good*[x], that onely deſerues to bee entertained as our *Spirituall Counſellor*[y], that alone is able to *make a wiſe man vnto ſaluation*[z]. The doing of *righteouſneſſe*, is twofold. 1. *Legall*, and 2. *Euangelicall*. The *Legall doing*, is the perfection of all duties, both in manner and forme, both for the number and meaſure of them: which kinde of *Doing* was neuer found in any meere man, ſince the fall of *Adam*. The Euangelicall *doing*, is mingled with much weakeneſſe, and is good onely in acceptation with God by *Ieſus Chriſt*[a], hee being pleaſed for his ſake, to *ſpare* them which *feare* him, and *thinke vpon his name, as a man ſpareth his owne ſonne that ſerueth him*[b], and to meaſure their obedience, rather by the ſincerity of their affection, then by the fulneſſe of performance[c]. Of this *Doing* the *Spirit* of God ſpeaketh here: and (that we may the better conceiue it) it conſiſts vpon the concurrence of theſe following particulars. 1. A caring and ſtudying *to preeue what is the good will of God*[d], how hee will be ſerued, and wherewith hee will be pleaſed. *Dauid* calleth this *a ſeeking the Lord, with the whole heart*[e], *a hiding*[f] of Gods word: therfore he prayeth, *O Lord teach mee thy ſtatutes*[g], *teach mee good iudgement and knowledge*[h]. 2. An vnfained loue and affection to that *righteouſneſſe* which is pleaſing vnto God. *Paul* teareth this, *a delighting in the law of God, concerning the inner man*[i]: and *Dauid* intends it in thoſe ſpeeches. *I haue had as great delight in the way of thy Teſtimonies, as in all Riches*[k], *I will delight in thy ſtatutes*[l], *Oh how I loue thy Law*[m]. 3. A deſire, that if it were poſſible the whole courſe of the life and conuerſation might be ſutable thereunto. *Oh* (ſaith *Dauid*) *that my wayes were directed to keepe thy ſtatutes, Then ſhould I not bee aſhamed when I haue reſpect to all thy commandements*[n]. This was the writer to the Hebrewes his *Deſire, in all things to liue honeſtly*[o] 4. A firmneſſe of reſolution, to frame and ſet the whole and continuall endeauour to the performance of it: *I haue ſworne* (ſaith the Prophet) *and will performe it, that I will keepe thy righteous iudgements*[p]. This was meant by the *ſure couenant* which *Nehemiah* and the reſt made[q]. 5. A ſpeedy applying of ones ſelfe therein: *I made haſte and delayed not to keepe thy commandements*[r]. 6. A carefull catching of all opportunities to helpe forward this good purpoſe: *Walke circumſpectly* (ſaith the Apoſtle) *not as fooles, but as wiſe, redeeming the time*[ſ]. 7. A diligent ſuruey of ones owne courſes: *Let vs ſearch and try our wayes* (ſaith *Ieremy*[t]) and, *I haue conſidered my waies* (ſaith *Dauid*[u].) 8. A bitter bewailing of ſlips and infirmities, together with a kinde of holy indignation at ones ſelf, that he ſhould ſo groſly and ordinarily ſinne againſt the Lord[*]. Thus *Dauid* groaned out many accuſations againſt himſelfe, *Againſt thee, againſt thee haue I ſinned, &c*[x]. *Enter not into iudgement with thy ſeruant*[y]. Thus *Hezekiah* chattered like a *Crane, and mourned like a Doue*[z]. Thus *Peter went out and wept bitterly*[a]. 9. An encreaſe of care (after a foile receiued) and of watchfulnes, together with a feare of running afreſh into the ſame or like offence. This is that *care* and *feare*, which *Paul* commends in the Corinths, as badges and ſignes of their true repentance[b]. This doing of *righteouſneſſe*, ſpoken of here by *Iohn*, diſcouereth it ſelfe by theſe ſpecialties; and indeed they are ſuch, as being duly conſidered, muſt needs be ſignes and teſtimonies of adoption. For the nature of man conſidered, how *he deſpiſeth all Gods counſell*[c], and *hates to be reformed*[d]: how hee *flattereth himſelfe in his owne eyes, not abhorring ſhill*[e]: how he *drinketh iniquity like water*[f]: how *ſweet wickednes is in his mouth*, how *he hides it vnder his tongue, and fauoureth it, and will not forſake it, but keepes it cloſe in his mouth*[g]: hee is euen *reprobate to euery good worke*[h]: theſe things conſidered, it is vnpoſſible that any of the forenamed qualities ſhould bee found in any that is not borne againe by the ſecret working of Gods Spirit. And as theſe things cannot bee in an vnregenerate perſon, ſo they cannot but bee in thoſe whom the Lord hath choſen to be his. For if it bee true which *Paul* hath ſaid, that he which hath not *ſpared his owne Son, cannot but with him giue vs all things alſo*[i]: How can the beloued of God be vtterly empty of theſe graces, they being indeed

indeed those same *spirituall blessings in heauenly things* [k], wherewith as with *comely ornaments and chaines* [l], the Lord is wont to enrich and beautifie his chosen? Thus we see both the truth, and the meaning of this doctrine: namely, *That the children of God are knowne by doing righteousnesse.*

k Eph. 1. 3.
l Pro. 1. 9.

The vse must needs be this, to presse vpon vs the triall of our selues, by this doctrine, if our desire be (as it ought) to vnderstand the truth touching our owne estate. Let vs thinke well vpon these necessary parts of this great worke of *righteousnesse*: If we can finde certaine euidence of any one of them, we cannot prize it at too high a rate, it being a pledge of so glorious an estate, as is the state of adoption, and the earnest of such a royall inheritance as is the kingdome of heauen. They are so linked one within another, that where any one of them is, there they all are, in certainetie of being, although not alwaies at one and the same instant in the like cleerenesse of perceiuing: And as they are each twined in other, so they are all so vndiuidedly tyed to that *sure foundation* [m] of Gods election, (being indeed no other but dependances vpon it) that there can bee no surer kinde of reasoning, then from these to conclude adoption, from adoption to inferre the certainty of election, and from all to grow to an vndoubtednesse of eternall glorification in heauen. Who would not esteeme such vndeceiuing engagements of Gods vnchanging loue? whose heart would not euen leap within him for ioy, to feele in himselfe such gracious beames, issuing from that *Sunne of righteousnes* [n] the Lord Iesus? We reade how iocund that wretch *Haman* was, when he told his wife and friends *all the things wherein the King had promoted him* [o], and yet it was not long before he was stript of all his fauours, and hanged on a tree which he had prepared for another [p]: what ioy (think we then) should we be euen rauished with, if we can perceiue in our selues any of these euidences of Gods loue? which are not only not taken away after the first bestowing, (*For the gifts of God are without repentance* [q]) but encreased daily, *grace for grace* [r]: *For vnto euery man that hath, it shall be giuen, and he shall haue abundance* [s]. Let this then be our care, so many as desire comfort in our owne soules, euen busily and curiously to examine our selues vpon these points, that so what graces tending to the doing of *righteousnes*, we perceiue in our selues, these wee may cherish, and labour to encreate: those which we perceiue not, we may desire to feele, and out of the truth of our desire and feeling, may grow by little and little, to bee able to say, *Behold what loue the Father hath shewed on vs, that we should be called the Sonnes of God* [t].

The vse.

m 2 Tim. 2. 19
n Mal. 4. 2.
o Est 5. 10. 11.
p Cap. 7. 10.
q Rom. 11. 29.
r Ioh. 1. 16.
s Mat. 25. 29.
t Ioh. 3. 1.

The

The ſecond Sermon.

In this are the children of God knowne, &c.

HAuing, in handling the generall difference betwixt the *children of God*, and the *children of the Diuell*, ſhewed what it is to *doe righteouſnes*, it is neceſſary (for the diſcouery of the euilneſſe of the times) that it be taught what it is, not to *doe righteouſnes*. The former doctrine being remembred, cannot but giue ſome light vnto it, yet it ſhall be profitable to ſpeak of it ſomewhat more expreſſly. In one word then, hee is ſaid not to *doe righteouſnes*, who maketh no conſcience of the practice of thoſe holy duties which God requireth of all his ſeruants in his Word. That this generall ſpeech may be the better vnderſtood, we may deuide thoſe who are guilty of the neglect of holy duties, into two companies: the one are ſuch, who know not what theſe duties are: the other are ſuch as know them in ſome meaſure, yet haue no care to yeeld obedience to them: both ſorts are as yet the *children of the Diuell*, and in the eſtate of perdition: my text doth plainly affirme it. Of the former ſort there are alſo two degrees: ſome are ignorant for want of teaching: others are ignorant for want of will to bee taught: they haue (as *Salomon* ſaith) a prict in their hand, they cannot complaine that they want the meanes, but they haue no *heart to get wiſedome* [u]. And theſe alſo are of two ſorts: for ſome are careleſſe and neglect knowledge, they conſider not the worth of it, and ſo paſſe by it as matter not to be eſteemed; others are obſtinate, ſcorners, men either wedded in their owne blindneſſe, or wiſe in their owne conceit, and they doe *deſpiſe Knowledge and hate it, and will none of it* [v], they *caſt it* [x] at their heeles. The ſecond company are (as I ſaid) ſuch, who knowing good duties, yet care not to practice them: theſe are likewiſe of two ſorts: ſome haue gotten ſome knowledge by occaſion, euen againſt their wils, according as many who come to heare for faſhion ſake, yet whether they will or no, doe now and then learne ſomething, like vnto a man thruſt violently into an apothecaries ſhop, who cannot chuſe but ſmell the Spices there, and carry away ſome of the ſauour with him in his cloaths. Some againe, becauſe knowledge is a pleaſing thing, and they be alſo loath to be accounted ignorant, are therefore careful to know, but yet goe no further, being like to many rich mizers, who hauing much, fare as hard, and goe as neere the winde as the meaneſt; ſo they knowing much what ought to be done, yet liue as vilely and looſely as the moſt ignorant. Now as it is true of both theſe ſorts, that they *doe not righteouſnes*, ſo it is true of them alſo, that they are *not of God*, they are as yet in the very *Bond of iniquity* [y], and in the ſtate of condemnation, which as my text auoucheth in expreſſe termes, ſo the Scripture doth ſufficiently confirme it, as ſhall appeare in particulars.

Doctrine 1.

u Pro. 17. 16.

v Pro. 1. 22. 25

x Pſal. 50. 17.

y Act. 8. 22.

First, touching thoſe who are ignorant through want of the meanes, howſoeuer, their caſe is more tollerable, and their puniſhment ſhall be leſſe, yet they are inexcuſable. *He that knew not his maſters will, and yet did commit things worthy of ſtripes, ſhall be beaten, &c* [z]. *Paul* ſaith of his perſecuting the *Saints*, that *albeit hee did it ignorantly*, yet it was Gods *Mercy* [a] that hee eſcaped condemnation. It is one of the ſame Apoſtles rules, *That as many as haue ſinned without the Law*, that is, not inioying, as the Iewes did, the benefit of the written *Law* and of *Moſes* his

z Luk. 12. 48.

a 1 Tim. 1. 13. 16.

his teaching, *shall perish also without the Law* [b]. Secondly, for those which are wilfully ignorant, their offence is doubled by their wilfulnesse, and they *heape vp wrath vnto themselues against the day of wrath* [c], by their contempt: *If I had not come and spoken to them, they should not haue had sinne*, that is, they had beene free from this high sinne of contempt, *but now they haue no cloake for their sinne* [d]. The vse of that speech, *they shall know that there hath beene a Prophet among them* [e], what doth it argue, but the encrease of vengeance, where the Lord hath richly vouchsafed the meanes of knowledge? What a heauy challenge is that to *Ierusalem? How often would I haue gathered thy children together, &c. and ye would not* [f]. Thirdly, they which know and yet make no account to practise, that falleth on them which Christ spake, *That seruant which knew his masters will, and did not according, shall be beaten with many stripes* [g]: to which agreeth that of *Peter, It had beene better vnto vs to haue knowne the way of righteousnes, then after they haue knowne it, to turne from the holy commandement giuen vnto them* [h]: so that if the Scripture bee true, both the one sort and the other, those which know not *righteousnes*, and which knowing it, doe for all that neglect to practise it, are not of God, but in the very high way to destruction. It is true of them both, that they make no conscience of *righteousnes*, the one in ignorance cannot, the other in froward dissolutenesse, will not. To make the matter yet more apparent, that the Doctrine well prooued, may be the surer ground for the vse and exhortation following, let me yet further prooue to you, that men ignorantly or wilfully neglecting *righteousnesse*, cannot bee of God, but in the state of condemnation. Touching those which are of God, and are in his eternall counsell *ordained vnto life* [i], thus much the Scripture hath reuealed. First, that at one time or other, sooner or later, God calleth them: *For whom hee hath predestinate, them also hee calleth* [k].) It is said of *Corinth*, that God had *much people in it* [l]; and therefore in his prouidence he sent *Paul* to preach there. So that where there are any soules belonging to God, there the Lord doth finde some meanes or other to bring them out of darknes to the knowledge of the truth. Secondly, as the Lord more or lesse affoords the meanes of sauing knowledge to all that are his, so hee doth also open their hearts and make them willing to receiue it: he enlighteneth their minds, that they may vnderstand it. *So God opened* Lydia *her heart* [m], *so he stirred vnto the Corinthians hearts* [n]. *And therefore it is a true and vndoubted principle of our Sauiour, Hee that is of God, heareth Gods word* [o]: euer in the children of God there is a desire of instruction. Thirdly, those which are the Lords, looke how God affoords them the meanes, and furnisheth them with inward graces to profit by the meanes, so he doth also frame their hearts to yeeld *obedience vnto the forme of doctrine* [p], whereby they haue beene instructed; so that their desire is, to haue their *conuersation such as becommeth the Gospel* [q], and to *walke with God* [r] *in newnesse of life* [s]. This is that which God speaketh by the Prophet, *I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keep my iudgements, and doe them* [t]. These things the Scripture reports to bee fulfilled in all those which belong to God: and therefore it must be a truth, that they which doe not doe *righteousnes*, either because they are blinde, and know it not, or because they are wilfull and dissolute, and desire it not, the same are not *of God*; they are (as yet) the children of Satan, aliens and strangers from Gods kingdome. Thus farre I haue proceeded in this point: I haue shewed you in generall, what it is, not to doe *righteousnes*: I haue opened to you how many sorts of men are guilty of not doing *righteousnesse*: I haue giuen you two sufficient reasons to prooue it to bee true which *Iohn* here saith, that they which *doe not righteousnes*, are none of Gods. It followeth next, to make vse of all vnto our selues.

I told you in the last Sermon, that it is not for any man to take vpon him to iudge of another mans future estate, as to say certainly, that he is damned, or is a *The Vse.*

[b] Rom. 2. 12.
[c] Rom. 2. 5.
[d] Ioh. 15. 22.
[e] Ezek. 2. 5. 33. 33.
[f] Luk. 13. 34.
[g] Luk. 12. 47.
[h] 2 Pet. 2. 21.
[i] Act 13. 48.
[k] Rom. 8. 30.
[l] Act. 18. 10.
[m] Act. 16. 14.
[n] 2 Cor. 4. 6.
[o] Ioh. 8. 47.
[p] Rom. 6. 17.
[q] Phil. 1. 27.
[r] Gen 5. 22.
[s] Rom. 6. 4.
[t] Ezec. 36. 27.

reprobate, it is more then wee haue warrant for: yet to say of some, that for the present, they are in a wretched condition, and shall, except they repent, perish vndoubtedly, is not vnlawfull. Nay, so much the Ministers of Gods word ought to say. The words of the text are plaine, *He that doth not righteousnes is not of God.* If it be found vpon enquiry made, that it is true of many of vs that wee doe not *righteousnesse*, surely hee that shall forbeare to speake the truth as it is, shall but dissemble with vs, and thereby both sinne against God, and by his flateries hurt vs also. There be (as hath beene said) two sorts guilty of not *doing righteousnes*: First, those which know not the duties of *righteousnesse*: Secondly, those which knowing them, seeke not to performe them. Let vs looke to our selues, how wee can shift our selues out of one of these two companies: sure I am, that for persons vnskilfull in the waies of *righteousnesse*, it shall not be hard to draw forth a great troupe, men and women, wofully ignorant in those very things, without the knowledge whereof they cannot be saued, without any conceit euen in the very *first principles*[u], and *in the beginning of Christ*[*]. Alas, how can wee doe *righteousnesse*, if we doe not know it? Ignorance and obedience cannot dwell together. Thinke vpon it you whom it toucheth; it concernes you neerly: and that so much the rather, because our ignorance is inexcusable; God is not wanting to vs for the means, only this, we are wanting to our selues. The knowledge of *righteousnes* offereth it selfe daily vnto vs, and is an earnest suter to bee entertained: if it were not for our owne vnwillingnesse, we could not possibly be ignorant. I pray God open our eyes to see the danger of it, and stir vp our hearts to labour quickly to come out of it. As the number is great of people ignorant in the holy duties of *righteousnes*, which God hath reuealed in his Word, so there are as many, who knowing somewhat, yet doe vtterly neglect the carefull and conscionable practice of that which they doe know. Those that are the greatest enemies to the exercises of the Word, and speake worst both of the Preacher and Doctrine, and when they are here, sometime sleepe, sometime scorne, sometime busie their mindes about other things; yet whether they will or no, something they heare, yea they so heare it, so conceiue it, and so see the expresse truth of it, that although they faine would, yet they are not able to deny it. The swearer heareth swearing reproued, and cannot deny the iustnesse of the reproofe. The contemner of the Word, heareth the necessity of the ministery of it vrged, and cannot tell how to say against it. The vsurer full sore against his wil, heareth plain reproofes against vsury, and goeth away with a conuicted conscience. The Sabbath-breaker, and he who curtalleth the worship of God, & serues him by halfes, he also heareth the expresse doctrine of the Sabbath, and hath not in the world, wherewith to reproue it. So the superstitious person, the adulterer, the drunkard, the disordered and riotous liuer, all these comming to heare, what fact soeuer they set vpon it, yet that which they are taught sticks by them, & they know they should do otherwise: So that (I say) how sleepily, or scornfully, or carelesly soeuer men heare, without any purpose to learne, yet at vnwares something droppeth in, and some generall taste they haue of the duties of *righteousnes*. Yet for all this, though men are brought to know, that such and such holy duties God requireth, such and such grosse sins he disaloweth, few notwithstanding make any conscience either of framing themselues to the performance of the one, or of striuing to keepe themselues vnspotted of the other: but as though it were nothing to sinne against knowledge, to sinne against conscience, they rush on in their accustomed manner of behauiour, the scorner in contemning, the swearer in blaspheming, the Sabbath-breaker in neglect of Gods worship, the adulterer in viciousnesse, the drunkard in excesse, the lyer in falshood, the vsurer in oppressing, the malicious in vncharitablenesse. Is this to doe *righteousnesse*? can these things raigne in those that are *of God*? No, it is vnpossible. Wee shall but

deceiue

[u] Heb. 5. 12.
[*] Heb. 6. 1.

deceive our owne soules, if we thinke we may doe these things, and yet be the Lords. Many have their private and perſonall exceptions against their teachers, but we ſtand not in the Pulpit to perſwade you to believe us, but to the end we may perſwade you to give credit to the Lord. It is his Word which we publiſh, and his saying, it is not ours, that he which doth not righteouſneſſe is not borne of God: whatſoever we teach of our opinions, yet this is the truth, and this you muſt hold faſt, whereas all our preaching ſhall not profit you, the word which I have ſpoken now, and ſo often unto you, ſhall judge both you and us in the laſt day. And therefore laying aſide all reſpects, which Satan may ſtirre up in his ſervants, that we may not regard the truth, let us heare and be loth to ſin, who ſaith, *He that doth not righteouſneſſe is not borne of God*: and let us abandon all common courſes of ignorance, of hatred of the Word, of neglect of holy duties, of taking Gods name in vaine, of miſpending his holy day, of uncleanneſſe, of oppreſſion, of filthinesſe, of wholenette, of drunkenneſſe, of riot, and ſuch other, which are the common diſeaſes of the times, are not the doings of righteouſneſſe, are not fruits becoming the Saints of God: the doers whereof as they ſhall not as they begin, cannot inherit the *Kingdome of God*[x]. It will bee thought of ſome perhaps, that I am too waiſh in one matter. To thoſe that ſo thinke, I make this anſwer. I have but two things to teach, faith toward God, and a holy life: in one of theſe two I muſt ſtill inſiſt, and ſo long as ſinne thrives ſo faſt ſo apparantly, and the times are ſo full of ſuch fooles as *Salomon* ſpeakes of, *It is both ſinne and a mocke of ſinne*[y], and to whom it is but a *paſtime to doe wickedly*[z], we ſhall be ſilent if I keepe ſilence, if euill will not bee reformed, yet it muſt be reproued, that the conſciences of it may be left without excuſe. Thus much for this generall difference betwixt the elect and the reprobate, the *children of God*, and the *children of the Diuell, He which doth righteouſneſſe, is of God*. He that makes no conſcience of theſe holy duties which God requires, whether hee doe it ignorantly, or wilfully, he is in the ſtate of deſtruction, and hell ſhall be his portion, except he repent.

We come now next to ſpeake of the ſpeciall and more particular difference, out of theſe words, (*neither loueth his brother.*) To make it up a whole ſentence, it muſt bee taken thus, *He that loueth not his brother is out of God*. Let us firſt looke out the meaning. The name of *brother* is diuerſly taken in the Scripture. Firſt, for one that is borne of the ſame parents, thus *Cain* was *Abels brother*[a]. Secondly, for one of the ſame kindred: thus *Abraham* and *Lot* were termed *brethren*[b], *Abraham* being nearer *Lots* owne vncle, and ſo *Iames* is called *the Lords brother*[c], becauſe he was of his alliance in the fleſh. Thirdly, for one of the ſame nation and country, So *Eſaias* ſaid to the Iewes which were ſtriuing together, *Sirs, you are brethren*[d], you are of one nation, *why do you wrong one another?* Fourthly, for any man whomſoever: *Let no man* (ſaith *Paul*) *oppreſſe or defraud his brother*[e]: that is, Let him oppreſſe or defraud no man. Laſtly, for one that maketh one and the ſame ſincere profeſſion of Religion. *If any that is called a brother*, that is, who hath taken on him the profeſſion of the ſame holy truth with you, bee a *fornicator*[f], &c. In this ſenſe the word *brother* is often taken in *Pauls* Epiſtles, and in this of Saint *Iohn*. Now out of all theſe ſenſes of this word *brother*, we muſt examine which is meant in this place. It cannot bee ſo properly meant of the two former, for to loue thoſe which are of our owne blood, it is a naturall thing, *doe not the Publicans euen the ſame*[g]? and a man may doe ſo, that hath no ſparke of grace within him: the like I may ſay of louing thoſe to whom ciuill reſpects hath linked vs. But now the intent of the Apoſtle heere, being to note out a mayne difference betwixt the *children of God*, and the *children of the Diuell*, there muſt bee ſome further matter in it, therefore the word muſt be taken in the larger ſenſe, partly of a *brother by*

creation, in as much as *we haue all one Father*[j], partly a *Brother* by Religion, in that we profesſe *one Faith*[k]: and then the word being ſo taken, aſſoondeth this firſt Doctrine: That hee who is an vncharitable perſon, the ſame is none of Gods children: the wordes bee plaine, *Hee that loueth not his brother is not of God.* By an vncharitable man, I vnderſtand ſuch an one whoſe heart is poſſeſſed with a ſetled malice: for otherwiſe, euen the beſt, as they are ſubiect to other infirmities, ſo ſometime they fall into thoſe euills which are breaches of Charitie: ſo that he is to be termed an vncharitable perſon, not who is ſometime ouer-carried by paſſion apprehending an iniury ouer-quickly, (though this alſo bee a ſinne and to bee repented of) but hee which hath euen reſolued with himſelfe to *hate* there where hee hath once conceiued a diſlike, rather taking pleaſure in malicioufneſſe, then ſtriuing with himſelfe to ouercome it. This humor diſcouereth it ſelfe by two things chiefly: Firſt, deſire of reuenge: Secondly, an vnwillingneſſe to bee reconciled. For the vncharitable perſon deſireth nothing more then the hurt of him whom hee hates, and can away with nothing leſſe, then to heare of meanes tending to true Chriſtian agreement. Now who ſo is of this diſpoſition, giueth this teſtimony of himſelfe, that hee is none of Gods. And for that cauſe *Paul* reckoning vp the *workes of the Flesh the doers whereof cannot inherite the Kingdome of God*, and *the fruits of the Spirit*, which are arguments of grace: among the former reckoneth vp *Hatred*: among the latter, *Loue*[l]. *By this ſhall all men know* (ſaith Chriſt) *that yee are my Diſciples, if yee haue loue one to another*[m]. Loue then is the badge of Gods children, and vncharitablenteſſe the marke of the reprobate. This Epiſtle hath ſundry ſpeeches tending to the confirmation of this point[n]. All which being put together, prooue this to bee a truth, That the vncharitable perſon, whatſoeuer hee may bee hereafter, if God giue him repentance, yet for the preſent he is not of God, but in the ſtate of condemnation. Let this aduiſe vs to looke to our ſelues.

Doctrine 2.

j Mal.2.10.
k Eph.4.5.
l Gal.5.20. 21,22.
m Ioh.13.35.
n 1 Ioh.3.15. cap.4.8,20.

The Vſe.

The number of hating and vncharitable perſons is not ſmall. Who is there (almoſt) who beſides petty diſlikes and priuy grudges, doth not maintaine euen wars, and ſome deadly feud againſt ſome one or moe? Some houſes there bee, and flockes and kinreds, who are at a kinde of profeſſed enmity; neuer haue agreed, doe not now accord, neither yet deſire to liue at vnity. Many there bee whoſe ordinary pretence for their not comming to the Lords table, is the malice and rancour which is grounded in their hearts againſt others. A common thing for men to reioyce at the harmes, loſſes, and diſgraces of others, to be glad when they haue an opportunity, cloſely to doe that miſchiefe which they haue plotted, and to exerciſe to the full, that malice which they haue a long time conceiued in their hearts. What a ioy is it to many to ſeeke to obſcure the good name and credit of thoſe whom they hate, nay though ſometime their hatred bee without a cauſe? how many bee there who being at variance, doe ſo much pleaſe themſelues therein, that either it would be a griefe to them for any man to goe about to worke a reconcilement, or elſe, if they doe by perſwaſion, or vpon ſome other reſpects hearken to articles of agreement, it ſhall bee done ſo deceitfully, ſo ſuperficially, ſo from the teeth outward, that the leaſt occaſion which may happen, ſhall bee the fuell of as much miſlike, and the beginning of as great a contention, as before? If any who heareth this ſpoken, be therein guilty, let this preſent ſpeech of the holy Ghoſt make him afraid, and bee a warning to him to take heed how he goes on. The words are plaine, and the ſpeech is terrible, *He that loueth not his brother, is not of God.* A heart full of venome, a mouth full of euill ſpeaking, a tongue dipped in bitterneſſe, a courſe tending to reuenge, be the pretence what it will, theſe things cannot be in thoſe whom the Lord hath choſen to himſelfe. Sathan indeed was a *Murtherer from the beginning*[o], and hee is euen

o Ioh.8.44.

ſtrong de of malice: So that where he rules, there is a rancourous heart, and a raylingtongue, there malicious and vindictive courſes cannot be wanting. If this will not perſwade vs, nothing can moove vs; If it be a fearfull thing to haue as it were this marke ſet vpon any of vs, *This man is none of Gods*: then let vs take heed of vnchariſtablenesse. The Lord hath ſpoken it, hee hath witneſſed it with his owne mouth, that he hath no intereſt in a malicious perſon.

Secondly, by *Brother* in this place is meant alſo (yea and indeed principally) a man that feareth God, and maketh conſcience of his wayes. So it will appeare by the tenth verſe of this Chapter: There, the Apoſtle proſecuting this note, touching *Loue* and *Hatred*, bringeth in *Cain* for an example: of him it is ſaid, that he hated and *ſlew his brother* Habel, *becauſe his owne workes were euill, and his brothers good*: his brother was more reſpectiuely carefull in the worſhip of God then he. The text ſaith, *Cain brought an oblation to the Lord of the fruit of the ground.* It is well noted, that he brought *of the fruit*, not *of the fruits*, meaning that hee brought ſparingly, hee thought (no doubt) any thing might ſerue the turne well enough: but *Habel brought of the firſt fruits of his ſheepe, and of the fat of them* [p], and is therefore ſaid by the Apoſtle [q], to haue *offered a plentifull ſacrifice.* So that the bringing in of *Cain* for an example, whoſe malice againſt his brother was for religion ſake, doth make it plaine, that a *Brother* profeſſing religion, is chiefly intended in this place: and thereto accords that in 14. verſe, *Wee know that we are tranſlated from death to life, becauſe we loue the brethren.* So that then the ſecond inſtruction which this laſt clauſe affoords, is this: That he which doth not loue a man, though hee haue no other outward cauſe or reſpect to moove him to it; yet for his religion, and for his honeſt care to know God, and to liue in his feare, that man is not the childe of God. I remember what is ſaid of our Sauiour, that conferring with one, in whom he ſaw ſome good things, *he beheld him and loued him* [r]. And ſo indeed euery true Chriſtian hath the ſame affection. The probabilities of ſincerity and of the feare of God doe draw him to loue, there where there is no other outward occaſion to allure him. It is with the children of God in this caſe, as it is with men borne in one nation, when they meet by chance in a farre and ſtrange countrey, though they neuer knew each other before, yet their being countrimen is a ſufficient cauſe of acquaintance, and it vſually breeds readineſſe to doe any kindneſſe each for other: So the ſonnes and daughters of God are *ſtrangers and pilgrims here in the earth* [t], and *whiles they are at home in the body, they are abſent from the Lord* [u]; ſo that it is a great comfort to them to converſe together; and albeit they be ſtrangers each to other, in reſpect of ciuill bonds, yet they cannot chuſe but loue one another euen for profeſſion ſake, that one thing will be a ſufficient motiue, though there bee no other. And to ſhew how acceptable a thing it is to God, to loue a man for his profeſſion ſake, appeareth by that of our Sauiour [*], *He that receiueth a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man: and whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of cold water onely, in the name of a diſciple, verily I ſay to you, hee ſhall not loſe his reward.* The Lord will not forget, no not the ſmalleſt *worke of loue*, which is *ſhewed toward his name* [x]. Now then this being the diſpoſition of the children of God to loue each other *in the truth* [y], it muſt needs be, that who ſo is otherwiſe affected, is not *of God.*

Doctrine 3.

[p] Gen. 4. 3, 4.
[q] Heb. 11. 4.
[r] Mat. 10. 21.
[t] Heb. 11. 13.
[u] 2 Cor. 5. 6.
[*] Mat. 10. 41, 42.
[x] Heb. 6. 10.
[y] 2 Ioh. 1.

The Vſe.

There is a very good vſe to bee made of this point. They are none of Gods which loue not a man for his profeſſion ſake, becauſe he ſeemeth to be one that would faine pleaſe God in a holy converſation. What ſhall then become of them, and in what number bee they, who hate a man for his profeſſion, which deſpiſe him for his zeale and forwardneſſe in good things, according as the world is full of ſuch? A Preacher is hated of many, euen becauſe hee is a Preacher: a man who is carefull to heare, willing to learne, and ſeemeth to bee a-

afraid of Gods iudgement [a], and to make conscience of sinne, let him liue as peaceably and quietly as hee can, yet for his very course sake, hee shall not want enemies; he shall haue reproaches, mocks, and slanders, and indignities, the world will not endure him. Hee that did neuer hurt vs more or lesse, yet hee is hated, because it seemeth that hee hath more religion then wee. Indeed it is no maruell: *The world* (saith Christ) *will loue his owne* [a], and there will bee enmitie betwixt the *Serpents seede and Christs* [b]. Onely let this bee added; Whosoeuer thou bee whose conscience telleth thee, that thou seemest lesse by such or such a man, thou louest not his company, thou regardest not his acquaintance, because hee is one who maketh conscience of many things which thou regardest not, please not thy selfe in this humour, thou art *none of Gods*, if thou loue not those which desire to know God, and to approoue their course and conuersation vnto God.

[a] 2 Pſ.119.120.

[a] 1 Ioh.15.19.

[b] Gen.3.15.

THE

THE PLATFORME OF *Obedience.*

The first Sermon.

Rom. 6. 12, 13.

Let not sinne reigne therefore in your mortall bodie, that yee should obey it in the lusts thereof. Neither giue yee your members as weapons of vnrighteousnes vnto sinne, but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God.

WE haue heard out of Saint *Iohn*, that hee which *doth not righteousnes, is not of God*, but is as yet in the state of condemnation, and in the broad path which leadeth to destruction. This being so, I know not what fitter matter now next to commend vnto you, then this counsell of S. *Paul*, which to mee seemeth, to follow very directly vpon the former doctrine. For seeing the neglect of *righteousnes* is so full of danger, what can bee more behouefull for vs, then by all meanes to striue and to set our selues against *Sinne*? Thus it appeareth briefly, how the last text and this doe well agree: the former was as it were the ground of this, & this may serue to set an edge vpon the former.

Now for the place it selfe, you may briefly vnderstand thus much. The Apostle hath prooued in the foregoing verses of this Chapter, That it is vnpossible for those which are Christs, and are by Baptisme engraffed into him, to be giuen ouer to the obedience and seruice of *sinne*. The point being laid as a sure foundation, he proceedeth to take that course, which must be held in all good teaching, namely, with the truth of Doctrine to ioyne the power and force of exhortation. Therein (I say) hee keepeth that course, which by all discreet teachers must be obserued. For whereas we haue two things to doe, one to plant knowledge, another to beget conscience in our hearers: soundnes of doctrine serueth to instruct, and vehemency of exhortation is profitable to reforme, and to worke men vnto godlinesse. He which exhorteth, without good ground before laid, may (perhaps) for the present moue the affections, but it soone vanisheth, being without knowledge to guide it; and hee againe which deliuereth matters of Doctrine, albeit he doth well, yet his paines not being pressed by exhorting, commeth not to so good perfection. Therefore the Apostle, *according to the wisdome giuen vnto him*[a], coupleth both together in this Chapter.

The Connexion and scope of the place.

Νῦν καὶ προτρεπτέον. Apiph. in Anch.

For the order in handling this Scripture, you may take it thus; that there is in these verses a double exhortation, the one inhibiting, *Let not sinne therefore, &c. Neither giue ye your members, &c.* the other perswading, *But giue your selues vnto God, &c.* Touching the former, the inhibiting or forbidding part, the substance of it is contained in this clause, *Let not sinne reigne in your mortall body*: the two clauses following serue onely as an exposition to it; for if any man demand, what it is, not to *let sinne reigne*, the answer is, not to *obey it in the lusts thereof*. If it be asked further, what it is not to *obey it*, the answer is also further, not to *giue the members it weapons, &c.* This is the order of the first part. Let vs examine the

a 1 Pet. 2. 15.

The diuision of the Text.

sense, and labour to finde out the true meaning; as namely, first *what sinne* is, then *what mortall body* is, lastly *what to reigne* is.

b 1 Ioh.3.4. In generall, by *Sinne* is vnderstood the *Transgression of Gods Law* [b]. But here it hath a more speciall meaning: For whereas *Sinne* is twofold, the one called *Originall sin*, the other *Actuall*; the one the *Sin of Nature*, in which we are all *conceaued* [c], the other the *Sin of Practise*, which is the fruit (as it were) of that bitter root: in this place the Apostle meaneth that in-bred corruption of our Nature, which we all brought with vs into the world. It is in the Scripture sometime called the

c Psal.51.5.

d Eph.4.22. *Old man* [d], sometimes the *Flesh* [e], sometimes the *Law of the members* [f], and it is no-

e Gal.5.17. thing else but that hereditary guilt and staine of Nature spread ouer all the parts

f Rom.7.23. and powers of the soule, which first maketh vs guilty of the wrath of God, and then also bringeth forth in vs those fruits which the Scripture calleth, *The works of the Flesh* [g]. For this is a sure thing, that from *Adam* was conuayed ouer vnto vs

g Gal.5.19. both the guilt of that his *sin*, (so that it is as much accounted ours as if we had in act and in our owne persons committed it) and also the punishment of it, which is that same *Corruption* with which the whole *Man* is infected: so that the very

h Rom.8.7. *Wisedome* (that is, the very best that is in him) *is Death* [h], and the very *Minde*, (the

i Col.2.18. most diuine part) is become *Flesh* [i]; nay the very *Spirit of the mind* needs *renuing* [k].

k Eph.4.23. Hence it is said, that *Adam begat a childe in his owne likenes* [l], that is, a sinner like

l Gen.5.3. himselfe, and so we all successiuely from *Adam*, are of the same condition, and must confesse with *Dauid*, that *we were borne in iniquity*, and that *in sinne our mothers haue conceiued vs* [m]. So then by *sinne* is meant here, that which *S. Iames* cal-

m Psal 51.5. leth *Concupiscence* [n], the corruption and defiledneise of nature, which man brings

n Iam.1.14. with him into the world, which is in him the begetter and perswader, and setter forward of all other sinnes in act whatsoeuer.

Doctrine 1. The interpretation of this word may teach vs thus much, that *Concupiscence* is a *sinne* properly in the regenerate, and in it owne nature, making them lyable to eternall death. See how this is here prooued. The Apostle we see writeth to the

o Rom.1.17. Romans, and what were they? *Beloued of God, called to bee Saints* [o], such whose

p Verse 8. *Faith was published throughout the world* [p], & yet he exhorteth euen these so highly commended by him, holy and faithfull persons, to take heed that *sinne reigne not in them*: hee confesseth it will remaine, but he would not haue it to beare rule; But what *sinne*? It is plaine that he meaneth Originall *sinne*, our naturall corruption: For of *sinne* in act he speaketh afterwards. *Neither giue ye your members, &c.* So that here hee meaneth that spring and fountaine of *sinne*, which is in euery one by nature, and this in expresse termes he calleth *sinne*. In like manner speaking of himselfe elsewhere

q Rom.7.17. [q], he saith thus: *It is no more I, but the sinne that dwelleth in me*: where, by *sinne* dwelling in him, he meaneth the staine and corruption of his nature. And that this is a *sinne* properly, thus appeareth. That which maketh a man miserable, is *sinne*: but we see *Paul* in respect hereof, calleth himselfe

r Verse 24. *a wretched man* [r], and one entangled in *Death*. Besides, we see infants to die the bodily death, which God could not in iustice inflict vpon them, if they had no *sinne*; and what *sinne* can they haue besides *Originall sinne*? withall, it is flatly against the last Commandement, *Thou shalt not lust or conet*; the meaning whereof is, to condemne euen those motions of the heart, vnto which the will giueth no consent: for those motions which are yeelded to in the will, are condemned in the other Commandements: So that either this tenth Commandement is superfluous, or else the bare disposition and proneneise of the heart to euill is forbidden by it, and is therefore truely *sinne*. *Thou shalt loue the Lord with all*

s Luk.10.27. *thy thought* (saith the Law [s]) the failing euen in a thought, yea albeit that *Thought* bee not approoued of, is in it owne nature *Sinne*, and a breach of Gods Commandement.

Vse 1. The first vse hereof is, to let vs see the grossenesse and abomination of Popery, that those which doe dislike it, may more and more grow into detestation

of

of it: those which loue it (if it be possible) may be reclaimed, or else conuicted: they which are indifferent and in suspence betwixt both, may bee seiled. Vnderstand therefore that the Papists to vphold some grosse opinions of theirs, as namely, that a man may in this life, fulfill the law of God, and doe good works voyd of all sinne, and by them bee iustified before God, doe teach that in the Regenerate, that which we call Concupiscence, is not a sinne properly, but only a certaine defect and weaknesse, making the heart fit and ready to conceiue sinne: and therefore they haue in their solemne Councell, decreed that hee shall be accursed, whosoeuer shall hold that it is a *sinne* truely and properly in the Regenerate[t]. And the Rhemists vpon this place, say that it is called a *sinne, because it is the effect, occasion and matter of sinne; otherwise it is not properly a sinne, nor forbidden by Commandements*. How sound this opinion is, I referre it to the iudgement of any indifferent man, that shall compare with it, that which hath beene said: and how that can be excused to bee no *sinne*, which *Paul* so often calleth sinne? fiue times at the least in this Chapter, fiue times in the seauenth, and thrise in the eight, and of which it is said so directly, that it is not *Good*[u], that it is *the sinne which hangeth so fast on*[x], that for it, *a man cannot doe the good which he would*[y], that it *lusteth against the spirit*[z], *and fighteth against the soule*[a], and must bee *mortified*[b], how this I say can be freed from the nature of *sinne*, let them looke, which will *speake good of euill, and euill of good*[c]. That is in, that in the Regenerate, Concupiscence is abolished, but how? not in regard of being, but in regard of imputation[d]. And that Iustification by Christ, whereof Baptisme is both a figure and a pledge, standeth not in perfection of vertues, but in remission of sinnes. So that this is the first vse, to lay open to vs the vilenesse of Popery, which diseth vpon the mouth, to say that it is no *sinne*, which the Spirit of God both heere and elsewhere so expressly calleth *sinne*.

t Con. Trid. Sess. 5.

u Rom. 7. 18.
x Heb. 12. 1.
y Rom. 7. 19.
z Gal. 5. 17.
a 1 Pet. 2. 11.
b Col. 3. 5.
c Isa. 5. 20.
d August. de Nup. & Conc. l. 1. c. 25. non vt non sit, sed vt non imputetur.

The second vse is, to further vs in the practice of Repentance. The first step to repentance is *Humiliation*, and the speciall meanes to worke humiliation, is the sight of our owne misery. Now if wee shall well remember, that besides many, yea innumerable sinnes, which wee haue in Act committed against God, some in thought, some in word, some in deed, we haue euer and aboue the corruption and seed of all *sinne* within vs, and a naturall pronenesse and disposition to commit any euill, which of it selfe is (in the Iustice of God) sufficient to condemne vs: this must needs, if we haue any sparke of grace, beate vs downe and humble vs, and make vs with griefe of heart, cast downe our selues before the Maiestie of God, earnestly and importunately suing to bee receiued into his fauour and mercy in Christ Iesus.

The 2. thing to be examined, is, what is meant by *mortall body*. By *body* in this place the Apostle doth not vnderstand that commonly wee so call, this our outward and visible feature, made of flesh, and bones, and skinne; but it ereby hee meaneth the whole Man, the Soule as well as the Bodie: and therefore it is all one, as if he had said, *Let not sinne reigne in you*. If the reason be asked why the Apostle stileth euen the soule by so grosse a name, considering that it is a more diuine and excellent substance, the answer is, that he so tearmeth it, because though the soule were in it owne nature a most pure and spirituall substance, yet now by *sinne* it is become nothing but grossenesse, and corruption: and for this cause God himselfe calleth Man by this name, *Flesh*[d], because through the corruption of *sinne* hee is altogether earthly and sensuall, a very masse and lumpe of vncleanesse. So *Christ* speaketh also, *That which is borne of Flesh, is flesh*[e]: there the word *Flesh* is vsed in the same sense. And indeed there is no kinde of speaking more common in the Scripture. For *man* hauing by his disobedience, clean stript himselfe of that diuine Nature which God gaue him in the beginning, and made himselfe euen a *Beast*[f] before him, hee doth not deserue any other name, but of carnall, and earthly, and bodily, and sensuall, he hauing left in him no spirituall

d Gen. 6. 3.
e Ioh. 3. 6.
f Psal. 49. 20

Goodnesse

g Rom. 7. 18. The 2. Doct. with the vse of it.

Godlinesse, in the world. Now to this word *Body*, the Apostle addeth *mortall*, to shew thus much, that the nature of *man* is nothing but even a *compound*, a thing made of these two, *Corruption* and *Death*: there is nothing in it but euill, and there is nothing due vnto it but destruction. Out of which (by the way) we may learne this much, what a bestiall state and condition of the best of vs all by nature. For though the greatest part bee secure, hauing no conceit of their owne naturall wretchednesse, and others, popishly affected, thinking themselues to haue free will, and a naturall disposition to good, yet the truth is, that wee are of our selues no better, but euen a grosse *Body of Death*, a confused masse of corruption, our vnderstanding nothing but ignorance and dulnesse, our will nothing but obstinacy, our affections nothing but misorder, our members *weapons of vnrighteousnesse*, our selues nothing but the base vassals of *sinne*. This is the state of the greatest Monarches in the world, no man or woman is exempted, but the same hath a share in this common misery, and happy were wee, if we did truely feele this, and woe will bee vnto vs, vntill wee doe vnfainedly and throughly acknowledge it: then will Gods mercy be sweet vnto vs; then will the Doctrine of Salvation in Christ be hearkened after by vs. Therefore let vs remember this short lesson; sowre indeed at the first, but yet full of sweetnesse in the vse, and let vs often thinke vpon it; that we are in nature, al wee come out of the loynes of our parents, no better then a very lumpe of corruptnesse and corruption. If thou shouldest see a man, that from the *sole of his foote vnto the crowne of his head*, had nothing *whole in him: but wounds and swellings, and sores full of corruption* h, we could not but seeme a very loathsome creature vnto thee: yet know this whosoeuer thou art, be thou neuer so well descended, neuer so rich, wise, beautifull, &c. thy soule is though sin a thousand times more odious and abominable before God. Thinke well on this, *commune with thine owne heart about it, it will make thee abhorre thy selfe in dust and ashes* k, *and count all things, to be dung, that thou mightest win Iesus Christ* l.

h Psal. 77. 8.
k Iob 42. 6.
l Phil. 3. 8.

The first thing to be enquired into, is, what is meant by *Reigne*. I told you before that the following clauses are an exposition to the first, and so it is true. For *sinne doth then reigne, when wee giue our members as weapons of vnrighteousnesse vnto it*; yet for their sakes who are not so well acquainted with the language of the Scripture, this will require some better opening. Know this then (to take all the three clauses together, *reigne, obey in the lusts, &c. giue vp your members, &c.*) that the Apostle doth in this place compare the *sinne* and corruption which dwelleth in vs, to some Emperour or great Commander, who laboureth by all means to establish his owne soueraignty, and to bring all into obedience vnder him. This great man to try the obedience of those whom hee desires to command, sendeth foorth his Edicts, maketh Lawes, publisheth Proclamations, enioyneth such and such things to be put in practise. Now they which are his vassals, and doe feare him, presently apply themselues by all meanes to put those things in execution which hee commands. Such a tyrant is *sinne*: being within vs, it striueth by all meanes to haue dominion ouer vs: Euill motions, lusts and prouocations to iniquity, they are (as it were) the lawes of *sinne*, whereby *sinne* vseth our obedience, and seeketh to keepe vs within bondage. Now the wicked and vngodly, who are the seruants of *sinne*, they be like souldiers vnder pay, who doe alwaies lie in armes, and as soone as the watch-word is giuen, presently fit themselues to the doing of that which their leader commands; so they *giue vp their members*, and employ all the powers and faculties both of their soules and bodies, for the outward practice of that euill, whereunto their secret *sinne* doth perswade. *Sinne* then is said to *reigne*, when as it hath that interest into a man, that hee doth both study with his minde, and labour with his body to set forward that whereto the in-borne corruption of his nature doth encline. This being well obserued, the meaning of *Paul* in his first exhortation, will soone be discouered,

uered, and it will be found to be all one, as if the Apoſtle had ſaid thus: *Beloued, I know that ſo long as we liue here in this world, ſinne and corruption will continue in vs, and in many things, doe we what wee can, wee ſhall be ouertaken; yet it becommeth vs to ſtriue, and to giue all diligence, that ſinne may not haue the maſtery ouer vs: we ſhall feele many ſecret allurements, and inticements, and prouocations vnto euill; yet let vs not ſo enterall and enbondage our ſelues vnder our owne luſts, that we ſhould giue vp our ſelues to the fulfilling of them. Let it not be ſaid, that our wits, and minds, and ſtrength, and ſuch other outward meanes, as we are able to make, are nothing elſe but the Inſtruments and weapons of vnrighteouſnes.* This is the true ſenſe of Saint *Paul* in this place. Let vs ſee what profit we may make of this perſwaſion.

It doth teach vs this Leſſon, That a Chriſtian man ought by all meanes to oppoſe and to ſet himſelfe againſt *ſinne*, to fight and to ſtriue againſt the ſecret corruption of his owne heart. This is the ſubſtance of the preſent exhortation; this is the Leſſon which it teacheth vs: and it is a point which requireth no great proofe, although a man might collect eaſily many reaſons to confirme it. Firſt, *ſinne* is the breach of Gods will, diſhonourable to him, an impeachment of his glory, a meanes to enlarge Sathans kingdome: and in that reſpect, euery good Chriſtian muſt hold himſelfe bound in duty by all meanes to endeauour to ſuppreſſe it. Secondly, *ſinne* is the bane of the ſoule, the way to hell, the gate which openeth to deſtruction, the *wages* of it is eternall *Death*[m], therefore in wiſdome euery man who tendereth the good of his owne ſoule, muſt ſtriue to weaken it: the ſtronger *ſinne* is, the faſter hold Sathan hath of him: the weaker *ſinne* is, the neerer is the ſoule vnto ſaluation. So that it is a plaine caſe, that whether wee conſider what we owe in duty to God, or what we are to do in wiſedome for our owne good, *ſinne* muſt be laboured againſt, the yoke thereof muſt bee ſhaken off, the dominion and tyranny thereof muſt not be endured. Seruilitie and thraldome is a thing which the nature of man abhorreth; euery man deſireth freedome: now no man can imagine a ſeruitude more baſe & ignominious then the thraldome of *ſinne*; nothing more vile then *ſinne*: nothing therfore more odious then the ſeruice of *ſin*. So that if it be but for our owne credits ſake, that a man would not be ſaid to be a ſlaue to a vile thing, euen in that very reſpect it is meet to ſtriue againſt *Sinne*.

Doct. 3.

m Rom. 6.23.

Well, becauſe the duty thus treated of, is a little too generall, and ſomething more is requiſite both for the well vnderſtanding, and for the good performance of it: therefore for the benefit of thoſe which are deſirous to be freed from the tyrannie of *Sinne*, the Apoſtle teacheth them the meanes to ſhake off this yoke, and to ſet themſelues at liberty: and that is this; to withdraw their obedience from the luſts and enticements of *ſinne*, and not to ſet themſelues to ſtudy about the practice and committing of iniquity. The Scepter (as it were) of the kingdome of *ſinne* is Concupiſcence, the ſtrength of his authority ſtands in the ſecret allurements and prouocations to euill in the luſts of the fleſh: If they bee entertained and hearkened vnto, his kingdome is promoted, his glory is aduanced: if they be withſtood, his power decaieth, & his authority is ouerthrowne. Therefore the onely way to be deliuered from the tyrannie of *ſinne*, is to ſet ones ſelfe againſt the beginnings of ſin, againſt the luſts and motions vnto ſin. *Paul* calleth the *luſts of the fleſh* by this name, *The meſſenger of Satan*[n], or the harbinger of Satan: if that be harboured, made much of, and delighted in, Satan himſelfe hopes alſo to haue entrance: if that be withſtood, Satans hope is cut off, *Sin* cannot preuaile where the *luſts of the fleſh* are not obeyed. And indeed this is the maine difference betwixt the children of God and the reprobate: *Sin* is in both, they are both corrupt, both haue in them the root & ſeed, and (as it were) the ſpawne and beginning of euery euill, though it be neuer ſo groſſe, neuer ſo notorious. But in this ſtands the difference: *Sin* reigneth in the one, it is weakened in the other; it is obeyed by the one, it is withſtood by the other; it is yeelded vnto by the one,

n 2 Cor. 12.7.

it

it is ſtriuen againſt by the other: it is delighted in by the one, it is lamented by the other; it is a paſtime to the one, it is a burthen to the other; it is a pleaſure to the one, it is a ſting to the other. *Paul* complaineth, bewaileth, and crieth out of it in the bitternesſe of his ſoule, That he is *led captiue vnto the law of ſinne* [o]. It may ſeeme, that there can be no more ſaid of the moſt vngodly, and yet there is this difference. Suppoſe two men taken priſoners & bound with chaines, & carried away into a ſtrange country: the one, he yeelds himſelfe, and is contented, & goeth as quietly as it is poſſible: the other, he ſtriues and labours, and ſweates, and puls a contrary way to thoſe which lead him, yet it may bee, that doe what hee can, he is carried too. Here you ſee, that howbeit they are both carried captiue yet it is not all after one faſhion: ſo the godly and the reprobate are both carried captiue to the Law of *ſinne*: but the one he is as forward to goe, as *ſinne* is to draw him: he is as ready to obey *ſinne*, as *ſinne* is to command him: the other laboureth and ſtrugleth againſt *ſinne*, it vexeth his ſoule, that hee cannot haue the maſtry. Here is now *ſinne* in both, but not after the ſame faſhion; the one is a ſlaue to it, the other an enemy to it; the one fights for it, the other fights againſt it: So that this maketh the difference: God meaſureth *ſinne*, not by the outward act, but by the inward obedience. As for example, that I may vſe another ſimilitude. In the Time of a ciuill Rebellion or Tumult, a Drum is ſtrucken vp, a Trumpet is blowne to gather men together: well, ſome are glad of it, and are eftſoones in armes, ready to doe any miſchiefe: another, hee would helpe it, but cannot; whether he will or no, by the violence and of the vnruly multitude he is carried away, and made to ioyne with the reſt, and to draw ſword in an vnlawfull quarrell. At laſt, when the battell is ended, to the eye, he which was drawne in by violence, ſeemeth to bee in as bad a caſe, as far in, and in as great danger as the reſt: yet a mercifull Prince, duely vnderſtanding the truth of the matter, will vouchſafe to pardon him. So in this caſe, *ſinne* prouoketh vs to rebell againſt God: it vſeth the luſts of the *Fleſh*, to ſet vs on: one man forthwith ſets himſelfe to that, whereto *ſinne* ſecretly doth ſolicite him; another he fights and labours to withſtand it: yet it may be infirmity preuaileth, and ſome groſſe *ſinne* is committed. The Lord (I know) might in iuſtice puniſh him with the former; but in this caſe, it pleaſeth him to meaſure the matter by the intent, and to pardon him whoſe heart he (which ſeeth the heart) knoweth to be free from the obedience and willing yeelding vnto *ſinne*. This is an excellent and a comfortable point to all thoſe which duely conſider it, and can tell how rightly to apply it. Thus farre then I haue proceeded: Euery Chriſtian, albeit he cannot whileſt he liueth in the world, be freed from *ſinne*, yet his duty is to ſet himſelfe by all meanes againſt *ſinne*: He which would ſhake off the yoake of *ſinne*, muſt labour to withhold his obedience from the luſts & motions of *ſin*: he muſt remember the rule, of *not taking thought for the fleſh, to fulfill the luſts thereof* [p]. Now the benefit of withſtanding the *luſts of the fleſh*, is this; it is the badge of a Chriſtian, and a pledge to our conſciences, that we are the Lords free-men.

o Rom 7.23.

p Rom.13.14.

Vſe 1. The firſt vſe of this point, is to ſhew the folly and vanity of many mens hearts, when the word of God is preached and many good & holy duties there perſwaded, many wordlings begin by & by to ſnuffe, & to ſay to the Preacher, as *Korah* and his complices did to *Moſes* and *Aaron* [q]: *You take too much vpon you*: and ſay of his Sermon as was ſaid of *Amos* his [r], *We be not able to beare them*: and as they of whom the Pſalmiſt ſpeaketh [ſ], counteth obedience to Chriſt, *bands and cords*, ſo they hold it a ſlauery and bondage to be kept within compaſſe. Thus vnder a pretence of enioying their owne liberty and freedome they breake the bonds, and ſcorne the rules of all true Chriſtian obedience. Now their folly appeareth by this place, becauſe howſoeuer they ſeem deſirous of freedome and make ſhew to diſdaine it (as the Iewes did) *to be bound to any* [t]: yet in the meane time they forget to pluck their necks out of the yoke of *ſinne*, but ſuffer that to *reigne* in them,

q Num.16.3.

r Amos 7.10.

ſ Pſal.2.3.

t Ioh.6.33.

and

and are altogether in bondage thereunto. They accompt themselues iolly fellowes, because they can *talke prophanely*, and *set their mouth against Heauen*[a], and can say, *Who is Lord ouer vs?*[b] Setting the ioyning of sinne to sinne, and making a iest of euery good thing. But for all that, the matter being well looked into, they will proue themselues the veriest slaues, and the baasest vassals vnder heauen. For what base thing then *sinne*? And how base then are they, which giue themselues ouer thereunto, who assoone as they feele their corrupt hearts prouoke them to any thing, doe presently set themselues to performe the same? Many such slaues euery place is full of. The Adulterer is a slaue to his sin, he is wholly at the commaund thereof, he is many times studying and musing how to compasse it, how closely to carry it, and to satisfie his vncleane and beastly desires. The Drunkard is a vassall to his sin, because it is his life and businesse to set himselfe to the committing of it, to get money to bestow on it, to gather company, that he may haue fellowes in it, *to rise early to follow it*[c], to make his body *strong and lusty*[d] to beare it. The couetous person is a drudge to his money, he is such a seruant to it, as the Centurions seruants were to him[e]. If money say to him, *Goe*, he trudgeth strait: if it say *Come*, it hath him at a becke: if it bid him, *Doe this*, be it neuer so vile, vniust, or vnlawfull, he doth it by and by. So the scorner and scoffer at the Word, is euen a villen to his own profanenes, he cannot secret his contempt, his heart is full, if the Diuell bid him speake, hee cannot be silent, he must needs *shoote the arrowes of bitter* and disgracefull *words*[f] against Gods truth. So the malicious man, the vncharitable person, his poyson *stingeth in his mortall body*[g], all his *members are weapons of vnrighteousnesse*, his tongue to raile, and all that euer he can do to worke reuenge. Many such particulars might be insisted vpon[h], but the briefe of all is this, that albeit men think themselues at liberty when they can liue licentiously, yet if we will iudge righteous iudgement, there is no gally-slaue in the world liueth in greater seruility then he which liues in bondage to his owne corruptions. If men therefore doe desire liberty and affect freedome, let them then labour for this chiefly, to bee freed from the bondage of *sinne*, and let vs all learne this; to take heed of secret taking pleasure, and of delighting in the lusts and allurements of *sinne*, of studying and deuising with our selues, for the accomplishment of *Sin*. It is the Lords request, that we should giue him our *Hearts*[i]: though we may sometime be ouercaried by infirmity, and fall into euill, yet beware of suffering our hearts to be ensnared with the *pleasures*[k] and *deceitfulnesse of sinne*. *Woe vnto them* (saith the Prophet) *that imagine iniquity vpon their Beds*[l], such doe make *sinne* their very Trade, and are called the *seruants of sinne*[m].

a Psal 73. 8, 9.
b Psal. 12. 4.
c Isa. 5. 11.
d Verse 22.
e Mat. 8. 9.
f Psalme 64. 3
g See Preachers Plea.
h Prou. 23. 26.
i Heb. 11. 25.
k Heb. 3. 13.
l Mich. 2. 1.
m Ioh. 8. 34.

Secondly, out of that which hath bin spoken, there may be a good vse made in regard of the trial of euery mans estate. He which would know for his comfort, how it fareth with him in respect of his soule, let him sift and examine himself, how he stands affected towards *sin*. The chiefe seate of the kingdom of *sin*, is the heart; if he hath lost that, the strength of his kingdome is taken from him: If thou seest thy secret corruption in some good measure, & loathest it, & laborest against it, and desirest to be deliuered from it, & art woe with thy selfe for the power and preuailing of it: oh, it is a good signe; these fruits are to be found in none but in Gods children. If when thou heares so much spoken of the abundant corruption that is in mans heart, thou marvellest what it meaneth, hauing in thy selfe no feeling of any such thing: or if seeing some things amisse in thy self thou lamentest them not, thou groanest not vnder the burden of them, thou laboures not to reforme them, thou hast no reason to be glad of this, or to take contentmēt in it; it is so with none, but only with the slaues of *sin*, & the bondmen of iniquity: and to thee which art thus enthralled, I say as *Salomon* doth to him, that hath shared himselfe with rash suretiship[b], *Giue no sleep to thine eyes, nor slumber to thine eye-lids*: get thee out of this bondage as soone as it is possible.

The 2. Vse.

b Prou. 6. 4.

The second Sermon.

But giue your selues vnto God, as they that are aliue from the dead, and giue your Members as Weapons of Righteousnesse vnto God.

WEe are now come to the perswading part of the Text. For that is the order of the Scripture: First, to teach what is to be done: and then to enforme vs how to doe it. So the Apostle hauing aduised vs to disclaime and renounce the seruice of Sinne, now frameth his speech to the stirring of vs vp to vndertake our selues to obedience and seruice of God. *But giue your selues, &c.*

a Psal. 34. 14. Isa. 1. 16, 17. Rom. 12. 9.

The diuision of the words.

For order in handling this latter Exhortation, wee are to take it thus: That the drift and scope of it being to presse holy obedience, there are in it set down two degrees of obedience: the first is, *to giue our selues to God*; the second is, *to giue our members*. Betwixt both these are inserted a reason to enforce them both (*as they that are aliue from the dead.*) Of these in order. The great degree of holy Obedience, *to giue our selues vnto God*. Out of the Greeke b it signifieth properly thus much, *to present our selues vnto God*, or, *to tender our seruice and duty vnto him*. It is a speech borrowed from the manner of faithfull and dutifull disposed seruants, who are wont to offer themselues into the presence of those whom they follow, thereby making shew, that they are prest and ready to vndergoe what seruice shall bee enioyned them. For this cause, in the Scripture seruants are described by such a kind of speaking: as in the speech of the Queene of *Sheba* to *Salomon*, *Happy are these thy seruants which stand euer before thee* c: that is, which are euer at hand to doe thee seruice. So of *Gehazi* it is said, *He went in and stood before his Master* d: that is, he went to see whether his master had ought whereabout to employ him. So also in the Psalme, *The eyes of seruants* are said *to looke vnto the hand of their masters* e, which kindes of gestures are testimonies and signes of great attendance. To this kind of fashion, the Apostle alludeth here in this place, and his meaning is, *That as true and wel-affected seruants are wont to offer themselues to the sight and presence of their masters, therein making shew of forwardnesse to doe their best seruice, according as they shall be employed; so we should also set our selues before God (as it were) seeming desirous to haue some occasion giuen vs, to performe some part of that duty which we perswade our selues we owe vnto him.* This is the true meaning of this first branch: *Giue your selues vnto God.*

b *παριστάνω.*

c 1 Kin. 10. 8.

d 2 Kin. 5. 25.

e Psal. 123. 2.

Being thus expounded, it presseth vpon euery good Christian, who would be thought Gods seruant, two duties: first, willingnesse to be employed in the matters of duty and seruice to God: secondly, contentednesse to bee directed in the same. For so hee that yeeldes himselfe to the seruice and command of another (if he be as he ought) is so disposed, that hee is both glad to doe seruice, and content also to frame himselfe to such directions as are giuen him for the order and manner of his seruice. Euery master which hath others vnder him, wisheth these two qualities in his seruant: first, that hee should be willing to doe him seruice; we are wont to say many times, that we would as liefe not haue a thing done, as not to haue it done willingly: secondly, that hee should bee content to bee ordered: for each man in authority claymeth it as a priui-

lege

ledge, to haue matters done according to his owne minde. So that in common reason, this *Giuing vp our soules vnto God*, doth require of vs these two fore-named duties: of which I will speake apart.

The first thing is, *that there must be willingnesse to bee employed in any part of obedience and seruice vnto God*. It is the chiefe thing which the Lord requireth: *My sonne giue me thy heart*[f]. It is the first thing he looketh for, that our secret and inward parts doe take a kind of delight and pleasure in obedience. Wee heard before, that whereas the children of God in many things are trespassers aswell as the vngodly, the difference is, that the one sinneth willingly, the other with striuing: and this difference in the secret disposition maketh a difference in the sinne: so also it is in this case: In many things to the eye and opinion of *men*, the *wicked* goe as far as the most *religious*: all the difference is, in the intent and affection of the heart: the one doth it affectionately, the other formally: the one for loue of the duty, the other for some by-respects. Like to that which the Apostle speaketh of the Preachers of his time, *some preach Christ through enuie and strife, and some of good will*[g]. The outward action was in both kinds alike, they both *preached Christ*, but in the affection of the heart, they were most vnlike. That which is said of giuing Almes, *The Lord loueth a cheerefull giuer*[h], *may bee well applied to all other parts of Christian obedience: The Lord loueth a cheerefull hearer, one who is swift to heare*[i]: *hee loueth a cheerefull keeper of the Sabbath*, one that calleth that day a delight to *consecrate it*[k]: Hee loueth a cheerefull comer to the *Sacrament*, that is euen glad within himselfe of such an opportunity: he loueth a cheerefull Suter, who out of the abundance of his heart powreth out *his soule before him*[l]: he loueth a Magistrate that hath courage for the *Truth*[m], that hath a kind of felicity in vsing his authority to the maintenance of Gods glory: he loueth a Minister, who *feedeth the flocke which dependeth on him, caring for it not by constraint, but willingly, and of a ready mind*[n]. This willing mind is a thing so pleasing vnto *God*, that it supplieth a great many of other defects: *If there be first a willing mind* (saith the Apostle) *it is accepted according to that a man hath, and not according to that he hath not*[o]. We pray daily, that Gods will may be done by vs here in *Earth*, as it is in *Heauen*[p]. Now the Angels in heauen doe the will of God, willingly, speedily, and faithfully[q]. I remember what *Dauid* saith of the Sunne, that being placed in the heauens, and hauing his going appointed him from the one end to the other, hee hath as it were, a kind of alacrity and cheerefulnesse in him, to run the course, and to doe the office which is appointed him, *He reioyceth like a mighty man to runne his race*[r]. Now as *Salomon* would haue vs learne somewhat euen of *the Pismire*[s], and Christ of the *Fowles of the aire*[t], and of the *Lillies of the field*[u], so we may not vnfitly bee bidden, to goe to the *Sunne*, to behold him in the firmament, and thereby to learne this lesson, that there should be a gladnesse and a reioycing in vs, to *do the will of God* in any thing whatsoeuer hee shall bee pleased to enioyne. These things may serue for the proofe of this doctrine.

The 1. Doct.

f Prou. 23. 26.

g Phil. 1. 15.

h 2 Cor. 9. 7.

i Iam. 1. 19.

k Esa. 58. 13.

l 1 Sam. 1. 15, 16.

m Iere. 9. 3.

n 1 Pet. 5. 2.

o 2 Cor. 8. 12.

p In the Lords Prayer.

q Psal. 103. 20.

r Psal. 19. 5, 6.

s Prou. 6. 6.

t Mat. 6. 26.

u Verse 28.

The chiefe vse of this point is, to reproue our heauinesse and lumpishnesse, our want of quicknesse and of spirit in the performance of those duties which God requireth of vs. Some things (good in themselues) we doe, but it is as in a kind of necessity, and (as it were) by constraint, to satisfie law, or to keepe custome, but the life which ought to be in the seruice of God, that is wanting. Many heare the word, but they take no pleasure in hearing. Many apply themselues to the outward duties of the Sabbath, but it is not their delight, it is not the ioy of their soules to keepe it holy. In prayer, many *come neere vnto the Lord with their mouth, and honour him with their lips, but remoue their hearts far from him*[x]. There be which giue somewhat to those which want, but they doe it *grudgingly*[y], they be not (as the Apostle saith) *ready to distribute*[z]: there be men in office, who sometime looke to some mis-orders, but it is a burthen to them to bee so employed

The Vse.

x Esay 29. 13.

y 2 Cor. 9. 7.

z 1 Tim. 6. 18.

they cannot abide to be so encombred. There be ministers that preach, but they doe it not of a *ready mind*; it is not their *good will to deale* vnto their people *the Gospell of God*. Thus I say, though some outward duties required, are done by some, yet the heart is not possessed with the loue of that which is done; which is indeed the chiefe grace and beauty of the action. Let this then bee the first thing which we learne hence: the first part of Christian obedience is, for a man to *giue vp himself vnto the Lord*, to tender and make proffer of his seruice to him: againe, the first thing required *in giuing our selues to God*, is a certaine inward reioycing, that there is occasion and opportunity offered vnto vs, to testifie and make knowne the good affection of our hearts by outward obedience.

The 2. Doct. *The second thing comprehended vnder this duty of giuing our selues vnto the Lord, is* (as hath been said) *contentednesse to bee ordered and disposed by him in all things.* So much the very manner of speaking necessarily doth imply: for it doth insinuate this, namely, that we are to resigne ouer all the right which wee may seeme to haue in our selues, vnto the Lord, and to rest wholly at his disposing, taking no course but only such as he shall be pleased to allow vs. This is *to giue our selues to the Lord*. *If any man* (saith Christ) *will be my Disciple, let him deny himself* [a]. The first lesson to be learned by him, which will be one of Christs followers, is the denyall of himselfe: he must learne to disclaime his owne will, to renounce his owne affections, to leaue off to be led by his owne priuate disposition, and to yeeld vp himselfe to bee guided and ordered by the Lord. How often did *Dauid* make that prayer: *Let me not wander from thy commandement* [b], *O Lord teach me thy statutes* [c], *Make me to vnderstand the way of thy Precepts* [d], *Teach me the way of thy statutes* [e], *Direct me in the path of thy Commandements* [f], *Incline my heart to thy testimonies* [g], *Direct my steps in thy word* [h]? They who are acquainted with *Dauids* Psalmes, cannot but bee priuy to *Dauids* desires herein: namely, that hee was growne to this resolution, both in the matters of Gods worship, and in the things which did concerne his ordinary conuersation, to submit him wholly to the Lords disposing. *Paul* saith of the children of God, that they are *not their owne* [i]: the Lord hath an interest in them by creation, but more especially by Redemption: and hereby they are bound to subiect all that is in them, euen from the first and more secret thought of the heart, to the last act of outward performance, to that course which he (in whose sole & absolute power we are) shall be pleased in his wisedome to prescribe. The same Apostle saith of himselfe; That when it pleased God to reueale Christ vnto him, *hee communicated not with Flesh and Blood* [k], he stood neither to the aduice of his owne heart, nor to the direction of others, but presently conformed himselfe to that which was appointed him. When God first called *Abraham*, and bad him to *get him out of his country, and from his kindred and from his fathers house* [l], If *Abraham* had then communed with his owne heart concerning this point, hee should haue found many fleshly reasons to haue kept him from obedience. It would haue come into his mind, that he was now in yeers, and therefore vnfit for trauaile: that here he had been borne and bred, and brought vp; here he had some thing to liue vpon: and therefore it could bee no wisdome for him to leaue a certainty for an vncertainty, to goe hee knew not whither, among a starnge people: yet it is recorded of him, and left as a commendable example to all posterities, that hee neuer stood to debate the matter, but euen at the first forsooke all and departed. Thus did *Abraham giue* himselfe *vnto God*: agreeable to this was the obedience of *Simon* and *Andrew* [m]: *They straightway* (saith the Text) *leauing their nets, followed Christ*. The same is said of *Matthew* [n], *Iesus said to him, Follow me; and he arose and followed him*. These are very fit examples of this doctrine, and confirme this point; that it is a maine and speciall part of Christian obedience, for a man to *giue* ouer himselfe wholly to the Lords disposing, to remember, that beeing now become a Christian, hee is in the state of a souldier,

who

a Luke 9.23.
b Psal. 119.10.
c Verse 12.
d Verse 27.
e Verse 33.
f Verse 35.
g Verse 36.
h Verse 133.
i 1 Cor. 6.19.
k Gal. 1.16.
l Gen. 12.1.
m Math. 4.20.
n Math. 9.9.

who hauing receiued preſt mony, is no more his owne man, but is alone at the ordering of his Captaine, and ſo is he likewiſe in the Lords power, and muſt ſtriue to frame himſelfe only to his will.

The vſe of this point is, to let vs ſee how farre we deceiue our ſelues in our imagination. We will needs be thought to be the Lords ſeruants, and to haue giuen our ſelues ouer wholly vnto him: but yet when we are looked into, wee ſhall be found to faile in a principall part of ſeruice. For why? We will be ſaid to be his ſeruants, yet we will be led by our owne diſcretion: we would be indeed but as it were Gods retayners. Retayners (wee know) are willing to belong to a Gentleman, but yet it is but for their owne priuate aduantage, for their countenance, or for the auoyding of ſome other charges; in the meane time they would haue their owne liberty, to follow their owne buſineſſes, to liue at their own houſes, to come and goe at their owne pleaſure: ſuch ſeruants men generally would be to the Lord; willing they be to ſhroud themſelues vnder that name, becauſe they thinke, that in the end it will goe well with ſuch; and it may be alſo, they thinke it a diſgrace to be ſaid to be of no Religion: yet for all that, they are loth to be tied, they deſire to be free ſtill, and to be (as it were) at their owne diſpoſing. Thus (I ſay) there be many, that will needs bee reputed to be the Lords, yet are but as in the nature of Retayners: when the Lord lookes for ſeruice, then are they to ſeeke, and are employed in the doing of themſelues ſeruice. Hence it is, that in the matters of Gods worſhip, men (termed Gods ſeruants) will by no meanes bee perſwaded to enquire after what faſhion Gods pleaſure is to be ſerued: but looke how they thinke good, how the cuſtome hath been, and how the moſt doe, ſo he ſhall be ſerued; if that ſeruice like him not, hee is like to haue no other at their hands. So in other things, tell them; thus it is written, thus hath God commanded, this is his holy pleaſure, this is that which hee requireth, this hath he reuealed, this is his will; they make no reckoning of it, they looke no further then their owne priuate, either profit, or delight, or credit amongſt men. Now iudge in indifferency, how the Lord ſhall account vs to be his, when, albeit wee profeſſe ſo much, yet wee liue as if wee were our owne, and did owe neither homage nor duty, nor any manner of obedience vnto him. Let any man meaſure it by his owne caſe. Imagine thou hadſt a ſeruant that lined in thy houſe, and did eate at thy Table, and receiued wages from thee: if thou command this, or that, he notwithſtanding makes light of it; if it be fitting to his owne humour, perhaps he will not ſticke to do it, otherwiſe he will altogether neglect it: what wilt thou ſay or thinke in ſuch a caſe? If a neighbour aske thee, and ſay; what? is this your man? thou wilt ſay; Truly I know not well, whether I may ſay he is my man, or no: here he liueth with me, and hath meat, and drinke, and wages of me, but nothing is there which I can get him to doe for mee further then himſelfe liſteth, he taketh himſelfe for a wiſer man then I, and refuſeth to doe that which I command him; and therefore I meane to rid my hands of him as ſoone as it is poſſible: This is true in mens affaires. It is true alſo in the matters of God; for *if I be a maſter, where is my feare, ſaith the Lord of Hoaſts* [a]. So that if thou call-

The Vſe.

[a] Mal. 1. 6.

leſt thy ſelfe Gods ſeruant, and ſayeſt, thou hopeſt that God hath a part in thee, be ſure he doth not ſo account of thee, ſo long as thou refuſeſt to be ruled by him: If thou wilt follow thine owne wayes, and be led by the luſtes of thine owne heart, doing nothing which he calleth for at thy hands, but only ſo farre forth as it ſorts with thine owne humour; well thou mayeſt ſay, thou art his, but certenly the Lord diſclaymeth thee: thou mayeſt preſumptuouſly terme thy ſelfe one of his ſeruants, but be ſure in the day of triall he will neuer owne thee. Remember we then this Inſtruction, that as we muſt be willing and glad to doe God ſeruice, ſo wee muſt alſo yeeld our ſelues to follow ſuch directions for his ſeruice, as hee in his Word ſhall bee pleaſed to preſcribe: this is *to*

giue our ſelues vnto him. Let vs conſider what the Apoſtle ſaith, *As many as are*
p Rom.8.14. *led by the Spirit of God, they are the ſonnes of God*[p]. Onely they are the Lords, who ſubmit themſelues to his guidance: He who maketh either cuſtome, or Law, or Time, or his owne profit, or his vaine delight, or his idle and ſuppoſed eſtimation, to be the rule of his courſe, the ſame is none of Gods. It is ſaid by the
q Iſa.30.21. Prophet [q], that *the Eares* of Gods people *ſhall heare a word behind them, ſaying: This is the way, walke in it, &c.* All who are the Lords, heare this direction, and make conſcience to follow it to the vtmoſt. And thus much for the firſt part of Chriſtian obedience, *Giue your ſelues vnto God*: which (as wee haue ſeen) diuideth it ſelfe into two branches; the one, willingneſſe to be employed in the Lords buſineſſes: the other, contentednesſe to be ordered by him in the following of his buſineſſes.

I come to the ſecond degree of obedience, which is, *to giue our members as Weapons of Righteouſneſſe vnto God.* This degree doth eſpecially concerne the practiſe of holy duties. The former is but (as it were) a teſtification of a mans purpoſe to doe God ſeruice; this is the very act and perfection of Obedience. The manner of ſpeaking here vſed by the Apoſtle, is quickly vnderſtood, if wee remember what hath been ſaid before, in the opening of the former part; For as hee is ſaid to *giue his members as Weapons of Vnrighteouſneſſe vnto ſinne*, who employeth all his powers and faculties in the furtherance and execution of that euill, whereunto the corruption of his owne heart ſecretly doth encline; ſo hee is ſaid to *giue his members as Weapons of Righteouſneſſe vnto God*, who ſets himſelfe by all meanes to bee a practiſer of that good, to which the Spirit of God dwelling in him, priuily doth perſwade. This is the true meaning.

The 3. Doct. The Inſtruction which the place affords, is this: *That it is the duty of euery obedient Chriſtian to turne his whole ſtrength, to employ all that euer is in him, either in ſoule, or body, in the performance of that righteouſneſſe which the Lord hath reuealed and made knowne vnto vs in his Word.* This is the ſumme of that which wee are taught hence: How good reaſon there is for it, it is no hard thing to diſcouer.
r 1 Cor.4.7. The Apoſtle ſaith [r]; *That whatſoeuer wee haue, wee haue receiued it.* It is the Lord who hath furniſhed vs with Vnderſtanding, Will, Memory, and Affections. It is hee who hath giuen vs bodies adorned with ſundry faculties, of Seeing, Hearing, Going, ſpeaking, &c. It is hee which continueth the ſtrength and wel-being of all theſe for our vſe and benefit. Now in reaſon, that which is receiued from him, ought to bee employed for him: Our conceit and vnderſtanding to know his will; our memory, to hold faſt the matters which doe concerne his Kingdome; our affections to embrace that which he commands, and to abhorre that which hee forbids; our eyes to behold his creatures, thereby to be ſtirred vp to glorifie him; our eares to liſten to his Word: our tongues to ſound out the praiſes of his Name, to pray to him, to giue thankes for his bleſſings: our hands to reach out to the neceſſities of our brethren; our feete to carry vs to the places of Gods ſeruice: ſo that (I ſay) euen in common reaſon, ſeeing all our powers and parts are from him, they are to be giuen vp to him, and to be thought then beſt employed, when any thing is vndertaken by them, which may tend to the aduancement and furtherance of his glory. Wee know the tenor of the commandement; *Thou ſhalt loue the Lord thy God with all*
s Luk.10.27. *thine heart, and with all thy ſoule, and with all thy ſtrength, &c*[s]. The Lord hath giuen all, he hath reaſon to require all: and looke what treachery it were for a ſouldier in the field, hauing regiſtred his name, and taken wages, and furniſhed himſelfe with weapons, to flie to the aduerſe part, and to vſe thoſe very weapons againſt him, from whom he firſt receiued them; the ſame is it in him, who hauing giuen his name vnto Chriſt in Baptiſme, and there promiſed to fight manfully vnder his banner againſt *ſinne*, yet after falleth backe, and diuerteth

teth all his ſtrength and skill to the aduancement of Sathans kingdome, and to the promoting and furtherance of iniquity.

The vſe of this doctrine, is, as to vrge vpon vs that duty which we of right owe vnto the Lord; namely, of giuing the ſtrength and power of all that is in vs vnto him, ſo to condemne our generall defect herein. For marke how vnwilling and backward men for the moſt part are in this duty. How hard a matter it is to perſwade them to imploy their iudgements and conceits, and that power of vnderſtanding which God hath giuen them, to the ſearching out of Gods Truth, and to the getting of ſound knowledge and good iudgement in matters of religion? What a death is it to the moſt to beate their heads, or to trouble themſelues with the matters of that quality? How loath are they to labour to make their memories ſtore-houſes of good things? You ſhall haue many that will take a great deale of paines to learn Ballads and idle Songs, who would grudge to learne a few Queſtions and Anſwers of a Catechiſme. How liuely and quicke are mens affections in matters of vanity, matters of profit, matters of no moment in compariſon: and yet how dead, and vtterly without life in the beſt occaſions, how dul and without Spirit in matters of Religion? How apt are mens tongues to talke of the things of this world? How euen eloquent is euery man in matters of that nature; you ſhall ſee few who want words to expreſſe that which they haue conceiued: but (alas) how mute, how barren, how harſh, when they come to ſpeake of Gods matters? How able are mens feete to trauell, and their bodies to endure iourneyes, for their profit, or delight? how little reckoning they make of wayes or weathers vpon theſe occaſions? But how ſoone bee they weary, and how quickly doth weather and way diſcourage them, when their bodies and legs are to be imployed in repairing to the publike places of Gods ſeruice? How eaſie is it with ſome to keepe their eyes open, euen whole nights ſometimes, at idle gaming; and how hard for the ſame perſons to hold vp their head one poore houre at the hearing of a Sermon? How quickly doe men liſten when any matter of profit is related to them? how *dull of hearing*[t], when the holy Word of God is preached vnto them? How open are mens hands, in taking whatſoeuer they can lay hold of? one for bribery, another for vſury, another for falſe gaine in buying and ſelling; another in pilfering, euery man for his aduantage: but (alas) how faſt fingered and cloſe handed are they, when any thing ſhould come from them to a good purpoſe? How ready are many to be at charges, not caring what they ſpend; ſome in hawking, ſome in reuelling, ſome in brauery for their backs, and yet murmure at a penny to be beſtowed to a charitable vſe? This is not to *giue our members as Weapons of Righteouſneſſe vnto God*, but rather as Weapons of Iniquity againſt God? Let vs then end this point, and let this bee the concluſion: You ſee what wee are all here commanded, euen to imploy all to the ſeruice and honour of him, from whom wee haue receiued all. God hath giuen vs power to conceiue, let vs giue that power to the learning of his will: he hath enabled vs to remember, let vs imploy that faculty to the hoording vp of good things. He hath giuen vs hearing, let our eares be open to receiue Inſtruction, and to *hearken what the Lord God will ſay*[u]: Hee hath vouchſafed vs many good parts both of body and minde, let vs conſecrate them all to the carefull and religious practiſe of holy duties. Thou who haſt been a ſwearer, let not thy tongue be any more a *Weapon of ſinne*, to blaſpheme God, and to abuſe his *glorious and fearefull name*[*], but let it be an Inſtrument of honouring God. Thou who haſt been an Adulterer, let not thy body bee any more a ſinke of vncleanneſſe, but labour to *poſſeſſe thy Veſſell in holineſſe and in honour*[x]. Thou who haſt been a Drunkard, make not thy ſtomacke a receit of riotous ſuperfluity, and a waſter of Gods good creatures, but vſe Gods bleſſings ſo, that thou mayeſt bee the fitter for Gods ſeruice. Thou who art a Sabbath-breaker, whoſe

The Vſe.

[t] Heb 5.11.

[u] Pſal.85.8.

[*] Deut.28.58.

[x] 1 Theſſ.4.4.

whoſe feete are wont to carry thee from the houſe of God, ſometime to the Ale-houſe, ſometimes to viewing thy grounds, ſometimes to places of miſorder, and ſometimes through thine owne backwardneſſe, haue vtterly denied to do their office, and haue ſtayed thee loytering at home, let them hereafter bring thee cheerefully to the worſhip of thy God.

In a word, let euery man enter ſecretly betwixt God and his own ſoule into a vow, that hereafter hee will deuote all the intention of his minde, all the ſtrength and power of his body, firſt to the vnderſtanding, and then next to the practiſe and execution of thoſe holy duties, which *God hath ordained, that we*
y Epheſ.2.10. *ſhould walke in them* y. This is, *to giue our ſelues to God, this is, to giue vp our members as weapons of holineſſe to the Lord.*

Now followeth the reaſon inſerted by the Apoſtle, to preſſe and perſwade thoſe two degrees of Obedience: *As they that are aliue from the dead.* By *Dead,*
z Eph.2.2. the Apoſtle vnderſtands, the death of *ſinne*, in which we are all by nature *dead* z. For albeit to ſpeake properly, in regard of our forwardneſſe by nature to commit *Sinne*, wee may be truly ſaid to *liue in ſinne*: yet inaſmuch as the wages of
a Rom.6.23. *ſinne is death* a, and we ſo long as we are vnconuerted, are nought elſe but a very
b Rom.7.24. *body of death* b: Therefore the ſcripture ſpeaking of our naturall eſtate, ſaith, *we are dead in ſinne*: So that by men *aliue from the dead*, the Apoſtle meaneth, men quickened by the ſpirit of grace, men begotten againe into a new life by
c Rom.6.11. the Goſpell, and (as himſelfe alſo ſpeaketh) *aliue to God in Ieſus Chriſt our Lord* c.

This new life is in all who are the Lords, inaſmuch as *his power towards thoſe that beleeue, is according to the working of his mighty power, which he wrought in Chriſt,*
d Eph 1.19,20 *when he raiſed him from the dead* d. The fountaine hereof vnto the faithfull, is Ieſus Chriſt. For as *God the Father hath ſealed him* e, *to ſaue his people from their ſins* f;
e Ioh.6.27. f Matth.1.21. ſo he is *the life* g, and he *quickneth whom he will* h. The inward and ſecret agent
g Ioh.14.6. h Ioh.5.21. in enliuing the dead ſoule of man, is the Spirit of God, who is therefore called
i Rom.8.2. the *Spirit of Life*, freeing thoſe which ſhall be ſaued *from the Law of Sinne and of Death* i.

The outward Inſtrument herein, is the Miniſtery of the Word, which is for
k 1 Pet.1.23. l Acts 5.20. that cauſe termed, *An immortall Seede* k, *and the Word of Life* l. *Now the force of Pauls reaſon in a word is this, that wee are therefore to conſecrate our ſelues, our ſoules, and our bodies, vnto the holy obedience and ſeruice of God, becauſe we are by grace brought into a more excellent eſtate then we were in by Nature; and therefore it will be a ſhame for vs to yeeld our ſelues to the ſeruice of ſinne, being by the power of Gods Spirit freed from the death and captiuity of ſinne.*

The 4. Doct. The doctrine then riſing from hence, is this; *That their very conuerſion it ſelfe from the ſtate of condemnation into the ſtate of grace, doth vrge the practiſe of new obedience vpon thoſe which thinke themſelues to be Gods ſeruants.* This is cleere by the courſe and carriage of this place: It is *Pauls* reaſon, why *ſinne* is to bee withſtood, and obedience with the fulleſt intention of our endeauour to bee giuen vnto God, becauſe if wee be Chriſtians indeed, wee bee freed from the bondage and death of *Sinne*, and by the power of the reſurrection of Ieſus Chriſt are raiſed vp to the life of Righteouſneſſe. It is the ſame with that in
m verſe 1,2. the beginning of this Chapter m, *Shall wee continue ſtill in ſinne? God forbid: How ſhall we that are dead to ſinne, liue yet therein?* That is; If the power of Chriſts death hath killed *ſinne* in vs, and euen deaded the ſtrength and vigour of our naturall corruption, how ſhall we then, nay, how can we yeeld vp our ſelues to the practiſe of it, and take delight in committing it? This point, namely, that a different manner of conuerſation from their former, is expected of thoſe which profeſſe Religion, and will be reputed Chriſtians, is as plaine and as expreſſe in the Scripture as any can bee. It is the principall Argument of this preſent Chapter, and *Paul* in all his Epiſtles aymeth at it. Iuſtification and

Sancti-

sanctification, freedome from the guilt of sinne, and from the filth of sinne, deliuerance from the damnation of sinne, and deliuerance from the dominion of sinne, are still by him brought in, and taught as companions vnto the elect. And it is worth the noting, how all the particulars belonging to saluation are vsed in the Scripture as inducements to holinesse and obedience. What is the scope of our election? *that we should be holy, and without blame before God in loue* [a]: why were we ordained? *that whereas before our mindes were set on euill works, we might vtterly be made holy* [b], renouncing our former *vaine conuersation receiued from our fathers* [c], *to liue no longer in our bodies, and by our spirit to glorifie God*. To what hath the Lord called vs? not to *vncleanesse, but vnto holinesse* [d]. *As he which hath called vs (saith Saint Peter) is holy, so be we holy in all manner of conuersation* [e]. What is the drift of all preaching, but that they which are *as corpse in sinne should now at length bestirre themselues, and bring forth fruites worthy amendment of life* [f], *hauing no more to do with the lusts of men, but after the will of God* [g]. Whereof is Baptisme a pledge and symbole vnto vs? that being *grafted with Christ into the similitude both of his death, and of his resurrection also, we should henceforth not serue sinne, but walke in newnesse of life* [h]. And why is the Lords Supper? Euen (as the Passeouer of old to the Israelites) *to be a memoriall vnto vs, and a remembrance betweene vs, that the Law of the Lord may be in our mouth* [i]. What doth our adoption vnto vs? that we should *be followers of God as deare children* [k], and *passe the time of our dwelling here in feare* [l]. Our vnion with Christ, by which we are become *flesh of his flesh, and of his bones* [m]? What doth it require? That *we should mortifie those things which are about, and worship our members which are on earth* [n], *not taking the members of Christ* [o], *to make them instruments of vngodlinesse*. Whereas the Spirit of God dwelleth [p] in those which are the Lords, what are wee thereby put in mind of? That our *bodies are the Temples of the holy Ghost* [q], and that therefore wee should *mortifie the deeds of the body* [r], and *not fulfill the lusts of the flesh* [s]. What worke hath faith in those that beleeue? *It purifieth their hearts* [t], and it *worketh by loue* [u], making them in whom it is, *to be neither idle nor vnfruitfull in the knowledge of Iesus Christ* [x]. The loue which wee professe to beare to God, what doth it bind vs to? *To hate euill* [y], *and to keepe that which God commandeth* [z]. That hope which ariseth out of true faith, what doth it teach? *Euery man that hath it in him, to purge himselfe* [a]: and in as much as hee *looketh for a Sauiour from heauen, to haue his conuersation in heauen* [b], and to *liue soberly, righteously, and godly in the present world* [c]. In one word: the profession which wee make, what doth it presse vs to? euen this in briefe, that wee should *depart from iniquity* [d]. Thus you see how euery speciall in the course and order of our saluation, confirmeth this doctrine of the Apostles: namely, that being now become Christians, and in our owne perswasion *deliuered from sin, we should liue in righteousnesse* [e]. And indeed (vnlesse all the Scripture shall bee made vntrue) who so is careleslesse of this duty, of manifesting the *purgation of his consciences from dead workes, by a liuely seruice of the liuing God* [f], hath no assurance of Election, no certainty of redemption by Christ, no testimony of an effectuall calling, hath not profited by preaching, his Baptisme is to him but a naked signe, he is an vnworthy commer to the Lords board, a bastard, and no true child of grace, an alien from Christ, a man void of Gods Spirit, without faith, without loue, without hope, and in briefe, a meere dissembler, one whose portion shall be among *Hypocrites* [g], in as much as *hauing a show of godlines, he hath vtterly denied the power thereof* [h].

This point of Doctrine, meeteth full with the common euill of these times. Men take vpon them to professe religion, and to be called Christians, but yet are not in their conuersations, as men *aliue from the dead as new creatures* [i], as persons *free from sinne, and made the seruants of righteousnes* [k], there is no testimony that their affections are dead to the *pleasures of sinne* [l], or that they are led by the

The Vse.

[a] Eph. 1.4.
[b] Coloss. 1.22.
[c] 1 Pet. 1.18.
[d] 1 Cor. 6.20.
[e] 1 Thes. 4.7.
[f] 1 Pet. 1.15.
[g] 1 Ephes. 5.14.
[h] Math 3.8.
[i] 1 Pet. 4.2.
[k] Ro. 6.4,5,6.
[l] Exod. 13.9.
[m] Ephes. 5.2.
[n] 1 Pet. 1.17.
[o] Ephes. 5.30.
[p] Col. 3.1,5.
[q] 1 Cor. 6.15.
[r] Rom 8.11.
[s] 1 Cor. 6.19.
[t] Rom. 8.13.
[u] Gal. 5.16.
[x] Acts 15.9.
[y] Gal. 5.6.
[z] 1 Pet. 1.8.
[a] Psal. 97.10.
[b] Deut. 11.1.
[c] 1 Ioh. 3.3.
[d] Phil. 20.
[e] Tit. 2.12,13.
[f] 2 Tim. 2.19.
[g] Rom. 6.18.
[h] Heb. 9.14.
[i] Mat. 24.51.
[k] 2 Tim. 3.5.
[l] 2 Cor. 5.17.
[m] Rom. 6.18.
[n] Heb. 11.25.

Spirit

a Rom.8.14. *Spirit of God*[a]. Looke how they were wont to liue in the *seruitie of lusts and diuers pleasures*[b], *in the vanity of their mind*[c], bringing forth no fruits but the *vnfruitfull workes of darkenesse*[d], so they liue still, they *turne euery one to their race, as the horse rushes into the battell*[e], as though Christianity were nothing but a title, and it were enough to saluation, to bee able to name *Christ Iesus*. Wherevnto may I liken this generation? They are like vnto certaine galley-pots, and painted boxes, standing vpon the outside of Apothecaries shops, on which (to draw customers) are written the names of such and such spices and confections: but if you looke into them, you shall find nothing in them, but dust, or cob-webs, or waste and vnprofitable papers: such are they, by their profession they haue (as it were) written vpon them, *holinesse to the Lord*: but look further into them, behold and marke them in their callings and conuersation, what truth, what faithfulnes, what mercy, what bowels of compassion, what meeknesse, what humility, what peaceablenes, what withdrawing their desires from the world, may bee found amongst them: nay, you shal see little that is answerable to the outward shew. It may be truly said of them, as it was of the Church of *Sardis*. They haue a *name that they liue, but they are dead*[f], they are said to be Christians, but to speake of any true goodnesse, of any life of grace, of any quicknesse of Religion, they are euen starke dead, vtterly quailed, and euen now ready to *bee cast off as a branch*[g], and to bee left as fuell for that *vnquenchable fire*[h]. Let all hollow and fruitlesse professours thinke vpon this: In the day of Christ it is not a name and a profession that shall excuse vs; if we haue not *broken off* our old *sinnes*[i], but lye still dead and groueling in them, bee our opinion now and conceit what it will, God will *plucke vs out of his Tabernacle, and root vs out of the land of the liuing*[k]; and wee shall neuer *see the felicity of his chosen*[l]. Leaue a similitude from outward things. An husbandman or master of an orchard, howbeit hee may beare with the nakednesse of a tree, in the winter season, hoping that yet there remaineth some life in the roote, which in conuenient time will shew it selfe; yet when the Spring is come, and the Sunne breaketh forth in his strength, cherishing the creatures on earth, and drawing out the heate which is hid in the rootes, into euery branch, if yet then it remaineth barren, shewing no buds, nor giuing no hope of fruit, hee beginneth to bee cleane out of conceit with it, and resolueth, that it shall trouble the ground no longer, but shall make wood for the fier: Euen so the Lord, who (as Christ saith) is the grand-*Husbandman*[m] of his Church, though hee might seeme in a sort to beare with vs in the daies of our former ignorance, when we had little or no meanes to draw vs on, but were euen like trees in a hungry soyle, hauing neither Sunne to warme vs, nor showers to refresh vs, yet now, the Spring being come, the light of knowledge shining cleerely vnto vs, and the Lord watering vs from heauen with the sweet dewes of his most blessed Word, if yet wee continue in our wonted barrennesse, without any buds of grace, without any fruits of holinesse, how can wee thinke that the Lord should possibly forbeare vs, how should wee escape the Axe of his Iustice to bee hewen downe, and prepared for the fier? Againe, to vrge it yet further: If the husbandman come the first yeere looking for fruite, and finde nothing but leaues, hee may perhaps impute it to the vnseasonablenesse of the yeere, or to the want of dressing; and so, bestowing more cost, may liue in hope for the next yeere, or the third yeere: but if still his expectation bee answered with leaues onely; or, if there bee some poore fruit, it bee, when it is tasted, soure and vnsauorie, hee is soo much the more discontented with himselfe, that hee hath so long forborne it, neither shall any man perswade him any longer to endure it. So the Lord our God, viewing and beholding vs here, which come to this place, although yet hitherto the greatest part of vs haue brought foorth

nothing

b Tit. 3.3.
c Ephes. 4.17.
d Ephes. 5.11.
e Ier. 8.6.
f Reu. 3.1.
g Ioh. 15.6.
h Mark. 9.43.
i Dan. 4.24.
k Pſal. 52.5.
l Pſal. 106.5.
m Ioh. 15.1.

nothing but a few thinne leaues, a certaine bare profeſſion and name of Religion, may in his patience and mercy ſuffer vs yet a little longer, yet within a while the fier of his Indignation will breake out ſuddenly and finally to conſume vs.

Conſider the Parable in the Goſpell [n]: The owner of the *Figge-tree* was content at the requeſt of the *Dreſſer*, to beare with the fruitleſneſſe thereof foure yeeres together; yet at laſt, if after a new *digging round and dunging*, *it beare no fruit*, then that Sentence, *Cut it downe*, muſt fall vpon it: A heauy doome! If the Lord would but cut it, and prune it, and pare it; yea, though it were very neere the quicke, yet there were ſome hope; but, *Cut it downe*, away with it, *it keepeth the ground alſo barren*: This is as *the roaring of a Lyon* [o], or like the *meſſenger of Death* [p], and woe be vnto him that doth not feare it. Let this be a motiue to vs, like men *aliue from the dead*, to ſhew our *Repentance from dead Workes* [q], by the fruits of holy obedience in our liues.

[n] Luke 13. 6. &c.

[o] Prou. 16. 12.

[p] Prou. 10. 14.

[q] Heb. 6. 1.

XUM

THE SPIRITVALL SONNE-SHIP.

By *Samuell Hieron.*

Pſal. 87.3.

Glorious things are ſpoken of thee, O Citie Of God.

AT LONDON
Printed by *John Beale*, for *Joyce Macham* widow. 1624.

THE SPIRITUAL SONNE-SHINE

By Samuel Hieron.

Orient. Luminaria. Lucem. Et Deus vidit quod esset bona.

LONDON
Printed by John Beale, for Joyce Man-
widow. 1624.

To the Right VVorship-

full, and my much reſpected friend, Sir *Iohn Pointz, Knight, one of his Maie-* ſties Penſioners.

SIR, be pleaſed I beſeech you, to accept from me this ſmall preſent; ſmall in reſpect of the matter of it, for no man can treate of a more worthy ſubiect, but in regard of my manner of handling it, who liuing here by Gods prouidence, in a Country Congregation, haue bound my ſelfe to ſtudy ſo to ſpeake, as that I may not exceede the conceit of common hearers. It may be, notwithſtanding, that this my plainneſſe (through Gods mercy, who doth make his power perfect through weakneſſe[a]*) may ſome-* a 2 Cor. 12. 9.
thing further your vnderſtanding, and enkindle your affection in and towards that great grace of Adoption, the conueiance whereof vnto vs, was the very end for which the Sonne of God did debaſe himſelfe to become a man[b]*. If my endeauour herein, ſhall be bleſſed of God, (according to the deſire of my* b Gal. 4. 4, 5.
ſoule) to the edifying of you in that honourable Faith[c]*, which dwelt ſome-* c Iude 20.
times in your worthy Father, and which I am verily perſwaded dwelleth in you alſo[d]*, I ſhall much reioyce, and glorifie God in that behalfe. If it fall* d 2 Tim. 1. 5.
out otherwaies, that ſome defect in my workmanſhip, doe make this heauenly matter to be leſſe effectuall, yet giue leaue I pray you, to theſe papers to lie by you, as a teſtimony of my deſire, to ſhew my ſelfe (for your vndeſerued reſpect vnto me) not vnthankeful. So forbearing, to interrupt you further, I againe intreate you to receiue this meſſenger of my duty, and to keepe him with you, as a pledge of my ſetled purpoſe, both to labour to deſerue your loue, and to be a continuall petitioner to the throne of grace, that you may bee kept by the power of God through faith vnto ſaluation[e]*.* e 1 Pet. 1. 5.

From Modbury,

Your Worſhips in the Lord, much bound,

SAM. HIERON.



1 Iohn. 3. 1.

Behold what loue the Father hath shewed vnto vs, that we should be called the Sonnes of God.

I Remember the holy policy vsed by *Paul* being at Athens [a], seeing among them an altar inscribed, *To the vnknowne God*: and finding their humor of hearing *newes*, hee tooke aduantage thereby to further his purpose of preaching to them the true Iehouah: *Whom ye then ignorantly worship* (saith he) *him shew I vnto you* [b]: You pretend worship to an vnknowne God: behold, here a God, whom you haue not knowne: you listen for newes; see here that which before this time you haue not heard of. My desire is in this to bee a follower of *Paul* at this time. Great is mens readines (chiefly in these vnsetled and giddy times) to gaze vpon strange and vncouth sights, to run to see things that are either rare, as hauing been seldome seen, or else exquisite, as abounding with Art, and full of inuention: I haue thought it fitting therefore, to quicken your attention vnto me this day, by promising some kind of satisfaction vnto this seeing humour; and haue therefore chosen out this text, by the very first word whereof, as by some solemne proclamation, we are called to the viewing of a matter, which is without all president: the worth also whereof is such, that we may well with a kind of astonishment and amazednesse admire it, but the eloquence of no man aliue, is able fully and effectually to expresse it. *Behold what loue the Father hath shewed vnto vs, that we should be called the Sonnes of God.* I beseech you afford me your heedfullest obseruation, while I shall point my finger vnto those particulars which are most remarkable in this sentence.

[a] Acts 17.

[b] Verse 23.

And first I will open the words, and then secondly the Doctrines and instructions rising out of the words. In the words there are two things chiefly: first, what this meanes *sonnes of God*; secondly, what this, *To be called the sonnes of God*. First, *sonnes of God*, is a title vsed diuers waies: the *Sonne of God* is either by nature, or by creation, or by participation, or by a generall profession, or by adoption. The *Son of God* by nature, is Iesus Christ alone, who is therefore termed Gods *only begotten Sonne* [c], and his *proper Sonne* [d]. The regenerate also are said to be *borne of God* [e]; but that is a borrowed speech, spiritually to be vnderstood of a new creation, but not of any naturall descent. *Sonnes* by creation, are all both Angels and men: so the Angels are termed *the children of God* [f]. And, that God is the Father of vs all by creation, is proued by that of the Prophet, *Haue wee not all one Father, hath not one God made vs?* *Sonnes of God* by participation, are all Magistrates and men intrusted with the sword of ciuill authority [h], because God dealeth with them as Princes with their children, to whom they communicate some part of their owne Maiesties. *Sonnes* by generall profession, are all which liue in the visible Church, and haue a shew of Godlines, and professe to worship God in Christ: so the people professing true Religion before the flood are called the *Sonnes of God* [i]. *Sonnes by adoption*, are sonnes chosen thereunto, not being so by nature: thus *Moses* may be said to haue been the adopted child of *Pharaohs* daughter: *he was as her sonne* [k]; and he *refused to be called the son of Pharaohs daughter* [l]. And so *Hester* was *Mordecai* his adopted child; *Hee tooke her for his own daughter* [m]. Now, when this Sonne-ship by adoption, is applied to those whom God chooseth, there are two kinds of it mentioned in Scripture: The former of which is but a resemblance and figure of the latter. Of it is that

[c] 1 Iohn 1. 18.
[d] Iohn 3. 35. Rom. 8. 32.
[e] Iohn 1. 13.
[f] Iob 1. 6.
[g] Mal. 2. 10.
[h] Psal. 82. 6.
[i] Gen. 6. 2.
[k] Exod. 2. 10.
[l] Heb. 11. 24.
[m] Hest. 2. 7.

The order in handling this Scripture.

speech of God to *Moses* as a part of his embassage to *Pharaoh*, *Israel is my sonne*,
u Exod. 4.22. u &c. which very priuiledge *Paul* calleth by the name of *Adoption*. By it, is no
o Rom 9.4. other thing meant, but Gods choosing that people out of all nations vnder heauen, to be his peculiar people: which albeit it were an high fauour (the glory whereof did euen dazle the eies of all the world), yet, it was not properly a spirituall blessing, but a type & a shadow of that *Adoption* which *Paul* calleth
p Gal. 4.5. the *Adoption of sonnes* p, which is that grace of God, by which he is pleased to take vs for his children in Christ, and to make vs heires together with him of eternall glory: and this is that which Saint *Iohn* speaketh of in this place: not of the first kind, for such we cannot be; not of the second, nor third, nor fourth; for, so are many the sonnes of God, which shall not be saued.

The second thing is, what it is, to be called the sonnes of God. It must not be so taken as though this, of being the sons of God, were a matter of title onely without substance, as when a man hath a word of respect cast vpon him, only for complements sake: but, to be called the sons of God, and to be the sons of God, are here all one: to the Scripture speaketh otherwhere; *That babe thing*
q Luke 1. 35. *which shall be borne of thee, shall be called the sonne of God*. It shall be as it is called, and it shal be so called as it is said after, *Thou child shalt be called the Prophet of the*
r Verse 76. *Highest* r, &c. This then is the sense: *Behold and see, and let vs enter into a serious me-*
The sense of the words. *ditation of this point, what an infinite, and vnconceiuable loue the Lord hath shewed vs, that we should be honoured both with the substance and with the title of his sonnes and daughters, adopted and chosen vnto himselfe in Christ Iesus*. The generall points
The points to be handeled. which are first, as lines to be drawne forth, and then after to be set out euery one with his proper filling, are these: First, that the state of Gods adoption is a glorious estate. Secondly, that it is an estate, of which it is possible for him that is inuested into it, to be assured in his own soule. Thirdly, that it is an estate vnalterable. Fourthly, that the alone spring and beginning of it is Gods loue. My text is the stocke, branching it selfe into these foure: how the life of each is deriued thence, and what fruit groweth vpon euery one, for the refreshing of our spirituall man, I shall (by Gods assistance) let you see by course.

The 1. Doct. How the first point is grounded vpon this Scripture, appeares by the admiration, which the Apostle breakes out into, wondring at the infiniteness of Gods mercy, who should vouchsafe vnto the sons of men such a prerogative, and prouoking other to ioyne with him therein, as though it were a matter singular from all example, that we should be aduanced to so great an honour to be the *Sonnes of God*. See (saith he) what an euidence God hath giuen of his loue, and consider well, whether any of our thoughts be able to comprehend the hight, and length, and depth, and breadth thereof, that wee, euen we, the children of wrath, the heires of Hell, and sons of the diuell, should now be stiled and entituled the children of God. Thus the manner of the Apostles speaking, who is like a man rauished in spirit, and strucke with astonishment, at the beholding of this fauor, doth iustifie my first collection touching the glory and dignity of *adoption*. Vpon this point my meaning is now a little to insist, not out of any hope I haue to set out at the full a benefit so inestimable (*for the tongs*
s 1 Cor. 13. 1. *of men & angels* s cannot reach it) but out of a desire somwhat to help your conceit, and to let you see (as God said to *Moses* of himselfe) as it were the *Back-*
t Exod. 33.23. *parts* t of that, the perfect glory whereof, the dimnesse of our minds, who (as the
u 1 Cor. 13.12. Apostle saith) u *doe see but as in a glasse darkely*, be not able to behold. For which cause I will first assure you, that when I shall haue said all that possibly I can deuise touching it, I shall be as farre from the infiniteness of the benefit it selfe, as when I began first to declare it.

x Heb. 12.1. I could easily collect euen a *cloud* x of circumstances for the enlarging the glory and worth of this estate; I will reduce all to three heads, lest by multiplying of points, I should confound your memories. The first is the excellency

of the meanes to procure it to vs. The second is the maiesty of the person, by whose name (through our adoption) we are entitled. The third is, the prerogatiues and priuiledges that are belonging to it. These three rightly weighed in the ballance of the sanctuary, will bring vs to some vnderstanding of the *surpassing and exceeding weight of glory* that we are called vnto, when we are called *the sons of God*. First, if the worth of a thing be to be measured by the price giuen for it, wel then may the *Son-ship* of Gods elect be valued at the highest rate, for which there was paid such a matchlesse price. It was not obtained like the Romane Burgeship, *for a great summe*[a]: not for an *hundred fore-skins of vncircumcised Philistims*, which was *Dauids* dowry for his wife to king *Saul*[b]: nor for 30 *sheets and 30 changes of garments*, the appointed reward for him that could vnfold *Samsons* riddle[c], no nor yet for such a Crown as was taken from the king of Rabbah, *which weighed a talent of gold with precious stones*[d] (*the redemption of soules was much more precious*[e]): but the price was this, the Sonne of God must debase himself to become the *Son of man: God sent his Son made of a woman, that we might receiue the adoption of sons*[f]: neuer a person of greater state (he is one that thinkes *it no robery to be equal with God*[g], nay he is very *God*[h]: Neuer a debasement of lower pitch: in this, he *made himself of no reputation*[i], *a worme, and not a man, a shame of men*[k]. Who is then able sufficiently to admire the dignity of this estate (*to be the Son of God*) which was vnprocurable, saue only by this infinit price, the making of him to become nothing, by whom God in the beginning made euery thing?

Secondly, touching the Maiesty of him whose name we beare being adopted, it is *God* (*the sons of God*). *Seemeth it* (saith *Dauid*, being vrged by the Courtiers to entertaine the offer of *Sauls* daughter) *a light thing vnto you to be a kings son in law*[l]? and it is registred as an euident proofe of *Moses* faith, that he should preferre the *rebuke of Christ, before the title of the Sonne of Pharaohs daughter*[m]. Betweene God and *Saul*, what comparison? betweene the Lord of heauen, and the daughter of *Pharaoh* what proportion? Is it no light thing to bee the sonne of *Saul*? is it no petty honour to be called the son of *Pharaohs* daughter? and shall we thinke it a small prerogatiue to be the *son of God*? *Dauid* might be the sonne in law of *Saul*, and yet not thereby entitled to the Crowne. *Moses* might be the reputed son of *Pharaohs* daughter, and yet be still but in the state of a subiect: *All the sons of God*, though they be as the seed of *Abraham*, *like the starres whom none can number*[n], yet they be heires euery one: *If we be sonnes, we are also heires*[o]: *It is your Fathers pleasure to giue you the kingdome*[p]. *Dauid* might haue been a King by the donation of *Saul*. *Moses* a peere of Egypt, by the procurement of *Pharaohs* daughter: yet both of their estates had been lyable to hazard, *for God looseth the collar of Kings, and powreth contempt vpon Princes*[q]: and the houses of the greatest are but as the *house of the spider*, suddenly swept away with a broome[r]: but this kingdome is a *kingdome that cannot be shaken*: he that is once seized of it, cannot be remooued.

Thirdly, the priuiledges annexed to it. Priuiledges, and Immunities, & charters for the confirmation of them, are things amongst men much gloried in. In townes incorporate, & societies of that nature, they be not a little stood vpon: but farre more honourable things are spoken of thee thou child of God. *Iacob* made *Ioseph* a coate of many colours, *because he loued him*[s]: and God hath clothed thee with many beautifull prerogatiues, because he had a fauour vnto thee. To number them all, I may say with the Apostle[t], *the time would be too short*, it is hard for a mans memory distinctly to comprise them. I will as out of a garden stored with beautifull flowers, gather vp two or three of the fairest and present them vnto you. Only before hand let me this admonish you, not to looke to heare of any such prerogatiues as carry with them a worldly pompe (for the *kings daughter*, though thee be glorious, yet it is *within*[u]) and it is that which Saint *Peter* calles the *hid man of the heart*[x], which I must speake of. Now these

a 1 Cor. 4. 15.
b Acts 13. 28.
c 1 Sam. 18. 27.
d Iudg. 14. 12.
e 2 Sam. 12. 30.
f Psal. 49. 8.
g Gal. 4. 4, 5.
h Phil. 2. 6.
i 1 Iohn 5. 20.
k Phil. 2. 7.
l Psal. 22. 6.
m 1 Sam. 18. 23.
n Heb. 11. 24.
o Gen. 15. 5.
p Rom. 8. 17.
q Luke 12. 32.
r Iob 12. 18. 21.
s Iob 8. 14.
t Heb. 12. 28.
u Gen. 37. 3.
x Heb. 11. 32.
u Psal. 45. 13.
x 1 Pet. 3. 4.

theſe prerogatiues are to be diſtinguiſhed thus: to be either in this life, or hereafter. Touching this life, I will name you onely two: The firſt is an intereſt into Gods particular and ſpeciall prouidence. God hath a generall prouidence ouer all things: *Thou openeſt thy hand, & fillest all things liuing of thy good pleaſure*[y]: Yea, ouer the beaſts, *Thou Lord doeſt ſaue man and beaſt*[z]: Yea, ouer the wicked, *The eyes of the Lord in euery place beholde the euill and the good*[a]. Yea, ouer the diuels themſelues[b]: *Hell and deſtruction are before the Lord*. Now there is in him a ſpeciall prouidence ouer his adopted ſonnes: *They are moſt precious vnto him*[c]. *His chiefe treaſure*[d], *He that toucheth them, toucheth the apple of his eye*[e]. *He dwelleth with them*[f]. *He followeth them whither ſoeuer they goe*[g]. *He ſtands at their right hand*[h]. *Holdeth them vp by it*[i]. *He keepes their feet*[k]. *He numbreth their wandrings*[l]. *He numbreth their haires*[m]. If they doe but *ſigh*, he obſerues it[n]. *He giues his Angels charge ouer them*[o]. *They are all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſalnation*[p]. If we haue any *ſauour of the things of the ſpirit*[q], we muſt needs adiudge this to be a great prerogatiue: For what can he want that hath ſuch a keeper? *The Lord is my Shepheard, I ſhall not want*[r]. All comforts, whether inward or outward, for body or ſoule, this is that liuing ſpring from which they proceed. If my wants be outward, here is my heauenly Father ſtanding by me, *he knoweth what I need*[s], and he cannot *forget me*[t]. If my defects be from within, he is that *God of all grace*[u], and ſhall *fulfill all my neceſſities*[x]. Need I comfort? he is the *Father of mercies, and God of all conſolation*[y]. Want I direction in matter of godlineſſe? *he will teach me the way that I ſhall chooſe*[z]. Am I ſcant in holy duties, and would faine be furthered? *Hee will make me perfect in all good workes*[a]. Am I falling backe, and would be confirmed? *He will eſtabliſh me in euery word and good worke*[b]. Am I almoſt ouertaken with ſome great offence? *He will keepe me from preſumptuous ſinnes*[c]. Haue I fallen by occaſion into a fault? *I ſhall not be caſt off, he will put vnder his hand*[d]. Am I full of infirmities, and feare the rigour of his Law? *He will ſpare me, as a father ſpareth his owne ſonne that ſerueth him*[e]. Am I caſt downe with ſickneſſe? *He will turne all my bed in my ſickneſſe*[f]. Haue I receiued loſſe? *He will teach me how to haue want*[g]. Is my eſtate but low? *He will make a little to be better vnto me, then great riches vnto the mighty*[h]. Am I loaded with reproches for righteouſneſſe ſake? *His ſpirit of glory ſhall reſt vpon me*[i]. In a word whatſoeuer may happen, *All things ſhall worke together for the beſt vnto me*[k]. This priuiledge of Gods eſpeciall prouidence, is that *riuer of God*[l], out of which flow theſe ſtreames to make glad the adopted of God.

The ſecond prerogatiue in this life, is the free vſe of Gods creatures, both for neceſſity, and for delight: This is a true ſaying, The charter anciently giuen by that great Lord of all at our firſt creation, touching the vſe of his creatures, was forfeited into the hands of the Doner by *Adams* fall, all our teeth were ſet on edge with that ſower grape of his firſt tranſgreſſion. It is reſtored and renewed by Chriſt, and only to thoſe who are honoured with the adoption of ſonnes, onely the heires of heauen are the right inheritors of the earth, all the reſt are but vſurpers. Be their titles to their eſtates neuer ſo good, and firme by the lawes of men; yet when matters come to ſcanning in the higheſt court of equity and Chancery before God, they ſhall all be condemned for intruders: the *ſubſtance* which they haue *deuoured, they ſhall vomit vp, for God ſhall draw it out of their belly*[m]; their very eating and ſleeping, and drinking in the aire, if they had not other ſinne, ſhall be able to condemne them. Thinke then what a priuiledge it is to be a *ſonne of God*, a man to be aſſured in his ſoule, that that which he hath, be it little, be it much, yet it is that which is his, by a renewed donation from the Lord, and that euery creature *of God is good, and not to be refuſed by him, if it be receiued with thankeſgiuing*[n].

Now for the prerogatiue of the ſonnes of God, appertaining to the life to come, which way ſhall I beginne to expreſſe it, when neither *eye hath ſeen,*

nor

y Pſal.145.16.
z Pſal.36.6.
a Prou.15.3.
b Prou.15.11.
c Exod.19.5.
d Pſal.135.4.
e Zach.2.8.
f Iohn.14.23.
g Toſua 1.9.
h Pſal.121.5.
i Pſal.73.23.
k 1 Sam.2.9.
l Pſal.56.8.
m Mat.10.30.
n Pſal.38.9.
o Pſal.91.11.
p Heb.1.14.
q Rom.8.5.
r Pſal.23.1.
ſ Matth.6.25.
t Eſay 49.15.
u 1 Pet. 5.10.
x Phil.4.19.
y 2 Cor.1.3.
z Pſal.25.12.
a Heb.13.21.
b 2 Theſ.2.17.
c Pſal.19.13.
d Pſal. 37.14.
e Mal.3.17.
f Pſal.41.3.
g Phil.4.12.
h Pſal.37.16.
i 1 Pet.4.14.
l Rom.8.28.
k Pſal. 46.4.
m Iob 20.15.
n 1 Tim.4.4.

nor eare hath heard, nor hath it come into mans heart, what God hath prepared for those that loue him [o]? I remember what is registred of a certen painter, who being to expresse the sorrow of a weeping father, hauing spent his skill before, in setting out the sad passions of his children, thought it the best to present him vpon his table, to the beholders view, with his face couered, that so he might haue that griefe to be imagined by them, which he found himself vnable to set out at the full. The like must I do in this case; the glory of that glory which the sonnes of God shall hereafter enioy, I must commend it to you with a kind of silent admiration, that so you may (with your selues suppose that to be infinit, which you see that I will not aduenture to expresse: yet giue me leaue to set before you, for the furtherance of your priuate meditations, a little shadow thereof, betwixt which and it, there is notwithstanding as much difference as is betwixt a drop of water, and the huge ocean Sea. When *Haman* was willed to speake by *Ahashuerosh*, *what should be done to the man whom the king would honour*, he (supposing that the king had no meaning to honour any but him,) said thus, *Let them bring forth for him royall apparell, which the king vseth to weare, and the horse that the king vseth to ride on, and that the Crown-royall may be set vpon his head, and let the horse, and the rayment be deliuered by the hand of one of the kings most noble princes, and let them apparell the man, whom the king will honour, and cause him to ride vpon the horse through the streets of the City, and proclaime before him, Thus shall it be done vnto the man whom the King will honour*? So shall it be to the sons of God at the day of iudgement. First, there shall be put vpon them royall apparell, such as the King of glory, Iesus Christ was vsed to weare: *Long white robes* [q], *the garment of saluation, the robe of righteousnesse* [r]. Secondly, the horse which the King rideth vpon, *I will grant them* (saith Christ) *to sit with me in my Throne* [s]. Thirdly, the Crown-royal shall be set on their heads, *Hence forth* (saith *Paul*) *is laid vp for me a crowne of righteousnesse* [t]. Fourthly, this glory shall bee furthered by the hands of the kings most noble princes: for, *His Angels shall gather together the Elect at that day* [u], and then shall be verified the propbecy of the Psalme, this *honour shall be to all his Saints* [x]; so shall it be done to the men whom the Lord will honour. Thus I haue giuen you a glimpse of that future glory, leauing it to be enlarged in your priuate thoughts. And thus also I haue laboured for the iustification of my first point, to proue the glory and the dignity of the estate of *Adoption*, which is that *Mystery which the Angels themselues doe desire to behold* [y]; touching which, I will now adde no more, only as I haue giuen you a bill, as it were of particulars, so I will now in a word tender vnto you the grand sum of all, as I find it drawne vp by the Apostle *Paul*, where speaking of the adopted of God, he thus saith, *All things are yours, whether it be* Paul *or* Apollos, *or* Cephas, *or the world, or life, or death, whether they be things present, or things to come, euen all are yours, and yet Christs, and Christ Gods* [z].

What should now be the vse of this Doctrine, or wherefore hath this dignity of adoption been set before vs, but to stirre vs all vp to say in our hearts, as Christs hearers did, when he had spoken to them of the bread of life, *Lord* (said they) *euer more giue vs this bread* [a]? So you, I beseech you, say euery one in the strength of your best desires; *Is the state of Adoption such an honourable estate? Lord euermore giue vs this dignity.* And how happy might I bee, if by my labour this day, I might either enkindle this desire, where hitherto it hath not been, or might enflame it, or adde heate vnto it where it is? Thinke we wel with our selues what there is of most force to sharpen, and to set egge vpon our affections, and see whether it be not here offered to vs in abundance. Is it honor we affect? Why what greater dignity? Is it profit? What commodity is herewith to be compared? All other profits perish with the vse, this, the more it is vsed, the more it encreaseth, and can neuer be wasted. It is pleasure we are in loue with? What pleasure is not vile, in respect of that peace of conscience, that *ioy* in the

[o] 1 Cor. 2. 9.
[p] Eſt. 6. 8, 9.
[q] Reu. 6. 11.
[r] Iſa. 61. 10.
[s] Reuel. 3. 21.
[t] 2 Tim. 4. 8.
[u] Math. 24. 31.
[x] Pſal. 149. 9.
[y] 1 Pet. 1. 12.
[z] 1 Cor. 3. 21, 22, 23.
The Vſe.
[a] Iohn. 6. 34.

b Rom. 14.17. *the holy Ghost*[b], which accompanieth the knowledge & certainty of adoption? But with what words should I deuise to aggrauate and to set forth the generall error of our iudgements, the vilenesse of our affections, the baseneſſe of our thoughts, who like swine, would rather snort in a dung-hill, then in a bed of downe, & like the cocke in the fable, would rather haue a corn of barley then a iewell of price, the onions, and garlick and pepons of *Egypt*, rather then the
c Heb. 12.16. commodities of Canaan: a *messe of red pottage with Esau*[c], rather then a birthright? This is the great, the common, the far-spreading, the crying sin of this generation. Let vs looke a little vpon the businesse of the times, and vpon the courses of the greatest part, and see how farre they be from the pursuit of this rich grace, the grace of adoption. Those three things which our Apostle *Iohn*
d 1 Iohn 2. 16. speaketh of[d], *The lust of the flesh, the lust of the eyes, the pride of life*, haue the principality almost in euery mans endeauours: some haue no tone but that of the
e Prou. 30.15. horseleaches daughter, *giue giue*[e], their *desires are enlarged like hell*[f], they can
f Hab. 2.5. neuer say, it is enough: some are all for honour like *Haman*, and nothing sticketh so much in their stomacke, as that all may not bow to them; and all was
g Gen. 37.7. said in *Iosephs* dreame, euery mans *sheafe did reuerence to their sheafe*[g]: some haue
h Phil. 3.19. no God but their belly[h], *to drinke wine in bolles*[i], and to *fare deliciously euery day*[k],
i Amos 6.6. there is their felicity: *Euery day must be a day of slaughter*[l]: some are in a humour
k Luke 16. 19. of cloathes, in the *strange apparell* which *Zephaniah* speaketh of[m], the *tires and*
l Iames 5.5. *toyes* which *Esay* numbreth[n], these are their study, in these is their happinesse:
m Zeph. 1.8. some be drinking like *Elah, till they be drunke*, some sicke with *Ammon* for lust[o];
n Isa. 3. 19. some going by troups *into harlots houses*[p], some encouraging themselues in wicked purposes, *and communing together to lay snares priuily*[q]: these and the like, be
o 1 King. 16.9. the grand-employments of the times; in the meane time (let your own hearts
p 2 Sam. 13.6. tell me) who thinkes vpon[r] this great *loue which the Father hath shewed vnto vs, that wee may be called the Sonnes of God*? This, in our seeming, hath neither forme
q Ierem. 5.7. nor beauty, when we see it, we can conceiue nothing in it that we should desire
r Psal. 64.5. it; the mercy of God offring it vnto vs, is vsed by vs, euen as the old man at *Gibeah*
Iudg. 19.18. [s], it is forced to take vp its lodging in the street, for no man receiueth it to house: I cannot but admire Gods patience, notwithstanding the intolerable scorne which is cast vpon his gracious offer in this behalfe. Tell vs of being the sonnes and daughters of God, of the dignity of adoption, of the glorious inheritance of the Saints, it is as welcome (according to *Salomons* phrase) as is
t Prou. 26.1. the *raine in harvest*[t], our palat findes no more taste in it, then *Iobs* could in the
u Iob 6. 6. *white of an egge*[u]: He that hath no other matter to tell vs but this, we will say to him as *Felix* did to *Paul*, when he began to discourse of *righteousnesse & temperance and iudgement to come*; *Goe thy way for this time, and when I haue conuenient time I will call for thee*[x]. Which of vs will not condemne the idle excuses of those in
x Acts 24.26. y Luke 14. 18. the Gospell, who being bidden to the marriage of the kings son, would suffer themselues to be detained by such vaine imployments? *I haue bought a farme* (saith one) *I must needs go see it: I haue 5 yoke of oxen*, (saith another) *I must needs go proue them, I pray haue vs excused*. Is any man (will we think) so mad, as to lose the fauor of a Prince for the sight of a farme? is it a meet excuse to reiect the kindnes of a king, for the triall of a yoke of oxen? who durst send the Lord of his land such an answer? I dare make you iudges of their brutishnes, how then shall we answer for our own fault, who offer the Lord a greater indignity? we are not sent for by the king to be his gests, but to be his sons: we are not simply inuited to a dinner, but to an inheritance; yet oxen, & farmes, & ships, and vaine pleasures, nay the dust in the street shall be more esteemed: we be still rooting, and digging in the earth like Wants, beating our braines, spending our spirits, wasting our time, shortning our liues, by carking & caring for the trash of this present world: and yet what is all the wealth in the world to the riches in heauen? what are the possessions of the earth to the inheritance of that kingdom?

what

what is all the honour the world can heape vpon a man, in compariſon of this, to be *the Sonne of God*? Were thou as beautifull as *Abſolon*, in whoſe body *from the ſole of the foot to the top of the head, there was no blemiſh* [a]: As rich as *Nabal*, who at his ſheepe-ſhearing, made *a feaſt in his houſe like the feaſt of a king* [b]: As gloriouſly arraied as *Herod* [c]: As abſolute in gouernment as *Aha ſuerus*, *who commanded 127 prouinces* [d]: As ſtately ſeated for dwelling as *Nebuchadnezzar in his royall pallace of Babel* [e]: As politique as *Ahitophel*, *whoſe counſell was like as one had aſked counſell at the oracle of God* [f]: As gracious in court as *Haman* the ſecond in a kingdome [g]; yet not being the ſonne of God, thou ſhalt *periſh as the Beaſts* [h], *thou ſhalt be kept to the day of deſtruction, and brought forth to the day of wrath* [i]. On the other ſide, were thou as much afflicted as *Iob*, who was ſmitten *with ſore boils from the ſole of his foot vnto his crowne* [k]: As hard beſted as *Lazarus*, who lay looking for the reuerſion of another mans trencher [l]: As much perplexed as was he who ate aſhes as bread, & mingled his drinke with weeping [m]: as much ſcorned as *Dauid* [n]; yet, being partaker of the adoption of ſonnes, during thy life (as thou haſt heard) the Lord ſhall bee euer with thee, and in thy end thy *Death ſhall be precious in his ſight* [o], *thy ſoule ſhall be carried by the Angels into* Abrahams *boſome* [p], *where Chriſt is, there ſhalt thou be alſo* [q], *euen at the right hand of God, where there is fulneſſe of ioy, and pleaſures for euermore* [r]. Now, if this that hath been ſaid hath wrought ſo deeply, as to diſcouer vnto vs this our great ſin in neglecting (as the *Apoſtle ſpeakes*) *ſo great ſalnation*, I beſeech you that it may preuaile alſo to beget in vs a holy reſolution of reforming it; let vs as the people did in *Nehemias* time, vpon the diſcouery of a generall ſin [s]; *make a ſure couenant, and ſeale vnto it*, euen that henceforth we will account all things but *loſſe and dung in reſpect of this, that we may be called the ſonnes of God.*

[a] 2 Sam. 14. 25.
[b] 1 Sam. 25. 36
[c] Act. 12. 21.
[d] Eſt. 1. 1.
[e] Dan. 4. 26.
[f] 2 Sam. 16. 23
[g] Eſt. 3. 1.
[h] Pſal. 49. 12.
[i] Iob 21. 30.
[k] Iob 2. 7.
[l] Luke 16. 21.
[m] Pſal. 102. 9.
[n] Pſal. 69. 12.
[o] Pſal. 116. 15.
[p] Luke 16. 22.
[q] Iohn. 14. 3.
[r] Pſal. 16. 8.
[s] Neh. 9. 38.

And now, becauſe to exhort to a duty, and not the ſhew the meanes of performing it, might haply worke ſome inclination to good, but could neuer produce any perfect worke, therefore it ſhall not be vnfitting, (very agreeing I aſſure it is to the matter, and to the text,) to open that point alſo a little, touching the meanes by which thoſe that doe affect this prerogatiue of adoption, may attaine vnto it.

There are two places of Scripture eſpecially, by which we may be rightly informed in this matter: The one is deliuered by way of a Doctrine; the other by way of an example. The former is, [t] *Yee are all the ſonnes of God by Faith in Chriſt Ieſus.* The latter is, [u] *He gaue them this prerogatiue or power to be the ſonnes of God, euen to them that beleeue in his Name.* Both put together doe make this good, that the meanes of adoption, is *Faith in Chriſt Ieſus*, or (as Saint *Iohn* expounds it) *beleeuing in his Name.* Here are all by faith made capable of adoption, euen according to the ſaying, *Iew, Grecian, bond, free, male, female* [x]: Faith ſets open the doore to all. That which I will ſpeake herein, ſhall be drawn to theſe three particulars: Firſt, what kind of faith it is which makes vs capable of adoption. Secondly, how it brings vs to be the ſonnes of God. Thirdly, how it ſelfe is wrought in the harts of the adopted. Touching the firſt, this I ſay, that the *beleeuing* or *faith*, which maketh a man the ſonne of God, is *an aſſent of the will, whereby a man knowing certainly out of the Scriptures, that Ieſus Chriſt is the promiſed Sauiour of the world, doth for the matter of his ſoule, ſettle his heart, and repoſe himſelfe wholly and ſolely vpon him.* This properly is that faith which is called *Iuſtifying* or *ſauing Faith.* An aſſent vnto the truth of God reuealed in Scripture, is neceſſarily required, as the roote and foundation of faith, but the very life, or (as wee ſpeake in ſchooles) the forme of faith, is a reſting vpon Chriſt, a caſting a mans ſoule wholly vpon him, for the ſauing of his ſoule: hence are theſe words of reference in the language of the Scripture touching faith, *To beleeue in Chriſt, to be baptized in the Name of Chriſt*, &c. For the ſecond, that alſo is neceſſary to be rightly oppened, becauſe ſome men of corrupt minds, being ſuch as *Paul* ſpeaketh of,

[t] Gal. 3. 26.
[u] Ioh. 1. 12.
[x] Gal. 3. 28.

who

who would be Doctors, and yet vnderſtand not what they ſpeake, neither whereof they
y 1 Tim. 1.7. *affirme?*, doe thinke theſe ſpeeches, *Faith inſtifieth, Faith adopteth, Faith ſaueth*, to bee derogatory to the glory of God, and to carry a contradiction to theſe, *Chriſt iuſtifieth, Chriſt adopteth, Chriſt ſaueth*. Vnderſtand we therefore, and bee not deceiued: One thing may bee ſpoken of diuers particulars in a different ſenſe; as for example, *God the Father adopteth, Chriſt Ieſus adopteth, the holy Ghoſt adopteth, Faith adopteth*: theſe are all true and without any mutuall contrariety: they bee not as the yong men which came forth out of the two armies before
z 2 Sam. 2.16. *Ioab* and *Abner*, euery one which *truſt his ſword in his fellowes ſide* z, but ra-
a Pſam. 133.1. ther like the brethren that *Dauid* ſpeakes of, *They dwell together in vnity* a. *God the Father Adopteth, as the fountaine of adoption: Chriſt as the ground of adoption: the holy Ghoſt, as the applier of adoption: Faith as the inſtrument of adoption*; and ſo, in the caſe of iuſtification. Beſides, when in our common ſpeech, we ſay of ſome man, *his leaſe maintaines him*, is there any abſurdity in theſe words? No: for euery man doth conceiue, that it is not a parchment lined with a forme of words, and accompliſhed with a waxed label, that that man liues vpon; but it is thus apprehended, that by his writing, ſuch or ſuch an eſtate is made ouer vnto him, & by the profits riſing out of that, he is maintained: ſo when I ſay, *Faith iuſtifieth, Faith adopteth*, I aſcribe not any ſuch power ſimply vnto faith; but this I intend, that *Faith coupleth me vnto him, by whoſe righteouſneſſe I am accepted with God, and by whoſe right, I receiue the adoption of a ſonne*. Thus then wee muſt vnderſtand this point; that faith, or beleeuing, brings iuſtification and adoption, not by any ſpeciall excellency that it hath in it ſelfe, but meerely and onely by the place and office which the Lord of his owne will and mercy hath aſſigned it,
c Acts 16.31. euen to be the condition on our parts: *Beleeue, and thou ſhalt bee ſaued* c. The ordinance of God makes a thing to haue that vertue in it, which of it ſelf it cannot haue. Put caſe *Naaman* the Syrian had of himſelfe gone and waſhed himſelfe in Iordan ſeuen times, ſhould hee haue been healed of his leproſie? No doubtleſſe: but being commanded by the Prophet, and ſo hauing a warrant from God, he waſhed, and his fleſh came againe, *like the fleſh of a little child, and he was cleane* d. So, how if the Iſraelites being ſtung in the wildernes with fi-
d King. 5.14. ry ſerpents, had out of ſome priuate motion of their owne, ſet vp a ſerpent of braſſe vpon a pole, and looked on it, ſhould they haue been cured? It were idle to imagine it; but God appointing it, his ordinance gaue a bleſſing vnto it; *he*
e Num. 21. 9. *that looked, liued* e. I may truly ſay vnto you, that if wee of our ſelues (without promiſe and warrant from God) ſhould haue caſt our ſelues wholly vpon the merits of Chriſt for ſaluation, it could not haue holpen vs; but the promiſe of the Lord, *Beleeue and be adopted*, giues ſtrength to the action, and faith by this, not by it ſelfe, vnites to Chriſt, and inueſts vs into the vſe and comfort of all his benefits. And thus is faith the inſtrument of adoption, not as it is a habite in vs, but as it is an act appointed by God, and bleſſed by him to ſuch a gracious purpoſe. The third point I vndertooke, was to ſhew how this faith is wrought in the hearts of the adopted. The ſupreame giuer of Faith is God, *Euery good*
f Iames 1. 17. *gift is from him* f. *To come to Chriſt, and to beleeue in Chriſt, are all one*:
g Iohn 6. 35. *New men can come to Chriſt, except God the Father draw him* h: *To you it is giuen for Chriſt to*
h Iohn 6.44. *beleeue in him* i. But now in as much as (according to the ſaying of the woman
i Phil. 1. 29. of Tekoah to *Dauid* k,) *God hath appointed a meanes*, what that meanes is we muſt
k 2 Sam. 14.34 enquire. It is plainly taught in thoſe well knowne words l, *How ſhall they beleeue*
l Rom. 10.14. *in him of whom they haue not heard? and how ſhall they heare without a Preacher?* When we magnifie our calling, and ſhew the neceſſity of our miniſtry for the begetting of faith, ſome ſwelling ſpirits, who (as the Apoſtle ſpeakes m,) *thinke*
m 1 Cor. 8.2. *they know ſomething, when they know nothing as they ought to know it*, cry to vs as *Korah* and his complices did to *Moſes* and *Aaron*: *You take too much vpon you, ſeeing all the congregation is holy, euery one of them, and the Lord among them, wherefore then*

lift

lift ye your ſelues aboue the congregation of the Lord[n]? and imagine that we rather ſpeake out of a deſire to ſet out our ſelues, that the world may thinke there is ſome vſe of vs, then ſpeake out of the truth of the thing. But, *let God be true*[o], and let there be no diſputing againſt his ordinance. Touching our ſelues, this we profeſſe freely, that we are but the *Miniſters by whom ye beleeue*[p]: and as *Peter* and *Iohn* ſaid touching the miracle vpon the creeple at the temple gate[q], *we take not vpon vs by our own power and godlineſſe* to beget faith in any mans heart: *the opening of the heart is* in the power of another[r], euen in his who hath the *key of Dauid, which openeth and no man ſhutteth, ſhutteth and no man openeth*[s]: Woe bee vnto vs if wee ſhall encroach vpon the Lords peculiar: but if it be his pleaſure, *who makes his power perfect by weakneſſe*[t], *and who chuſeth the weake things of the world to confound the mighty things*[u], to tender vnto vs ſuch a treaſure, as is faith in earthen veſſels[x], and *by the fooliſhneſſe of preaching, to ſaue them that beleeue*[y]; who art thou that thou ſhouldeſt diſpute with God? It is not my purpoſe to enter a diſcourſe of this matter; only this I ſay; when the Iſraelites deſiring a King, God had appointed *Saul* to be their Head, it is ſaid, *Wicked men deſpiſed him, and ſaid, ſhall he ſaue vs? But a Band of men, whoſe heart God touched, they followed him*[z]: ſo when God had ordained preachers to *gather together his Saints, though ſome deſpiſers writhe the mouth, and ſay in ſcorne, why ſhall theſe ſaue vs?* yet thoſe, ſo many as whoſe hearts the Lord hath touched, they will follow, and they to their comforts ſhall find this meanes to be *the power of God vnto ſaluation, when the deſpiſers ſhall vaniſh away*[a].

So then now I haue euen chalked you out the way to adoption. Is thine heart enflamed with the deſire of this glorious eſtate to be the ſonne of God? thou canſt not atchieue it but by faith: being a beleeuer, thy deſire in this caſe not be in vaine. Could we haue deuiſed a more eaſie condition? wouldeſt thou beleeue? looke vp to the Father of lights; faith is his onely to beſtow: but forget not the meanes, the word of *faith which we preach*[b]. Though rauing dogges ſet open their mouthes, and barke againſt the Moon, yet *walk thou in this light, and it ſhall guide thy feete in the way of peace*: and when the word preached hath brought thy heart within thee to bee as the thirſty land, ſo that now like the Hart *for the riuers of water*[c], ſo, it *alſo panteth after Chriſt*, and thou wouldeſt thinke thy ſelfe happy, if thou mighteſt haue but one crumme of grace; know that then, euen then faith begins to peepe out in thee, and thou art in the direct courſe to be called *the ſonne of God*. I beſeech you let no odde opinions, or faintneſſe of ſpirit detaine vs from this courſe. When the people were in the wildernеſſe, in the way to the promiſed *Canaan*, they ſent ſpies to ſee the ſtate of the country[d]: At their returne, they brought of the fruit of the land, and acknowledged the goodneſſe and fertility of the ſoile; but (ſaid they) *the people be ſtrong, the cities be walled, the ſonnes of Anak be there*; vpon this, the people were out of heart: wel, *Caleb* ſtood vp and ſtilled them, ſaying, *Let vs go vp at once and poſſeſſe it, for vndoubtedly we ſhal ouercome it*[e]. It may be ſo in this caſe; we may be brought to confeſſe that it is an admirable thing to be the ſon of God, and we would wiſh to attaine it, but haply we will withall caſt many perils, and think with the ſluggard, *there as a lyon without*[f]; and ſo many things appertaining to it, that we ſhal neuer accompliſh it. I ſay therefore with *Caleb, Let vs vp at once, let vs not be wearied and faint in our minds, it is the Lords work, and he will proſper it.* And ſo, leauing the ſucceſſe of this exhortation to his bleſſing, I come to the 2. doctrine.

The ſecond Doctrine is, *That it is poſſible for him that is the ſonne of God, to bee aſſured in his owne ſoule that hee is ſo.* Doe you all iudge whether this be a forced collection from this place. I aske: ſpake the Apoſtle vpon his knowledge, or vpon ſuppoſals? *Behold what loue the Father hath ſhewed vnto vs, that wee ſhould be called the ſonnes of God*: and *now are wee the ſonnes of God*[g]. *We know that wee are tranſlated from death vnto life, becauſe we loue the brethren.* Neither doth the

n Num. 16.
o Rom. 3. 4.
p 1 Cor. 3. 5.
q Acts 3. 12.
r Acts 16. 14.
s Reuel. 3. 7.
t 2 Cor. 12. 9.
u 1 Cor. 1. 27.
x 2 Cor. 4. 7.
y 1 Cor. 1. 21.
z 1 Sam. 10. 26, 27.
a Rom. 1. 16. Acts 13. 41.
b Rom. 10. 8.
c Pſam. 42. 1.
d Num. 13.
e Verſe 31.
f Prou. 22. 13.
The 2. Doct.
g Verſe 2.
h Verſe 14.

manner of ſpeaking ſauour of ought, but certainty: neither could it agree with the grauity of an Apoſtle to ſpeake ſo indefinitely, ſo determinately of that, of which he had no ſetled ground. Doubtleſſe, the Apoſtle knew himſelfe to bee the *ſonne of God*. You will ſay, he might know it, but it followes not therefore that ſo may we. Yes verily. For, firſt, both here, and generally throughout the whole Epiſtle, he ſpeaks in the plural number (*we*) ſhewing that in theſe points he ſingleth not himſelfe out from the common ranke of beleeuers, but treats of matters common to them with himſelfe. Secondly, leſt any ſhould ſuppoſe, that though theſe things were common to other beleeuers with *Iohn*, yet they were appropriated only to the beleeuers then, & with *Iohn*, he giues vs a generall rule, that the doctrine of comfort by the mediation of *Chriſt*, which hee deliuereth, belongs not to him onely, and the beleeuers, to whom he wrote, *but*
i 1 Iohn. 2. 2. *to all throughout the world*[i]; ſo that, grant me of *Iohn*, that hee knew his owne adoption, I will inferre, that this knowledge is a priuiledge of all beleeuers, in their meaſure, as well as his. Now for the point it ſelfe, there is nothing for which the word of God doth affoord a more certaine proofe. To know that I am the ſon of God, *that my name is written in heauen, that my ſins are forgiuen*: theſe things are all one in effect; & therefore what proofe may be alledged for
k Luke 10. 20. any one of theſe, the ſame pertaineth vnto all. *Reioyce* (ſaith Chriſt[k]) *not that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen*. I demand, who can reioyce in things vnknowne? Fooles may feed themſelues with idle hopes, and tickle their fancies with imagined contentments, but no man can ſoundly reioyce in that of which he hath no aſſurance. *Doe not boaſt of*
l Prou. 27. 1. *to morrow* (ſaith *Salomon*[l]) & why not of to morrow? *becauſe thou knoweſt not what a day may bring forth*. Wherefore it is vaine boaſting of that whereof there is no
m Pſal. 32. 1. certainty. *Bleſſed is he whoſe wickednes is forgiuen, and whoſe ſin is couered*[m]: Can a man be bleſſed, and yet not perceiue it? can he be happy, and yet not know it? One maine part of happineſſe is, inward contentment: Ignorance of that vpon which my contentment is grounded, and contentment it ſelf cannot agree: *I beleeue the remiſſion of ſinnes* (ſaith the profeſſor of faith) in the Creede: Beleeueſt thou the doctrine of forgiueneſſe in a generality? thou doeſt well; but
n Iames 2. 19. *the diuels doe ſo, and they tremble*[n]. I apprehend, and am perſwaded *of the pardon of mine owne ſinnes*: there is the right meaning of the article. I am charged to *giue*
o 2 Pet. 1. 10. *all diligence to make my calling and election ſure* [o]: ſure to God I need not; I cannot: *The foundation of God ſtandeth ſure of it ſelfe*[p]: ſure to mine owne ſoule I may,
p 2 Tim. 2. 19. or elſe this precept is in vaine. I am commanded by my Sauiour when I pray, to call God *Father*: how is hee to mee a Father, into whoſe preſence I may dare to come, and into whoſe lap I may be bold to vnfold my griefes, but as I am his adopted ſon in Chriſt? Shall I tearme him Father, and haue no aſſurance that I am his ſon? this were intollerable preſumption. What ſhould I multiply proofes in ſo plaine a caſe? Scripture proofes are not to be receiued by tale, but by weight, one as good as an hundred. To bring vs to the aſſurance of our adoption, is the drift of preaching, the ſcope of praying, and the intent of our adminiſtring and receiuing the Sacraments: all aime and driue at this, that we may learne to apply the generall ſweetnes of the Scriptures to our owne particulars.

But to cut off (as much as is poſſible) all miſtakings: here is a neceſſary queſtion to bee made touching this aſſurance of adoption that I now ſpeake of; whether it be ſuch an aſſurance which is ſo certen, that it is neuer intermixed, nor ouer-clouded, nor diſturbed with doubting? I anſwer: I dare not ſay it is ſuch an aſſurance: I know *Dauid* knew himſelfe to be the choſen of God: yet I
q Pſalm. 31. 22 know, that ſometime he thought *he was caſt out of Gods ſight*[q], and that the *Lord*
r Pſalm. 77. 7. *would ſhew no more fauour*[r]. I know that his tentations this way were long, ſo
ſ Pſalm. 69. 3. that his *eies failed for waiting for God*[ſ], and much adoe he had to maſter his own diſtruſt-

diſtruſtfulneſſe. *Why art thou caſt downe my ſoule, and vnquiet within mee? waite on God*[1], thrice there repeated may, I know further, & am aſſured, that they which neuer doubted of their adoption, did neuer beleeue it: For, as ſoone as faith lookes aboue the ground of the heart, Satan ſeekes to blaſt with a ſtorme of doubtings. What aſſurance then (will you ſay) is this you diſcourſe of? I anſwer, an aſſurance aiming & ſtriuing after aſſurance; an aſſurance wreſtling and combating with continuall doubtings; an aſſurance which lookes not to come to perfection, but by wauering. It is the wiſdome of God by this very meanes to ſettle the hearts of his choſen. A man that plants a tree, after that hee hath put it into the ground, and begun to throw earth thereon, euer and anon he is ſhaking it; why? not to ouerthrow it, but to feele it, how it ſtands, to make it ſinke deeper, and the rootes to lie cloſer to the ground: ſo the Lord giues leaue to the aſſurance of his children to be ſhaken, not to weaken it, but to confirme it, and to ſettle it ſo much the ſurer in the heart. Thus is the aſſurance of adoption euer ſtriuing with diſtruſtfulneſſe, ſometimes a little foyled, but ſoone reuiuing it ſelfe, & ſtill in the end crowned with victory: and who ſo ſhall ground his aſſurance vpon the many ſtormes of doubtings, that he hath endured, I am perſwaded he doth build it vpon a rule that ſhall not deceiue him. [1] Pſ. 42. & 43.

Firſt, this diſcouereth one grand error of Popery, which is (according to the Canons of the Councell of *Trent*), that no man can haue any aſſurance of his adoption in this life, other then coniecturall, vnleſſe it be made knowne vnto him by ſpeciall reuelation. He that will be a Papiſt indeed and compleate, is bound by the Rules of his owne Religion, euen to the very end and period of his daies, to be in ſuſpenſe of that, without the aſſurance wherof, the ſoule of a Chriſtian can haue no ſolid comfort. We ſay, a Chriſtian may doubt: it is poſſible for him to doubt: they ſay, hee muſt doubt, and hee is accurſed if euer he thinke, or endeauour for any grounded certainty. *Miſerable comforters they are all* (as *Iob* ſaid of his friends[a]:) and as in all their doctrines they rob God of his glory, which is his deareſt Iewell, ſo they deprriue the ſoule of the aſſurance of faith, which is her chiefeſt comfort. But leaue we them, and come to our ſelues. *The 1. Vſe.* [a] Iob 16. 2.

Secondly, this meets with corruptions among our ſelues; two chiefly: the firſt is theirs, who condemne this doctrine as preſumptuous: what? for men to take vpon them to know ſo much of Gods ſecrets, as whether they ſhall be ſaued or no; whether they bee the ſonnes and daughters of God or no? *Anſwer.* To preſſe to know what God hath ſecreted, is preſumption, but to refuſe to take notice of that which God hath appointed a meanes to find out, that is vnthankefulneſſe. Truth is, of himſelfe no man can find out this ſecret, *for the things of God knoweth no man, but the Spirit of God*[x]: *But now* (ſaith he) *we haue receiued the Spirit which is of God, that we might know the things which are giuen vs of God, and*[z] *we haue the mind of Chriſt.* Let men beware, leſt vnder a pretence of not preſuming, they make themſelues guilty of contempt. The ſecond is theirs, who neuer labour after any certainty of reſolution in this particular: I haue often wondered at it, to ſee how in other things euery mans deſire is to deale vpon certainties, and yet how in this maine and important point, they can ſatisfie themſelues with meere ſuppoſals. For tenures of lands, for conueyances, for leaſes, for bonds, for indentures, (Lord) what adoe there is among men! how many draughts in paper, what ſcanning of words, what weighing of euery clauſe, as in a ballance, what counſelling with lawyers before engroſſing, then what care to keep them, what boxing them vp to preuent embezeling; and yet, what is all that is held, but euen a lumpe of the earth, for a man of clay? two things, which all the wit and policy of the world, be not able to combine. Come we to the point of our chiefe inheritance, and let mee proceed by poll, from man to man, and vrge him to ſhew his aſſurance: Alas, what wofull vncertainty! *I hope well*, ſaith one, *I truſt*, ſaith the other; *God* *The 2. Vſe.* [x] 1 Cor. 2. 11. [y] Verſe 12. [z] 16.

is mercifull, ſaith a third; *I ſhall doe as well as others*, ſaith a fourth: Surely, he that hath no better aſſurance of his houſe where he dwels, then the moſt haue, or care to haue of the promiſed inheritance of their ſoules, would thinke himſelfe in an euill taking. Alas, that wee which are ſo politique for our bodies, ſhould be ſo ſimple and ſilly for our ſoules! that wee which ſeeke to make that ſo ſure, which we are ſure to forgoe, are ſo remiſſe to lay a better foundation for the time to come! I would I were as able to reforme this groſſe fault, as I am to conuince it. Who is there amonſt vs able to pleade not guilty? either we vtterly neglect this duty, or we doe not plie it ſo diligently as we ſhould. I beſeech you ſuffer the words of exhortation, and let my counſell herein be acceptable vnto you. *Giue euen al diligence* to make this one point ſure, or elſe let mee ſpeake plainely vnto you; you haue nothing ſure but condemnation. You build now vpon I know not what hope, which indeed is no hope,

a 2 Kin. 18. 21. but meere preſumption, and is but as the *reed of Ægypt*[a], *on which if a man leane, it will goe into his hand and pierce it*, it will deceiue vs moſt, when by it we expect the greateſt comfort. *The eyes of the wicked ſhall faile* (ſaith the Scripture) *their*

b Iob 11. 20. *refuge ſhall periſh, and their hope ſhall be ſorrow of minde*[b]. When death, the *King of*

c Iob 18. 14. *feare* (as *Bildad* calleth him[c]) ſhall ſeize vpon them, *their candle ſhall bee ſuddenly*

d Iob 18. 6. *put out*[d], their former confidence *ſhall conſume like a rotten thing, and as a garment*

e Iob 13. 28. *that is moat-eaten*[e]. This may bee enough for the reproofe of this euill. Let me now with your good leaue follow the courſe in this which I held in the former point: I firſt perſwaded you to affect the dignity of adoption. I next directed you how to attaine it: ſo now, I haue mooued you to labour for aſſurance, let me teach you how to be reſolued. And this is indeed the very ſweet and marrow of a Religion, all man is but as an apprentice in Religion, he is neuer Maſter of his Craft, till hee is come to ſome skill and diligence in this particular.

It was one of the old rules of the Law, That in the *mouth of two or three wit-*

f Deut. 19. 15. *neſſes euery word ſhould ſtand*[f]. It is therefore the wiſedome of God, that the aſſurance of adoption ſhould be grounded vpon the teſtimony of two very ſufficient witneſſes, *The Spirit of God, and our owne ſpirit*: *The Spirit of God beareth wit-*

g Rom. 8. 16. *neſſe with our ſpirit, that we are the children of God*[g]. Concerning this teſtimony of the Spirit, it is a myſtery to fleſh & bloud, it is a thing more eaſie to feel, then to expreſſe. There be certaine ſecret inſtincts and impreſſions of nature, which no tongue or pen of any man can define; as who can determine the diſtinction of ſmell, by which the Ewe knoweth her owne Lambe from a ſtranger? or the difference of bleating, by which the one diſcerneth the other in a multitude, which to our eares doe make the ſame ſound? The ſame may be ſaid of theſe ſecret workings in the regenerate: they in whom they are, perceiue them, and make vſe of them; but the diſtinct and proper nature of them, it paſſeth the skill of the moſt exact artiſt to ſet down. This is verified in nothing more then in this teſtimony of adoption, by Gods Spirit: ſome circumſtantiall deſcription I may make of it, but to define it ſtrictly, is more then I can performe. The Spirit of God beares witnes of adoption, by applying to the heart in particular, the promiſes of God touching the remiſſion of ſinnes, and life euerlaſting by Chriſt, which are generally propounded by the publike miniſtry. The word ſpeaketh in large and vnlimited manner vnto all, the Spirit of God appropriates it to my ſoule, and conuerteth that to my perſonal comfort, which was commended in common to the whole aſſembly. *Eſay* calleth this a *word be-*

b Eſay 38. 21. *hind*[h], priuily aſſuring a mans ſoule of a more ſpeciall intereſt into generall fauours. The maine thing to be cared for about this teſtimony of the ſpirit, is how to diſtinguiſh it from an alluſion of Satan, from a diabolicall impoſture: It is truely ſaid that the diuill is Gods ape, and ſeekes to counterfait him almoſt in euery thing. There is a thing like repentance, which is not repentance indeed,

indeed, but only a worldly sorrow, causing death: there is a thing like holines, which is not holinesse, but hypocrisie: there is somewhat like prayer, which is not prayer, but lip-deuotion: so there is somewhat commeth very neere the testimony of the Spirit, which is not it, but meere collusion. You haue scarse a wholesome herb in the garden, but you haue some hurtfull weed in the field which is like it; hee that is not skilfull, may be soone deceiued, as was he [i] that gathered *Coloquintida* for his pottage. Let vs learne a little then, how we may discerne betwixt the true testimony of the Spirit, and the hissing of the Serpent. Two speciall markes there be, by which we may distinguish them: First, that assurance of adoption, which is felt and perceiued in the heart, then when the heart is cast downe, and is like *Dauids* heart, *My heart is like waxe, it is molten in the midst of my bowels* [k], that same is vndoubtedly the voice of Gods Spirit, the testimony of the holy Ghost. My reason is this: In the day of a mans security, when hee hath little or no apprehension of sinne, further then according to the common saying, that *we are all sinners*, it is possible for his owne vnsanctified nature, to cherish him vp, and to feed him with a groundles hope, of I know not what. It is possible that Satan should puffe him vp with a presuming conceit, that no doubt he shall bee saued. But take me a man confounded in himselfe with the conscience of sinne like *Ezra*, [l] *roaring for the griefe of his heart with Dauid* [m], *mourning as a dous with Hezekiah* [n], *hauing in him the arrowes of the Almighty, the venime thereof drinking vp his spirit, and the terrors of God fighting against him with Iob* [o]: Take me (I say) a man brought to this exigent, and seeming to feele the very scorching of hell fier; nature can afford him no refreshing, but matter rather of more perplexity: the diuell will not then seeke to cheare him vp, but rather (if it be possible) to thrust him forward into vtter despaire? That hope of fauour with God through Christ, then, which then springs vp in the heart, (as it were a hand suddenly cast out to saue a man at the very point of drowning) must needs be the worke of Gods Spirit; because it is contrary to the course and reason of nature, contrary to the spite and policy of the diuell, that a man should then recouer any comfort. Let no Christian soule then forget this distinction, as sure a rule to know an illusion of Satan, from a perswasion of the holy Ghost, as *Shibboleth* and *Sibboleth* was to know an *Ephraimite from a Giliadite* [p]. The second marke is this: That testimony of adoption, which is begotten by the holy Ghost, is wrought in, and by the vse of the meanes, preaching, reading, meditation of Gods word, prayer, the right and reuerent vse of the Sacraments: For the Lord is euer a preseruer and maintainer of that course which himselfe hath sanctified. If he appoint a meanes, he doth not (ordinarily) work, but by that meanes. The diuell laboureth the contempt, or else the carelesse vse of the meanes. *What need* (saith he) *so much hearing? to what end is a man so much busying himselfe about the word?* He is the author of cold, superficiall, and seldome praying, of negligent resorting to the Lords board, yet he buzzeth into a mans eare & heart, a confident expectation of life eternall. This then I say vnto thee: Art thou a diligent and carefull hearer? doest thou giue *attendance at the posts of the Lords doore* [q]? Is his *word the ioy and reioycing of thy heart* [r]? Are the *promises of God sweet vnto thy mouth* [s]? Is it a delight vnto thee to bee an often guest with the rest of Gods people, at the heauenly banquet of his holy Supper? *Lastest thou to poure out thy heart by prayer* before him [t]; and hath that hope of adoption which thou hast, been wrought in thee by these helpes? And doest thou find it to be cherished, and to be more strong, and effectual, and liuely, by the diligent and conscionable attending on them? Surely thou hast Gods Spirit within thee, who hath giuen thee *that white stone of discharge* from the guilt of sinne [u]: *He is come to remaine with thee* [x], *to be the earnest of thine inheritance* [y], *and to seale thee vnto the day of redemption* [z]? But on the other side; Art thou like *Gallio*, *one that careth not for these spirituall things* [a]? Or an *Atheuian*, who when

[i] 2 King. 4. 39.
[k] Psal. 22. 14.
[l] Ezra 9. 6.
[m] Psal. 38. 8.
[n] Esay 38. 14.
[o] Iob 6. 4.
[p] Iudg. 12. 6.
[q] Prou. 8. 33.
[r] Ier. 15. 16.
[s] Ps. 119. 103.
[t] Psal. 62. 8.
[u] Reuel. 2. 17.
[x] Hag. 2. 6.
[y] Eph. 1. 14.
[z] Eph. 4. 30.
[a] Acts 18. 17.

when thou beholdeſt a Preacher, thinkeſt, *what will this babler ſay* [b]? when God offereth knowledge vnto thee, doſt thou ſay in thy heart, *depart from me, I deſire it not* [c]? Art thou of opinion that it *is in vaine* for men to be ſo preciſe about ſeruing of God [d]? Art thou one that prayeſt but ſeldome, other then in ſome formall words without inward feeling? and who careſt for no other communicating at Gods board, then may keepe thee from the danger of a law? and yet, haſt thou a ſecret perſwaſion, that thou art the child of God, and ſhalt bee ſaued? I ſay vnto thee, this is but an illuſion of Satan; this is no teſtimony of the holy Ghoſt. The witneſſe of Gods Spirit, and the contempt of the meanes, doe neuer meete. And thus much for the former of theſe two witneſſes of adoption, *the Spirit of God.*

b Acts 17.18.
c Iob. 21.14.
d Malac. 3.14.

Now, we haue heard the verdict of the firſt witneſſe, let vs proceede to the examination of the ſecond, and that is, *our owne ſpirit*. But our owne ſpirit, is not meant our naturall heart: *For the imaginations thereof are onely euill* [e], *it is wicked aboue all things* [f], *who can bring a cleane thing out of this filthineſſe* [g]? but thereby is meant, that which *Dauid* calleth *a right ſpirit* [h]: It is that *new ſpirit*, which God promiſeth to put within the bowels of his choſen ones [i], a ſpirit purified by the blood of Chriſt, renued and ſanctified by the holy Ghoſt, ſuch a *ſpirit* it is whoſe teſtimony we muſt hearken to. There is no truth by nature in our inward parts, and our owne ſpirit can teſtifie nothing but vntruth. The euidences of adoption ariſing out of a renued and ſanctified ſpirit, are many. I will name the moſt, and inſiſt vpon thoſe which I hold (conſidering the ſtate of the times) to bee moſt conuenient. They may be referred to two heads. Firſt, inward tokens: ſecondly, outward fruits. Inward tokens are either in reſpect of our owne ſins, or in regard of Gods mercy. Sinne beareth a threefold conſideration: either as it is paſt, or as it is preſent, or as it may come hereafter. The renued ſpirit which muſt be the true witneſſe of adoption, for ſins paſt and committed, is an vnfained lamenter, euen therefore becauſe they bee treſpaſſes againſt Gods Maieſty: This *is godly ſorrow* [k]. With ſinnes preſent it is an earneſt fighter, there is a continuall combat betwixt it and the fleſh [l]. Touching ſins to come, it is a continuall watcher, *keeping it ſelfe with all diligence* [m], *ſtriuing to bee kept vnſpotted of the world* [n], *and to fly the corruption which is in the world through luſt* [o]. Now for the mercies of God, ſuch as concerne ſaluation; the renewed ſpirit hath a double affection. First, of longing, *My ſoule longeth* (ſaith *Dauid* [p]) *it thirſteth for thee* [q]. Secondly, of baſe eſteeming all things, in reſpect of it: *I thinke all things but dung, that I may winne Chriſt* [r]. Here is a glaſſe worth our looking in: If we cannot ſee by beholding it, and by prying into our ſelues, theſe euidences in the tables of our owne hearts, what ſhall I ſay? what? as *Ahabs Chaplaines, Go and proſper* [s], nay, firſt *let my tongue cleaue to the roofe of my mouth* [t]: I muſt ſay plainly, as *Peter* to *Simon Magus*, *your heart is not vpright within you, in the ſight of God* [u]. And we haue reaſon to thinke vpon it: For (to touch it as by the way) where is ſorrow for ſinnes paſt, when it is ſuch a delight to many to record old vanities? ſuch a vexation to the moſt, to haue their euils by-paſt, by the word of God ript vp? where is combating with ſinnes preſent, when men giue themſelues as *ſeruants to obey them* [x]? where is care to preuent future euils, when men ſtudy to offend, and ſay of their ſinnes, as the drunkard of his, *we will ſeeke them yet ſtill* [y]? Againe, where is longing for Gods mercy in Chriſt, when there is an vniuerſall flintineſſe in mens hearts, that the greateſt part of men know not what it is to need a Sauiour? where is an accounting all things vile in reſpect of grace, when men are ſo bewitched with the glory of earthly things, and ſo *hardned through the deceitfulneſſe of ſinne* [z], that nothing is in ſo little grace, as the grace of God? Flatter we not our ſelues, the want of theſe euidences of adoption, ſhall be a ſufficient euidence to prooue vs *baſtards*, *and not ſonnes* at the day of Chriſt. Thus of inward tokens: now next of outward fruites, that is, ſuch

e Gen. 6.5.
f Ier. 17.9.
g Iob 14.4.
h Pſal. 51.10.
i Ezech. 11.19.
k 2 Cor. 7.11.
l Gal. 5.17.
m Prou. 4.23.
n Iames 1.26.
o 2 Pet. 1.4.
p Pſal. 84.2.
q Pſal. 63.1.
r Phil. 3.8.
s 1 King. 22.
t Pſal. 137.6.
u Acts 8.21.
x Rom. 6.16.
y Prou. 23.35.
z Heb. 3.13.

such fruits as *Iohn Baptiſt* ſpake of, *Fruits worthy amendment of life* [a]. You haue two ſpeciall catalogues of them: (the one [b], the other [c].) theſe cannot be wholly wanting without, where there is a renued ſpirit within. There is a kind of winter ouertakes the holieſt of Gods ſeruants, in which there is ſmall appearance of fruit; but (becauſe there is euer a certaine ſecret *ſeede* remaining [d]) theſe can be no perpetuall barrenneſſe. Thinke wee that the Lord will leaue them to bee as vaſſals of Satan, and ſlaues to ſinne, on whom it is his will to beſtow a kingdome? All the veſſels of honour which are meete for the Lord, are prepared to good workes [e], and their *fruit is to holineſſe, whoſe end ſhall bee euerlaſting life* [f]. That feeling of Gods loue, *which is ſhed abroad in the hearts of his children* [g], makes them to loue God againe, to loue what he commands, to hate that which is knowne to be diſpleaſing to his maieſty: It will make them reaſon as *Ioſeph* did; *How then can I doe this great wickedneſſe, and ſo ſinne againſt God?* [h] He that finds God to be a Father to him, will carry a child-like diſpoſition to God. Theſe things are ſo plaine, that they need no proofe. I ſet this downe therefore for good: *Our ſpirit*, if it teſtifie aright, touching our adoption, beareth witneſſe by the outward fruits of new obedience: they doe all ſhine *as lights among men* [i], ſo many as ſhall *walke with Chriſt in white, and ſhine as the Sunne in the kingdome of God* [k]. Now, what ſhall we doe, and which way ſhall we looke, when we come to be tried by this witneſſe? For (alas) what be the fruits of men profeſſing godlineſſe? what a loathſome ſauour ſhould I ſeeme to raiſe vp, if I ſhould enter into the diſcouery of the filthineſſe of theſe wofull times? which yet notwithſtanding too too ſhamefully, and with a whores forehead that cannot bluſh, layeth open it ſelfe, with an high hand to the diſhonour of God, to the ſhame of the Goſpell, to the ſlander of Religion, and to the opening of the mouth of Papiſts againſt Gods truth. We giue the world occaſion to *blaſpheme that worthy name after which we be named* [l]. What a controuerſie hath God with the times for thoſe ſinnes which *Hoſea* ſpeakes of [m], *Sweating, Lying, Killing, Stealing, Whoring*? How are thoſe ſinnes of Sodome, *Pride, Fulneſſe, Idleneſſe* [n], growne to a height in this generation? with theſe we haue filled the land from *corner to corner* [o]; eſpecially and aboue all that ſinne mentioned by *Iob* [p], *The iuſt and the vpright man is laughed to ſcorne*. In a land profeſſing Religion, there is nothing in a more vniuerſall diſgrace, then the ſincerity of Religion. Bluſh ô heauens to looke vpon this, and be aſhamed ô thou Sunne to behold this wickednesse! Are theſe the fruits of Adoption? are theſe likely to bee the actions of thoſe which *are kept by the power of God through faith vnto ſalvation* [q]? Surely, if the Diuell and his Angels were let looſe to liue in bodily ſhapes among men, they would euen ſo liue, as the moſt men liue. Oppreſſion, cruelty, exactions, pride, inſolency, drunkenneſſe, wantonneſſe, oathes, ſabbath breaking, contempt of godlineſſe, theſe would be their vſuall practiſes. If you demand, how I know it. I anſwer, he is called an *vncleane ſpirit*, and I am ſure he would be like himſelfe. Now I ſay as *Chriſt* to the Iewes, *If we doe the luſts of the Diuell, we are of our father the Diuell* [r]: His wee are whom wee obey [s]. You know *Chriſts* iudgement touching the piece of ſiluer [t]: If it haue *Cæſars image, it muſt be giuen to Cæſar*. Surely, when the Lord beholds vs, and ſeeth in vs nothing but the image of Satan, nothing but *the vnfruitfull workes of darkneſſe* [u], ſuch as the *Prince of darkneſſe* [x] is author of, hee will adiudge vs to him, whoſe image wee beare: *For without holineſſe ſhall no man ſee the Lord* [y]. Remember then this marke: I ſay of the adopted, as *Chriſt* ſaid in another caſe, *By their fruits yee ſhall know them* [z]. *Deſire I in all things to liue honeſtly* [a]? care I to know and doe the will of my *heauenly Father* [b]? Is *my converſation as it becommeth the Goſpell of Chriſt* [c]? Is the credit of Religion deare vnto mee, ſo that I deſire and labour, that by mee it may not bee *euill ſpoken of* [d]? *I haue a witneſſe in my ſelf* [e], which ſhall not deceiue

[a] Luke 3.8. [b] Gal. 5.22. [c] 2 Pet. 1.5. [d] 1 Iohn 3.9. [e] 2 Tim. 2.21. [f] Rom. 6.22. [g] Rom. 5.5. [h] Gen. 39.9. [i] Phil. 2.15. [k] Mat. 13.43. [l] Iames 2.7. [m] Chap. 4.2. [n] Ezek. 16.49. [o] Ezra 9.11. [p] Chap. 12.4. [q] 1 Pet. 1.15. [r] Iohn 8.44. [s] Rom. 6.16. [t] Matth. 22. [u] Ephes. 5.11. [x] Ephes. 6.12. [y] Heb. 12.14. [z] Matth. 7.20. [a] Heb. 13.18. [b] Mat. 7.21. [c] Phil. 1.27. [d] Tit. 2.8. [e] 1 Iohn 5.10.

deceiue me. Am I of a loose and dissolute behauiour? a slaue to mine owne lusts? a man that hates to be *reformed*[f]? or else, doe I content my selfe onely with a kind of formality, and ciuill demeanour, otherwise cherishing in my selfe, many secret corruptions which are sweet vnto me? Surely here is no testimony of adoption, but a *fearefull looking for of iudgement and violent fier*[g]. Thus haue I made vse of this place of *Pauls*, touching the two witnesses of our *Spirituall Sonne-ship; Gods spirit, and our owne spirit*. And this is the true course of triall in this point of great concernment. To ascend to the top at the very first, to Gods decree, is dangerous, it is to *be wise aboue that which is meete*[h]: To begin at these endeauours in our selues, and so to ascend by degrees, is comfortable, it is *to bee wise according to sobriety*. To the decree of election, God hath set two seales, one he keepeth to himselfe, *The Lord knoweth who are his*; the other hee hath left obtainable by vs, *Let euery one that calleth vpon the name of the Lord depart from iniquity*[i]. Find we in our selues this latter, we may be sure of right into the first.

f Psalm. 50.17

g Heb. 10.27.

h Rom. 12.3.

i 2 Tim. 2.19.

Now touching these two testimonies, one thing is meet to be added for the satisfying of humbled soules; namely, that, put case a man vpon inquiry, cannot find the witnesse of Gods Spirit in himselfe, yet if he find the other, it sufficeth. Fier is known to be fier by the heat, though for the time it haue no flame. Nay, be it (which is possible) that the witnesse of a mans owne spirit, in regard of the fruites of sanctification be vncertaine, yet if there be but one constant motion of grace, such as, *a longing for a grace, a bewailing of vnbeliefe, a labouring against hardnesse of heart*, yet it is comfortable. I speake not this to cherish presumption, or to encourage men to satisfie themselues with shewes of goodnes, but that I may be free from that, which my *Master* himselfe was carefull to auoide, I meane, *quenching the smoaking flaxe*, and *breaking the bruised reed*[k]. And thus haue I discharged the two first generall points, *The dignity of Adoption*, and *The possibility of knowing it*.

k Esay. 42.3.

The

The ſecond Sermon.

THE third point now preſſeth vpon vs to bee coſidered of, namely, *That the ſtate of Adoption is vnchangeable*; that is, that they who are once aduanced to that honour, can neuer after be depriued thereof. Leſt I ſhould ſeeme to make matter, and to force my Text to mine owne purpoſes, I muſt firſt let you ſee, how this doctrine doth fetch his warrant thence. It ſeemeth to mee, and ſo I ſuppoſe it will to you, when you haue once well coſidered it, that Saint *Iohn* ſpake theſe words in a kind of reioycing and boaſting manner, *Behold what loue, &c.* as it were triumphing in this, that he with the reſt of the beleeuers were called *the ſonnes of God*. Now, if there had been any hazard in this eſtate, any poſſibility of loſing it, his reioycing had been idle, his glorying vaine; it might haue been ſaid vnto him; *Well mighteſt thou triumph in thine adopted ſtate, if it were freed from caſualty: but why doeſt thou glory in that, which albeit it be thine to day, may yet be forfaited to morrow?* Thus might *Iohn* iuſtly haue been challenged, if this condition had not been vnalterable: ſo that the very manner of ſpeech here ſeemeth to me, to be a ſufficient ground of this doctrine, touching the vnchangeablenes of *Adoption*. Therfore the Apoſtle alſo in the next verſe, as a man paſt all feare of being diſſeiſined of his expected inheritance, determinately thus ſpeakes, *We know that when he ſhall appeare, we ſhall alſo appeare with him in glory*. You ſee then how willing my text is to be the patron of this point: Hearken a little whileſt I ſhall enlarge it further. The ſubſtance of the proofe which I will vſe touching this Doctrine, ſhal be this; *That if there be any alteration in the ſtate of* Adoption, *it proceedeth either from God, or from ſome other inferiour cauſe: but not from God, nor from any other inferiour cauſe; therfore not at all.* First, it proceedeth not from God; which I will thus make manifeſt. In the buſines of our ſaluation, the Scripture ordinarily ſpeaketh of God diſtinctly in the three perſons, each of them hauing his peculiar worke and action therein. The *Father* the fountaine and beginning, the *Son* the ground and inſtrumẽt; the *holy Ghoſt*, the applier and accompliſher. Now it ſhall be made plaine to vs, that there is no defect in the workings of either of this three, which may hazard the eſtate of the *Adopted*. Touching *God* generally, *He is not a man that he ſhould repent*[a], *his gifts and calling are without Repentance*[b], *his foundation ſtandeth ſure*[c]; the good worke of grace which he beginneth *he will performe vntill the day of Chriſt*[d], *The worke of his owne hands he will not forſake*[e]. He is not towards his *Adopted*, as the *Oſtrich*, *who ſheweth himſelf cruell to his young ones, as they were not his, and ſo leaueth his egges in the earth, forgetting that the foot might ſcatter them or the wild beaſt breake them*[f]; but he is as the *Eagle*, *who ſtirreth vp her neſt, fluttereth ouer her birds, ſtretcheth out her wings, and beareth them vpon her wings*[g]; euen ſo, the Lord continueth a perpetuall protector of thoſe whom he hath choſen to be his, vntill hee hath brought them to their appointed perfection. Concerning *Ieſus Chriſt*, *the author and finiſher of our Faith*[h], *and prince of our ſaluation*[i], this is ſaid, that all *that the Father giueth him, he receiues*[k], and *that of thoſe which are giuen, he loſeth none*[l], neither *ſhall any plucke them out of his hand*[m]. Touching the *holy Ghoſt*, as he is ſaid to be in the ſonnes of God, ſo he is not there as a gueſt, to tarry for a day or two, but as an inhabitant to *dwell*[n], and to *remaine*[o]. Thus you ſee, that on Gods part there is no hazard: with him

The firſt Doctrine of this Sermon.

a 1 Sam. 15. 29.
b Rom. 11. 29.
c 2 Tim. 2. 19.
d Phil. 1. 6.
e Pſal. 138. 8.
f Iob 39. 17.
g Deut. 32. 11.
h Heb. 12. 2.
i Heb. 2. 10.
k Iohn. 6. 37.
l Verſe 39.
m Iohn 10. 28.
n Rom. 8. 11.
o Hag. 2. 6.

him there *is no variablenes, neither ſhadowing by turning* [p]. Now if the change proceed from any lower cauſe, it muſt be either from the diuel, or from our ſelues. I will proue it can be from neither. Touching the Diuel, I know he will endeauour it, for he *goeth about as a roaring Lyon ſeeking to deuoure* [q]; and as he hath bin *a murtherer from the beginning* [r], ſo now *his wrath* is encreaſed, *becauſe his time* is ſhortened [ſ]; but hee ſhall not, he cannot effect it. Firſt, his *head is broken* [t], his maine ſtrength is gone, and he cannot recouer it. *There is hope of a tree, if it be cut downe, that it will yet ſprout, though the roote waxe old in the earth, yet by the ſent of water, it may bud and bring forth boughes like a plant* [u], but if the roote be killed, it cannot reuiue. It is not a limme of Satan, which is wounded, he might then licke himſelfe whole; it is his head which is quelled, and the wound is paſt healing. Secondly, there is a plaine aſſurance, that *greater is he that is in vs* (namely, Chriſt by his ſpirit) *then he which is in the world* (to wit) the Prince and God of the world [x], and that though he doe tempt, yet there ſhall be an *iſſue giuen to the tentation* [y]. This cleereth it to vs, that touching the ſtate of *Adoption*, the Diuell cannot hazard it. I remember the ſtory mentioning *Pharaoh* his purſuit of the Iſraelites ſpeaketh thus, *Pharaoh king of Egypt, followed after the children of Iſrael, but the children of Iſrael went out with an high hand* [z]: ſo in this, Satan marcheth after with all his power, but the choſen of God are carried with an *High hand*, there is a *mightier* then he *to defend their cauſe againſt him* [a]. As Satan cannot hazard this eſtate, ſo neither can we our ſelues. If we could, it muſt be either by the loſſe of *Faith*, (which is the thing whereby we *ſtand* [b]), or by ſome great ſin, which may caſt vs out of Gods fauour. Concerning the firſt, indeed *Faith* is the tye of *Adoption*, and if there were a poſſibility of loſing it, the ſtate of *Adoption* were in danger. But (bleſſed be God) there is no ſuch matter. Firſt, it is the *Gift* of God [c], and his *Gifts* (as we haue heard) *are without repentance*. Indeed, if *Faith* were begotten in vs of our ſelues, and had a dependance vpon any freedome of will in vs, it might well be contingent; but being the entire *Gift* of God, it muſt needs partake of the vnchangeable nature of God himſelfe. Secondly, it cannot *faile*, for Chriſt hath prayed to the contrary [d], *I pray that thou wouldeſt keep them from euill* [e], and what greater euill then the loſſe of *Faith*? Is it poſſible that his prayer ſhould be in vaine? *I know* (ſaith he himſelfe, directing his ſpeech to his Father at the raiſing vp of *Lazarus*) *that thou heareſt mee alwaies* [f]. His interceſſion euen for this particular bleſſing of the not failing of our *Faith*, ceaſeth neuer, and ſpeedeth alwaies. Thirdly, it is teſtified of *Faith*, that it hath a certaine liuing power, which cannot die, *Hee that drinketh of the water which I ſhall giue, ſhall neuer be more athirſt, but the water which I ſhall giue him, ſhall be in him a well of water ſpringing vp into euerlaſting life* [g]. I confeſſe that which cannot be denied, and is not to be ſecreted, that the *Faith* of the *Adopted* may be greatly waſted, and many things appertaining to it may decay: as, boldnes to come into the preſence of God, ſenſe and feeling of ſpirituall ioy, and of that *Peace* which *Paul* calleth *Peace in beleeuing* [h]. It is poſſible for it to be for a time euen buried in the heart, not ſhewing it ſelf by any fruits of profeſſion: an reſpect alſo of the meaſure of it, it may be much leſſened and maimed: but where there is *Faith* in truth, it can neuer be cleane extinguiſhed. I ſay ſtill of the true beleeuer, euen when, to mans ſeeming, in regard of ſome fal, his eſtate is moſt fearefull, as *Paul* did of the youth at Epheſus, who fell down from the third loft, and was taken vp dead, *His life is whole within him* [i]: There is a hidden vertue yet within which will reuiue.

Now concerning *Sinne*, that that cannot diſpoſſeſſe the *ſonnes of God* of their hope and inheritance, I can eaſily ſhew. *All things worke together for the beſt vnto them that loue God* [k]: If all things worke to their good, then not *Sinne* to deſtruction. Nay, he who for *Sampſons* refreſhing brought *Meate out of the deuourer* [l], and in the creation of the world made *Light* to come out of *Darkneſſe* [m], raiſeth much

[p] Iames 1.17.
[q] 1 Peter 5.8.
[r] Iohn 8.44.
[ſ] Reu. 12.12.
[t] Gen. 3.15.
[u] Iob 14.7. &c.
[x] 1 Iohn 4.4. 2 Cor. 4.4.
[y] 1 Cor. 10.13.
[z] Exod. 14.8.
[a] Prou. 23.11.
[b] 2 Cor. 1.24.
[c] Phil. 1.29.
[d] Luke 22.32.
[e] Iohn 17.15.
[f] Iohn 11.42.
[g] Iohn 4.14.
[h] Rom. 15.13.
[i] Acts 20.10.
[k] Rom. 8.28.
[l] Iud. 14.14.
[m] 2 Cor. 4.6.

much good to his children, euen out of *Sinne*: as, much watchfulnesse, much humility, much thankfulnesse to God, much charity towards men, &c. Else, why should *Paul* euen *gladly reioyce and take pleasure in infirmities*[n]? Secondly it was a promise to *Salomon* (and why not in *Salomon* to all the *sonnes of God*?) *I will bee his Father, and he shall be my sonne; If he sinne, I will chasten him with the rod, &c. but my mercy shall not depart away from him*[o]. *Peter* may sinne, but his Master shall *looke backe vpon him*, and that shall melt him into teares[p]. Thirdly, God desireth the saluation of his *Adopted* sonnes: Thinke we, that he will not (being able) remoue all impediments to their eternall, and (on his part) intended good? Yea doubtlesse: yet it is not his pleasure to take away *Sinne*: For he suffereth it to be yet euen in the holiest, yea, although they be earnest with him to be freed from it. *I besought the Lord three times*, saith *Paul*[q], and yet he could not be discharged. If the desire of our saluation, and the remouer of all hinderances to it, do yet leaue *sinne* behind, weakened indeed, but not abolished; surely then, *Sin* cannot ouerthrow the certainty of our future inheritance. Thus haue I perfited this reason, to which it were not hard to couple many more: *There is no condemnation vnto them that are in Christ*[r]. To say, they cannot be condemned, so long as they are in Christ, is nothing, neither was that the question, the debating whereof the Apostle vndertooke. But this was the question, as appeareth by the whole carriage of the former chapter: How it could be, that seeing *Sin* separated betwixt God and the Soule; Man being still a sinner can bee saued? This doubt the Apostle thus resolueth; That *being once freed from the Law of Sin and Death*[s], he can neuer be againe enthralled: is he once in *Christ*? he can *neuer be condemned*. And know this for a conclusion of the proofe of this point. If it be possible for one of the *adopted sonnes of God*, to lose his estate, it is possible for all; for one hath no more priuiledge then another. Now if all might bee dispossessed, it were possible for Christ to haue died in vaine, which in common vnderstanding were a most grosse absurdity. I shut vp this point therefore with the saying of the Psalme, *They which trust in the Lord* (that is which beleeue in the name of the Sonne of God, and are the *Sonnes and daughters of God* by *Faith*) *are as the mount Sion, which shall neuer be remooued, but standeth fast for euer*[t]; and *thankes be to God for his vnspeakeable gift*[u].

I am not ignorant that this Doctrine is much excepted against: It is the author of a Christian, and it is Satans chiefe desire to pull it vp. But as God said to *Israel*, so say I of this point, *The Lord hath made it a defenced city, and an yron pillar*; the Diuell and his Hell-hounds *shall fight against it, but they shall not preuaile*[x]. To enter the lists against all opponents, were a labour not vnworthy, but more fit for a disputation then a Sermon. I will name you, and cleare to you the most common and foule-mouthed obiection, and so come to the vses of this doctrine: *Here is a window* (say some) *set open to all manner of licentiousnesse, a very schoole of fleshly liberty: Cannot I lose my Faith? can no sinne cut mee off from Christ? why then, what should I set such precise limits to my selfe? why should I feare to satisfie my owne lusts, in such and such delightfull sinne? My tenure of heauen I cannot forfeit, the estate of my Soule is firme howsoeuer it be.* I answer: First, Wicked consequences wrung out of holy principles, doe neither weaken their truth, nor lessen the conueniency of reuealing them. *As Sinne hath abounded, so hath grace ouer-abounded*, saith *Paul*[y]: Why then, *let vs sinne that grace may abound*, say some[z]. Is the truth of this doctrine ouerthrowne by this hellish inference? God forbid. Hony is hony though a Spider turne it into poyson. Or did *Paul* vpon this recall himselfe, as if it had been better to haue kept in this point, then to put such a stone of offence before the vngodly? No. It is better that a thousand reprobates, *ordained of old vnto condemnation, should turne the grace of God into wantonnesse*[a], and strengthen their hands to iniquity, by peruerting the doctrine of Saluation, then that one humbled soule, for whom Christ died, should bee sent away

n 2 Cor. 12.9.
o 2 Sam. 7.14.
p Luke 22. 61.
q 2 Cor. 12.8.9
r Rom. 8.1.
s Verse 2.
t Psal. 125.1.
u 2 Cor. 9.15.
x Iesa. 1.18,19.
Obiect.
Answ.
y Rom. 5.24.
z Rom. 6.1.
a Iude vers. 4.

away with a heauy heart for want of refreſhing. Secondly, I ſay further, that he which hath faith indeed, will not, nay hee cannot ſo diſpute. The beleeuer knoweth himſelfe bound to the obedience of the law, though he be freed from the damnation of the Law; and certaine it is, the more aſſurance of Saluation in a mans ſoule, the more feare and trembling in a mans courſe: Hee which is beſt aſſured, hath moſt power of Gods Spirit, and the ſtronger the Spirit of God is within, the more holineſſe and fruits of grace without. It is a comfortable ſaying, that he which beleeueth truly, cannot be damned; and it is a true ſaying, that hee which liues and delights, and taketh pleaſure *in perſumptuous ſinnes* [b], doth not beleeue truly. Thirdly, this is further to be added, that put caſe ſome beleeuer ſhould (which is poſſible) through the deluſion of Satan, ſo farre abuſe this holy doctrine, as to take liberty thereby to commit ſome great ſinne, let ſuch a one know, that albeit he may recouer, and be ſaued; yet it ſhall coſt him deare, he ſhall haue ſomewhat to doe, before he ſhall recouer the feeling of Gods fauour, which muſt needs bee ouerclouded by his treſpaſſe. It coſt *Dauid* after his aduultery many a ſigh, and many a groane, many a ſad, perplexed, and wofull paſſion was he caſt into, before he could *heare of ioy and gladneſſe* [c]. That ſpeech of his, *Caſt me not away from thy preſence, and take not thy holy Spirit from me* [d], argueth that he was euen robbed (in his owne apprehenſion) of all fauour of God, and of all working of his ſpirit. This is euen a very hell, into which who ſo is fallen, would giue a world to bee releaſed. Let no man therefore giue this aduenture, hee ſhall ſurely eate the fruit of his owne preſuming. And this may ſerue as a ſtrong North-wind to diſpell this light Obiection.

b Pſal. 19. 13.
c Pſal. 51. 8.
d Verſe 11.

The 1. Vſe. This doctrine is as *cold water* to a Chriſtian *ſoule* [e], this *will ſatisfie us with mercy and fatneſſe* [f]. Perceiueſt thou thy ſelfe vpon a true and diligent inquiry made into thine own heart, to haue ſome beginnings of *Faith*, ſome *firſt fruits of Gods ſpirit* [g], ſome *pledges of adoption*? Oh, what cauſe haſt thou to reioyce, euen as a man *that findeth a great ſpoile* [h]? Theſe things may grow in thee, nay they will encreaſe, but they can neuer die. Theſe witneſſes of *adoption* cannot deceiue: God is not wont by them, to giue *an earneſt of inheritance* [i], & then to draw backe his word. As he cannot be *mocked* [k], ſo he is not wont to dally. This is a difference betwixt the *God of truth* [l], and the *Father of lies* [m]; The diuell is large in his proffers, *All this will I giue thee* [n]; his performance is ſhort when it comes to payment: Gods promiſes are certaine, neuer leſſe, but rather more in accompliſhment then in tender. If the earneſt be giuen, it is neuer recalled, the *ſeale* [o] of the ſpirit once ſet on, is neuer razed out. How happy art thou, that art poſſeſſed of ſuch a fauour? thou maieſt ſay to thy ſoule, *Return vnto thy reſt, O my ſoule, for the Lord hath beene beneficiall vnto thee* [p]: or as *Deborah* to hers, *O my ſoule thou haſt marched valiantly*, which haſt gotten ſuch a bootie [q]. *The Lord bleſſed Obed-Edom and all his houſhold, becauſe of the Arke* [r]; how ſhall thy ſoule be bleſſed which hath receiued ſuch a gueſt? That great ramping *Lyon* [s], the deuourer of ſoules, while thou paſſeſt through this earthly wildernes, this *vale of Baca* [t], will ſeek to teare it from thee; but be of good comfort, there is *a ſtronger then he* [u], euen that *Lyon of Iudah* [x], and he ſhall eſtabliſh thee; and, bee ſure of this euer, that when he ſhall multiply reaſons againſt thee, drawne ſome from the iuſtice of God, ſome from the many corruptions of thine owne heart, and all to weaken this aſſurance: be ſure (I ſay) ſtill to hold the concluſion faſt, *I know whom I haue beleeued* [y]; he hath begun a worke in me, and I am ſure he will not now forſake me: and ſay thou to Satan, as *Dauid* did to *Goliah*; *Thou commeſt to mee with a ſword and ſpeare*, thou haſt ſharpned thy *fiery darts* [z] againſt me: *but I come to thee in the name of the Lord of Hoſtes* [a], and in the aſſurance of his promiſe, againſt which *all the gates of hell ſhall neuer be able to preuaile* [b]. This is the gracious vſe of this doctrine, and well is he which knoweth how to apply it.

e Prou. 25. 25.
f Pſal. 63. 5.
g Rom. 8. 23.
h Pſal. 118. 162.
i Eph. 1. 14.
k Gal. 6. 7.
l Pſal. 31. 5.
m Iohn 8. 44.
n Matth 4. 9.
o Eph. 4. 30.
p Pſal. 116. 7.
q Iudg. 5. 21.
r 2 Sam. 6. 11.
s 1 Pet. 5. 8.
t Pſal. 84. 6.
u Luke 11. 22.
x Gen. 49. 9.
y 2 Tim. 1. 12.
z Eph. 6. 16.
a 1 Sam. 17. 45
b Mat. 16. 18.

Let

Let me begin the second vse of this point with the challenge of the Prophet, to the people of old; *Wherefore do you lay out siluer, and not for bread, and your labour without bread satisfieth?* So why seeke you for things which cannot continue, and let those things go which are eternall? Hath not your own experience yet taught vs the vanity of earthly things, that they all vanish as a cloud, and passe away suddenly like the wind? *Vnderstand ye vnwise among the people, and ye fooles, when will ye be wise?* Let a man stand (like *Salomon*) *in the window of his house* [a], and obserue mens courses, here you shall see one moiling and vexing himself like him whom *Eldad* speaketh of, *who vexeth his soule in his anger* [f], and all, *that he may set his nest on hie, and be laden with the thicke clay* [g]: Another ambitiously hunting after some honour or office, abiectly and basely fauning vpon and flattering euery one, who may be any little furtherance to his desires, *kissing* (like *Absolon*) euery one that *commeth neere him* [h]: a third hanging vpon some Lawyers sleeue, to plot and deuise how to perpetuate his estate, that he and his posterity may enioy it by an vnchangeable decree to the end of all, thus thinking that his *Habitation shall continue ouer, from generation to generation* [i]. On this fashion doe men dreame of perpetuities, and euen a kind of eternity vpon earth, & euery mans plotting, aiming at this, how to make things sure. And yet how soone is the house of *Ieroboam* swept away, *euen as a man sweepeth away dung till all be gone* [k]? How suddenly is *Shebnah* the treasurer, who thought to die and be buried in his own land, *Driuen from his station, and rolled and turned like a ball in a large country* [l]? How quickly is *Nebuchadnezzar* driuen from men, and made to *dwell with the beasts of the field* [m]? In what short time is *Haman*, whose *Excellency mounted vp to heauen*, and whose *Head* might seeme *to reach the clouds* [n], thrust out of life and honor and all, and *hanged* vpon that tree which he prepared for another [o]? How often haue we seen the *Riches of the sinner laid vp for the iust* [p], great *wise men dying & leauing their riches for others* [q], and *strangers eating it vp* [r], and so all *their beauty consuming when they goe from their houses to their graue* [s]? How ordinarily do we behold the *Sea deuouring, the fier wasting, the extortioner casshiering* [t], contentions in Law fretting out, whoredomes eating vp, offences against the Prince forfeiting, wastfull humors scattering all those large meanes, which men thought to haue entailed to them and their *seed so long as the moone indureth* [u]. How many a man is suddenly taken in a night with that fearefull arrest, *Oh fools this night will they fetch away thy soule, &c.* [x], euen then when he doth begin to enioy his getting? And yet men cannot be wise *to chuse the good part* [y], yet they cannot learne to *set their affections vpon the things aboue* [z]. *Vpon thy belly shalt thou goe, and dust shalt thou eat all thy daies* [a], you know it was the doome which God gaue vpon the Diuell: how far are we from this punishment, who *mind nought but earthly things* [b]. O that (as Christ said to Ierusalem) we might *know at the least in this our day, these things* [c], and that we could learn to see, and lament, and to reforme our owne folly. I say with the Apostle, *I will shew you a more excellent way* [d]. Do you affect perpetuities, do you desire a glorious, a comfortable, an honourable, and withall an vnchangeable estate? Behold here the state of *Adoption*: see here an inheritance, of which no man that hath it once, can euer after be depriued. A lease of an estate for liues is much, a tearme of a thousand yeers is more, a holding for me and mine heires for euer is a great matter, but what is all this for eternity? If this estate were in respect of the yeerly commodity of it, no better then one of earthly reuenues, yet in respect of the endles settlednesse thereof it were better worth: but being (as it is) so far beyond them all in worth & with all, so without all expiration of time, betwixt them and it what comparison? It was an honourable pension which the King of Babel gaue to *Iehoiachin* the King of Iudah (his captiue) *His portion was a continuall portion, euery day a certen, all the daies of his life euen till he died* [e]. Yet it is nothing to this *Iehoiachins* portion was as much the first day, as the last, it was neuer improoued: But this is a daily addition to the graces and comforts of the *Adopted*,

a Iob 2. 7. 8.
b Isa. 55. 2.
c Pro. 6. 9.
d Psal. 94. 8.
e Pro. 6. 9.
f Iob 18. 4.
g Hab. 2. 6.
h 2 Sam. 15. 5.
i Psal. 49. 12.
k 1 Kin. 14. 10.
l Isa. 22. 18, 19.
m Dan. 4. 29.
n Iob 20. 6.
o Esth. 7. 10.
p Prou. 13. 22.
q Psal. 49. 10.
r Eccle. 6. 2.
s Psal. 49. 14.
t Psal. 104. 11.
u Psal. 72. 7.
x Luk. 12. 20.
y Luk. 10. 42.
z Col. 3. 2.
a Gen. 3. 14.
b Phil. 3. 19.
c Luk. 19. 42.
d 1 Cor. 12. 31.
e Iere. 52. 34.

f Mat. 25. 29. (for, *To him that hath ſhall be giuen, and he ſhall haue abundance*[f]:) Iehoiachins portion died with him, but the portion of the *Sons of God* extends it ſelf then into the greateſt proportion, when their daies on earth are determined, & ſo becómeth
g 2 Cor. 4. 17. *an eternall weight of glory*[g]. How iuſtly then may the *Adopted* child of God take vp the ſpeech of the Pſalme, and ſay, *The lines are fallen vnto me in a pleaſant place,*
h Pſal. 16. 6. *yea, I haue a faire heritage*[h]? How vile is a kingdome to me in reſpect of this poſſeſſion? What ſhall I ſay, to quicken your affections to this thing? I muſt euen pray for you, as the prophet *Eliſha* did for his ſeruant, *Lord I beſeech thee open*
i 2 Kin. 6. 17. *their eies that they may ſee*[i]. I remember what the Apoſtle ſaid of the great men which crucified Chriſt; *Had they knowen it, they would neuer haue crucified the Lord*
k 1 Cor. 2. 8. *of glory*[k]. So did *we know* (as our Sauiour ſpake to the woman of Samaria) *the gift*
l Ioh. 4. 10. *of God*[l], were our eies annointed with *eye-ſalue*[m], that we might ſee the dignity
m Reu. 3. 18. of this vnalterable eſtate, we could *neuer tread vnder foot*[n] ſo great a bleſſing,
n Heb. 10. 29. and paſſe along by it with a diſdainfull and careleſſe eye, as a thing not worthy the regarding. I can ſay no more; If neither the excellency of the eſtate, in regard of the preſent fruition of it (ſpoken of in the former part,) nor the perpetuity of it (diſcouered now) can mooue vs, I know not what may perſwade vs. A man may euen pity vs, as Chriſt did his perſecuters, and pray that God
o Act. 7. 60. would not *lay this ſin to our charge*[o], becauſe indeed *we know not what we do*[p]. Only
p Luk. 23. 34. for a concluſion, let me commend one thing vnto you: When old *Eli* had giuen holy and wholeſome aduice to his diſordered ſonnes, the holy Ghoſt thus addeth, *Notwithſtanding they obeyed not the voice of their Father, becauſe the Lord*
q 1 Sam. 2. 25. *would ſlay them*[q]: and vpon the ſame ground the Prophet of God ſaid to King *Amaziah, I know that God hath determined to deſtroy thee, becauſe thou haſt not obeyed*
r 2 Chr. 25. 16. *my counſell*[r]. Out of which places it followeth, that mens diſobedience to the counſell of God, when it is graciouſly reuealed to them, is a certen fore-runner of deſtruction. A ſinne is diſcouered, a remedy de[illegible]d, but the euill is not reformed; where it is ſo, it is, *becauſe the Lord will ſlay*. But I will hope better things of you, and ſo come to the fourth point.

The 2. Doctrine of this Sermon. The fourth and laſt Doctrine is, *That the ſpring and fountaine of all this excellent eſtate, is Gods loue. Behold what loue, &c.* This is ſo plaine and obuious out of the very current of the words, that *he may runne that readeth it*[s]. Any man may ſee,
s Hab. 2. 3. that the Apoſtle acknowledgeth no other beginning of this *Sonne-ſhip*, but the *Loue* of God. I will (according to my courſe held hitherto in the former points) endeuour to giue further light vnto this Doctrine, by teſtimonies, authorities, and proofes of holy Scripture. This is that therefore, the proofe and explication whereof I vndertake; *That our being the adopted ſonnes and daughters of God in Chriſt, can be aſcribed to no other cauſe, but only to the freedome of Gods grace*: For, ſo the *Loue* of God hath no higher cauſe then it ſelfe: *Not that we loued him, but*
t 1 Ioh. 4. 10. *that he loued vs firſt*[t]. This then by way of a firſt proofe, I may affirme, that the word of God, ſpeaking of the particulars of mans Saluation, deriueth all out of the *Loue, Grace, Mercy, Bounty* of God, excluding all things whatſoeuer elſe, that might ſeeme to bee any motiues or inducements to him. Touching *Election* which is the ground of all, it is ſaid that the whole drift of it, is nothing but this,
u Ephe. 1. 6. *The praiſe of the glory of Gods grace*[u]: There is nothing to be beheld in it, but only *Grace*. Touching the ſending of Chriſt, to worke that great worke of our Redemption; *So God loued the World, that he gaue his only begotten Sonne, &c*[x].
x Ioh. 3. 16. Touching our *Calling* out of the ſtate of condemnation, vnto the hope of a better life, *God hath called vs with an holy calling, not according to our workes, but ac-*
y 2 Tim. 1. 9. *cording to his purpoſe and grace*[y]. Touching *Iuſtification*; *We are iuſtified freely*
z Rom. 3. 24. *by his grace*[z]. Touching *Saluation*, which is the end and accompliſhment of all, *When the Bountifulneſſe and Loue of God our Sauiour toward man appeared, not*
a Titus 3. 4, 5. *by the workes of Righteouſneſſe which we had done, but according to his Mercy he ſaued vs*[a]. It were not hard to multiply teſtimonies of this kind; I do but giue you a taſte

taſte rather then a full draught, to auoide tediouſneſſe. It is truly ſaid, that the people of Iſrael were a type of Gods choſen; the Ægyptian bondage a ſhadow of our naturall thraldome vnder Sathan; the promiſed Canaan a reſemblance of our eternall Reſt in heauen: Now looke how the caſe ſtood with their tranſportation out of Ægypt into Canaan, ſo is it in the intereſt which God hath giuen vs vnto life eternall. Touching the former it is ſaid, *The Lord did not ſet his loue vpon you, nor chuſe you becauſe you were more in number then any people (for you were the feweſt of all people) but becauſe the Lord loued you* [b]. A ſtrange ſpeech, *The Lord ſet his loue vpon you, becauſe he loued you*, that is, becauſe it was his free and gracious pleaſure ſo to doe: This is equally true, in the caſe of *Adoption*. The Lord hath loued his choſen, not becauſe they were more then others, (for they are *a little flocke* [c], nor becauſe they were better then others, (for they are all *by nature the children of wrath as well as others* [d],) but becauſe he loued them, (or as our Sauiour ſpeaketh,) *becauſe his good pleaſure was ſuch* [e]. And what might be the reaſon (thinke we) that in Canaan euery mans dwelling, euery mans ſhare was diuided vnto him by *Lot* [f], but to teach them, that their portion was Gods admeaſurement, and therefore to be receiued as from him, without gain-ſaying? and to teach vs alſo by that ſhadow, that our place, among thoſe *many manſions in Gods houſe* [g], is not of our owne chuſing, but caſt vpon vs by the freedome of diuine appointment. Secondly, for the further opening of this excellent point, let mee declare vnto you, 1. *That there was no needs on Gods part to Adopt vs*: 2. *That there was no worth in vs, for which hee ſhould ſo aduance vs*: Which two things being cleered, it will bee as manifeſt as the Sun, that there was no other beginning of *Adoption* but onely *Loue*. Firſt, that there was no need on Gods part, may thus appeare: He that adopteth a ſon doth it (ordinarily) vpon one of theſe two occaſions, either for default of naturall iſſue, or for want of ſuch iſſue as is fit to inherit his eſtate. Neither of theſe could haue place in God: Firſt God needed no ſucceſſor, it being true in him, which is ſaid, that *from euerlaſting to euerlaſting he is God* [h], that he *is the ſame, and that his yeers doe not faile* [i]. Secondly, ſuppoſe we for the preſent (that which cannot bee) a ſucceſſion in God, yet he is not without a *Son, who is the brightneſſe of his glory, and the engrauen forme of his perſon* [k], in nothing differing from him, but that the one is the *Father*, the other the *Sonne*, neither is it poſſible that greater fitneſſe ſhould bee either deſired or imagined, then is in him, who is ſo *beloued a Son*, and in whom his Father *is ſo well pleaſed* [l]: Thus we ſee that God was not driuen to any ſuch ſtrait as to adopt ſonnes vnto himſelfe. Or yet put caſe he had, had hee not others to adopt? Hath he not *thouſand thouſands, and ten thouſand thouſand Angels* [m], among whom he might rather make choice then amongſt vs?

But yet (to come the ſecond point,) it may be that hee intending to adopt, there was ſome worthineſſe in vs to encline him to it: ſurely none at all. For what are we all by nature (the beſt of vs) but the ſonnes and daughters of the Diuell? *ye are of your father the Diuell*, is no leſſe true of vs, then of the Iewes [n]. If we looke into the rocke, out of which we were hewen, it will appeare that we are all of one brood. Now then being ſonnes of Sathan, was there any worth in vs to become the Sons of God? *Saul* in his heate and choler againſt *Ionathan*, vpbraided him with his mother, *Thou Son of the rebellious woman* [o]: And God himſelfe to abaſe the Iewes, twitteth them with their Parentage, *Thy father was an Amorite, thy mother an Hittite* [p]. Who viler, who more ignoble then the Diuell? what baſeneſſe then comparable with ours, who by nature are his off-ſpring? or what worthineſſe in vs to become the Sonnes of God? Yea, but it may be, we haue helped and bettered our naturall blindneſſe by ſome better deſert? No, vntill the Lord begin to practiſe his loue vpon vs, we are ſtill enemies [q] to him, *altogether vnprofitable* [r], we *drinke iniquity like water* [s], *are reprobate to euery good worke* [t], *and euen without God in the world* [u]: Are wee now meete perſons to become

[b] Deut. 7.7,8.
[c] Luk. 12.32.
[d] Epheſ. 2.3.
[e] Math. 11.26.
[f] Ioſhua 14.2.
[g] Iohn. 14. 2.
[h] See this point more at large in Maſter *A. W.* Sermon vpon Ioh. 1. *In genuum & ſatzi per quem profecerit.*
[i] Pſal. 102.27
[k] Heb. 1.3.
[l] Math. 17.5.
[m] Dan. 7.10.
[n] Ioh. 8. 44.
[o] 1 Sa. 20.30.
[p] Ezech. 16.3.
[q] Rom. 5.10.
[r] Rom. 3.12.
[s] Iob 15. 16.
[t] Tit. 1.16.
[u] Eph. 2.12.

come the ſonnes of God? All theſe things well conſidered, well may we wonder at this myſtery, and cry out with our Apoſtle, *Behold what loue the Father hath ſhewed vs, that wee ſhould be called the Sonnes of God.* When wee reade all ſtories, and examine and view all examples of men, which haue ſhewed fauor to baſe and wretched and vnworthy perſons; we may in the end conclude after ſome ſuch maner as *Salomon* doth touching the vertuous woman, *Many Daughters haue done faithfully, but thou ſurmounteſt them all*[x]: ſo, *many men haue dealt compaſſionately with perſons of little deſert, but thou (O God) haſt ſurmounted them all, I am not worthy to be called thy Sonne* (ſaid the Prodigall) *make me as one of thy hired ſeruants*[y]. To become Sonnes then, was more then we could haue hoped for, more then we might haue dared or preſumed to deſire. Well might it haue been for vs to haue had the baſeſt office in Gods houſe: but this loue, to bee Sonnes, who can fadome it? Well may wee admire it, but ſure we cannot expreſſe it. I remember the ſpeech of *Mephiboſheth* to King *Dauid*, *All my Fathers houſe were but dead men before my Lord the King, yet diddeſt thou ſet thy ſeruant among them that did eate at thine owne table*[z]. This was loue indeed; yet was not *Mephiboſheth* made a *Sonne*. God hath done this for vs, which he did for *Mephiboſheth*. We were all *dead*[a] before him, yet he hath aduanced vs euen *to ſit at table in his Kingdome*[b], but now not as gueſts, but as *Sonnes*, euen as Olive plants, not to bee remoued. When *Dauid* ſent Meſſengers to *Abigail*, *Nabals* widow, to treate about a marriage betwixt him and her, *ſhe aroſe* (ſaith the Text) *and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaide be a ſeruant to waſh the feet of the ſeruants of my Lord*[c]: as if ſhee had ſaid; *what I, his wife, make me rather his drudge.* Thus ſpake ſhee in humility, comparing her eſtate with *Dauids*. When the Miniſtry of the Word reports to vs, in the name of God, the purpoſe of God to Adopt vs, and to make vs his *Sonnes*, well may wee caſt downe our ſelues and ſay, *Nay, let vs be honoured ſo much as to be attendants vpon Gods children, vnworthy we are to be Sons and Daughters our ſelues.* Thus haue I laboured to cleere this point alſo, that in our adopted eſtate, there is nothing to be ſeen but *Loue*, yea, ſuch *Loue* as Chriſt ſpeaketh of, *greater then which, no man hath*[d].

x Prou. 31. 29

y Luk. 15. 19.

z 2 Sam. 9. 11

a Ephe. 2. 1.

b Luk. 13. 29.

c 1 Sa. 25. 41.

d Ioh. 15. 13.

The 1. Vſe. We doe hence firſt gather a confirmation of the three points, which haue hitherto been ſpoken of: for firſt, Is *Adoption* a fruit of Gods *Loue*, how then can it chuſe but be excellent? How can any baſe thing driue it ſelfe from ſo worthy a beginning? Secondly, is it loue in God that hath called me out to be his *Sonne*? Surely then I muſt needs perceiue it: how is it poſſible that I ſhould be beloued of God, and yet not know it? Thirdly, is Gods *Loue* the foundation of this eſtate? Then it muſt needs be vnchangeable; for with him there is no colour of alteration. So that we may briefly make this firſt vſe of this Doctrine, euen to ſtabliſh our ſelues by it in all thoſe Doctrines which we haue heard out of this Text. *Adoption*, if it be, (as it is) an effect of Gods loue, then it is admirable, then is it perceiueable, then is it alſo vnchangeable. *Behold* (ſaith S. *Iames*) *how great a matter a little fier kindleth*[e]: So ſay I, *Behold how ſtrong a proofe for three worthy points, this one little word (loue) affordeth.*

e Iam. 3. 5.

The 2. Vſe. Secondly, of this Doctrine I may ſay as *Dauid* did of *Goliahs* ſword, *There is none to it*[f], for the quelling and diſcomfiture of two grand-enemies of godlines; 1. Popery: 2. The pride of mans vnreformed and vnconuerted heart. Touching Popery, all the Doctrine therein touching the concurrence of mans free-will, with the offers of Gods grace, concerning workes going before to prepare to grace, concerning merits enſuing to perfit it, and to increaſe it, is by this wholly ouerthrowne. For in a matter ſo wholly expounded of Gods free loue, as is the ſtate of the adopted, it is vnpoſſible there ſhould creepe in any thing, iſſuing out of the nature of Man, (as his owne) to be tempered with it. If we ſpeake of men already adopted, true it is, that to them Gods loue is either reſtrained or

f 1 Sam. 21. 9.

improued

or improued according to the measure of goodnesse which is in them: wherein notwithstanding, God respects not any thing which is properly mans, but only that which is of his owne bestowing. But if we speake of persons to be adopted, there is no cause of Gods loue to one, to adopt him rather then another, but onely it selfe in the party there was no naturall disposition to desire it, no power or ability to deserue it. And indeed this one thing, that the kingdome of heauen is (as it is called by *Paul*) *a reward of inheritance* g, breaketh the necke of all merit, in all ableneſſe in man (as of himſelfe) to aduance his owne happineſſe, because in euery mans vnderſtanding, there is nothing more free then a matter of inheritance. If heauen were the hier of ſeruants, or the booty of purchaſers, it were ſomething to the purpoſe; but being the reward of ſonnes, and that which we receiue onely, as *heires*, there is no colour of deſert. He that hath it either in poſſeſſion, or in aſſured and well grounded expectation, muſt ſay as *Iacob* did of his wealth; *God hath had mercy on me, and therefore it is mine* h. g Col. 3. 24. h Gen. 33. 11.

The ſecond aduerſary which is vnable to ſtand before the face of this doctrine, is the pride of mans heart. I may ſay truly to you, that he knoweth nothing touching himſelfe as he ought, who knoweth not this, that the debaſement of himſelfe, is euen as a gall and worm-wood to a natural man. Long was it ere *Iob* was brought to this deiectednesse of ſpirit, *to abhorre himſelfe* i: And doubtleſſe, *Dauid* had attained to a great meaſure of grace, when he ſaid; *I will be yet more vile in mine owne ſight* k. Which of vs all is able to ſpeake ſo of himſelf, without ſome ſecret check, that he ſpeakes not as he thinkes? To paſſe ouer the matter with a certaine ſlight & ſuperficiall acknowledgement, that we are all ſinners, & haue deſerued the wrath of God, is nothing. Many a churliſh *Nabal*, many a proud Phariſee confeſſeth ſo much; but to confeſſe ſincerely, and from the heart, that whatſoeuer I am in the world, honorable, noble, gentle, wealthy, learned, well reported of; yet I am in mine owne nature, the child of Sathan, the heire of hell, the ſonne of perdition, an alient from God, an enemy to him, a hater of him, one vnable, ſo much as by a motion of my mind, to aduance mine owne trueſt good: this is a hard matter, they be but as *the ſummer gatherings* l, which are come ſo far in godlineſſe. Now this doctrine is of great vſe to the amating of this humor, which is the very height of pride, & may be as well in the *maide at the mill*, as in him that *ſitteth on the throne* m. For ſeeing (as hath bin proued) the whole body of our ſaluation depends vpon the ſole & onely grace of God, there being nothing in vs, which might incline him towards vs (vnleſſe it were perpetually and finally to reiect vs) what haue we wherein to reioyce? what is there left vnto vs, whereof to boaſt our ſelues? Nay, what cauſe haue we not rather euen to bluſh, and to be aſhamed of our ſelues, in whom there is nothing but matter of Gods deepeſt indignation, and euen to *ſpue vs out of his mouth* n? Oh, that our hearts might melt within vs at the conſideration hereof, and that we might at laſt effectually perceiue & feele that (which few imagine) euen the incomprehenſible meaſure of our owne vnworthines. The ignorance, or ſlight conceiuing hereof, is the cauſe of all the profane contempt which is at this day caſt vpon good things: and vntill our hearts be bruiſed & broken, and euen plowed vp, and pierced through with the feeling, yea, the more then ordinary feeling of the woefull wretchednesse of our naturall eſtate; we may (perhaps) make ſome idle and verball diſcourſes of the myſtery of Chriſt, and of the doctrine of *Adoption*, but that we ſhould find any true ſweetneſſe therin, it is vtterly impoſſible. No man taketh that comfort in the beginning of health, as he which hath been moſt ſenſible of ſome waſting and tormenting ſickneſſe. He which hath yet freſhly in his memory, and euen in his very feeling, the miſery, the damnable and helliſh miſery of an vnregenerate eſtate; oh, at what rate doth ſuch an one value the loue of the Father, by wich hee is called to bee *the Sonne of God*! Would wee then truly conceiue the largeneſſe i Iob. 42. 6. k 2 Sam. 6. 22. l Mich. 7. 1. m Exod. 11. 5. n Reu. 3. 16.

of this loue of God, in vouchſafing to vs the meanes of grace, and of *Adoption*? let vs labour to know and feele (yet more) what we are in our ſelues, euen of all Gods creatures (any way capable of his fauour) the moſt vnworthy; the moſt vnmeet to be ſo aduanced. Deſire wee to be brought to this acknowledgement? let vs exerciſe the very ſtrength of our beſt meditations, vpon this which the Scripture ſaith, that the fountaine of all that eternall good which wee hope to enioy, is Gods loue; yea, and ſuch a loue which had its beginning onely from it ſelfe. And let vs vrge and preſſe vpon our ſelues out of this meditation, that if all be of loue, ſurely then there is nothing of deſert: and then let vs proceede further, to rip vp the vttermoſt of our naturall eſtate, that wee may ſee plainely, that in the children of wrath, and limmes of Sathan, there could not be any ſo much as a preparation to adoption. This duty is ſoone named, and as quickly heard; but a taske it is of no ſlight performance. I may ſay of it, as *Ezra* ſpake of the peoples repentance for a great ſinne, *It is not the worke of one day or two*[x]: It is not a matter which can by and by be done, it is worke enough for a Chriſtian while he liues; he which once beginneth it, ſhall find it a matter of the greateſt difficulty that hee euer yet vndertooke, to bring his owne proud rebellious heart to be nothing, yea, worſe then nothing in it owne opinion. See ſtill in common experience, how ready euery man is to make the beſt of his ſpirituall eſtate: who is ready with the abaſed Canaanite, to receiue the imputation of a *Dogge*[a], with a calme and vnreſiſting ſpirit? Who is not rather ready to replie with the ſtoute Iewes, who, being challenged by the Prophet for their apparant ſinnes, yet were not aſhamed to ſay; *Wherein haue wee treſpaſſed*[b]? Nay, this outbearing humour, (which is the diſeaſe of all our natures) ſticketh ſo cloſe, and is ſo ſtrong in the vnregenerate, that euen when they are condemned, and are going away to Hell, they will yet turne againe, and ſay; *When did we ſo, and ſo*[c]? I ſpeake this to ſhew how faſt this ſinne of ſenſeleſneſſe *hangs on*[d], and cleaues as cloſe vnto vs as our skinne; that ſo wee may ſee the neceſſity of ſetting our ſelues with our beſt endeauours to ſhake it off. He that thinkes hee hath made the beſt proceedings in it, yet let him know that hee is bound with *Dauid*, to ſeeke to *be yet more vile*[e], to be yet more baſe in his owne opinion.

[x] Ezra. 10.13.
[a] Math.15.26.
[b] Mal.1.& 3.
[c] Math.25.44, 45.
[d] Heb.12.1.
[e] 2 Sam. 6. 22.

The 3. *Vſe.* Thirdly this Doctrine ſerues to quicken in all our hearts the loue of God. Hath God ſo infinitely loued vs? what can we then doe leſſe then requite him with loue againe? Loue is the ground of all good from God to vs, it is the ſubſtance of all that is owing from vs vnto God. It is an honourable thing to be a louer of God; it is one of *Abrahams* titles of honour, *The friend of God*[f]. It is a bleſſed thing to loue God: for, *they which loue the Lord, ſhall be as the Sunne when it riſeth in his ſtrength*[g]. It is a miſerable thing to be voide of this affection: for, *if any man loue not the Lord Ieſus Chriſt, let him be anathema maranatha*[h]. But (will ſome man ſay) What needs any exhortation to the loue of God? for, who is there that doth not loue God? I know indeed that there is not the verieſt ſcorner of Religion, the verieſt Libertine, there is no monſtrous ſwearer, no horrible adulterer, no vile oppreſſour, but hee will ſay, and proteſt, that hee loueth God with all his heart, euen as well as the holieſt of them all. But by that time I haue briefly ſhewed the nature of the loue of God, and the markes thereof, it will appeare, that albeit the Profeſſours to loue him, be as the ſand by the Sea which cannot be numbred, yet they be but as *as the ſhaking of an Oliue tree, two or three berries in the vpmoſt boughes*[i]; for both the right knowledge of the louing of God, is ſcant, and the markes thereof are not common to be found. *Touching the nature of the louing of God, it may be defined to be an holy affection, whereby wee loue God in Chriſt for himſelfe.* An affection wee all conceiue it to be: for what is loue but the bent of the affection vnto this or that?

[f] Iam. 2, 23.
[g] Iudg.5.31.
[h] 1 Cor.16.22
[i] Iſay 17.6.

Secondly,

Secondly, it is *holy*; for a carnall affection is luſt rather then loue, and God eſteemes it not. Thirdly, the ground of it, it is Chriſt; for if God be not known as he hath reuealed himſelfe in Chriſt, he cannot be loued: Men ignorant of this myſtery, may ſpeake of louing God, but that they ſhould truly loue him, it is vnpoſſible. Fourthly, the inducement to this loue, is himſelfe; for, to loue God for profit, or benefit, is a hired loue, and ſuch as reprobates may haue: but the truth of loue, is when he is loued for his owne ſake, ſimply; that is, when a man conſidering the excellency of Gods nature, looketh no further, and laboureth with himſelfe, onely for it to delight in him. This is the nature of loue to God. *Now the markes of this loue are theſe. The firſt is a deſire of fellowſhip with God:* Loue doth alwayes beget a deſire of ſociety. He that loues God, muſt needs deſire to conuerſe with God, and a ioy it will be to his ſoule, when hee may (as it were) meete with the Lord. Great was the loue betwixt *Dauid* and *Ionathan*, their ſoules were *knit together*[i]. You ſhall ſee in the ſtory what contentment they tooke in each others company, what ſhifts they made to meete, when *Dauid* durſt not come to the Court for feare of *Saul*, what weeping there was when they were to part. This ſheweth, that loue doth breed a deſire of ſociety with the party loued. So it is in this loue: Now though God be euery where, ſo that we cannot (though we would) goe from his *preſence*[k]: yet there is an eſpeciall kind of fellowſhip had with him in the exerciſes of the word and Sacraments, and in prayer. In the Word, God ſpeaketh, and *powreth out his mind*[l] vnto vs. In prayer we ſpeake to him, and *powre out our hearts before him*[m]. In the Sacraments he giueth viſible pledges of his fauour, *in them we do euen looke vpon, and handle the word of life*[n]. And therefore in the louers of God, great loue is noted to theſe things, and to the place where God in theſe things offereth himſelfe vnto his ſeruants: *I haue loued the habitation of thy houſe*[o], *&c. How amiable are thy tabernacles*[p], ſaith *Dauid*; and *Oh how I loue thy word*[q]: *It is the ioy and the reioycing of my heart*, ſaith *Ieremy*[r]: *Euening and morning, and at noone will I pray*[ſ], *&c. Seuen times a day doe I praiſe thee*[t]. To apply euery marke by it ſelfe, as we ſet it downe; let this be marked by thoſe that will take it as a great wrong, if they ſhal be ſaid not to loue God, and yet come to the exerciſes of the word, &c. as a beare to a ſtake, and take more ioy in any time then in that which is ſo ſpent. Euery ſermon is to them the very burthen of the Lord: the Lords Supper, as ſome courſe, homely, ſluttiſh, fare, is looked vpon, & refuſed with ſcorne. Such will ſay, they loue God, but when he offereth himſelfe to them, and commeth forth to meet them, they turne away from him, and deſire to haue no ſociety with him. Denie theſe things who can, that loue to God muſt needs breed deſire to draw neere to God, that the exerciſes of the Word & Sacraments, and Prayer, are the meanes by which we come to haue a kind of holy fellowſhip with his Maieſty; and let the baſe eſteemers, and careleſſe reſpecters of theſe ſeruices, ſee how they can iuſtifie themſelues to loue the Lord. *The ſecond marke is, loue of obedience to the will of God. Thou ſhalt loue the Lord thy God, and keepe that which hee commaundeth thee*[u]. *If you loue me, keepe my Commandements*[x]. *He that keepeth his word, in him is the loue of God perfect indeed*[y]. Loue begetteth likeneſſe of affection. He which loueth God, will loue that which is pleaſing to God, will hate that which he abhorreth; *Ye that loue the Lord, hate euill*[z]. Hence is noted in the ſeruants of God, ſuch a deſire of obedience, and ſuch a deteſtation of *Sinne*: *Oh that my wayes were directed, to keepe thy Statutes*[a]! *I hate all falſe wayes*[b]; and ſuch a ſorrow that they cannot *doe the good which they would*[c]. Trie we our ſelues by this marke, wee, which when we heare of louing God aboue all things, be ready to ſtand foorth, and to ſay with him in the Goſpell; *All this I haue done from my youth*[d]: Let vs ſee, where is our obedience; nay, where is our care, to *proone what is the goodwill of God*[e]. Surely hee which hath no care of knowledge, hath no great deſire of obedience. Mens greateſt delight, is in the things

i 1 Sam. 18.1.
k Pſal. 139. 7.
l Prou. 1. 23.
m Pſal. 62. 8.
n Ioh. 1. 1.
o Pſal. 26. 8.
p Pſal. 84. 1.
q Pſal. 119. 97.
r Iere. 15. 16.
ſ Pſal. 55. 17.
t Pſal. 119. 164.
u Deut. 11. 1.
x Ioh. 14. 23.
y 1 Ioh. 2. 5.
z Pſal. 97. 10.
a Pſal. 119. 5.
b Verſe 128.
c Rom. 7. 15.
d Luk. 18. 21.
e Rom. 12. 2.

which God most hates, swearing, whoredome, oppression, falshood, contempt of Gods word, &c. Either the Scripture is a fable, or else the soule of the Lord abhorreth these: yet in the practise of these is the very ioy and businesse of the times, and nothing is lesse respected, then that which God most requires. It is in vaine to say we loue God, when we will do nothing for his sake: whose teeth himselfe to reso me any thing at his bidding? This is poore loue: Can a woman prostitute her body to a varlet, and yet truly say; shee loueth her husband? It is not possible. No more can any man call himselfe a friend of God, if he doe and performe the workes of the Diuell. *The third marke is, a griefe of heart, to see, and heare the name of God to be dishonoured, the truth, the Religion and the profession of the truth euill spoken of.* A faithfull friend cannot endure the reproach of his friend, he cannot patiently sit by, and heare him whom he loueth to be reuiled. The very blood of him that loues God, will rise to behold that which may be a dishonour to God. *Eliakim and Shebnah rent their clothes, when they heard the blasphemy of Rabshakeh* [f]. How did *Moses*, who was otherwise in his owne matters *the meekest man* [g], vexe himselfe when he beheld the idolatry of the people [h]. *Dauids eyes gushed out Riuers of waters, because men kept not the Law* [i]: They which are sealed vp vnto saluation, doe *mourne and crie for all the abominations that be done in the midst of* the places where they liue [k]. What will become of vs, if wee be tried by this Rule? whose hearts haue such a cruft drawne ouer them, that neither our owne sinnes, nor the monstrous sinnes of the times can make vs to lament. It neuer troubleth vs, to see to what a height & perfection sinne is come in euery place; to heare euery corner euen ring of swearing, filthines, cruelty, cursing, contempt of goodnesse: whose bowels do yerne in him to consider it? That which would *vexe the righteous soule of Lot* [l], if he were aliue to behold it, that we can digest and passe ouer without any trouble. There is little *loue* to God, where the extreme impiety of the times is not taken to hart. *The fourth marke, is loue to Gods children: Euery one which loueth him, which begate, loueth him also which is gotten of him* [m]. He which loueth God, must needs loue the graces of God which doe appeare in others: this breedeth trueth of affection, euen there where there is no knowledge or acquaintance otherwise: the very name of a *Disciple*, is a sufficient tye amongst Christians indeed. There is no surer note of saluation. *We know that we are translated from death to life, because we loue the brethren* [n]. This may bee turned against them, whose loue to others, is rather lessened then encreased by Religion; in whose eyes some are respected so much the lesse, because of the profession which they make. Surely there is no godlinesse in him, which doth not loue the beginnings of godlinesse in another. *The last marke, is a speciall respect to the thriuing and prosperity of Gods Church.* Note wee this: the hazard of the Church hath grieued the hearts of Gods seruants, when for outward things they haue had no cause of sorrowing. *Nehemiah* was in good estate, being the *Kings Butler* [o], yet hee *wept and mourned*, when he heard of the distresse of *Ierusalem* [p]. The people of God did *preferre Ierusalem to their chiefe ioy* [q]. *Vriah* would not *goe downe to his house*, and take his ease when the *Arke of the Lord* was in hazard [r]: It was no contentment to the *wife of Phinehas*, to be told *that shee had borne a son*, when *the glory was departed from Israel, the Arke of God being taken* [s]. Againe, the proceeding of the Gospell hath refreshed them in their afflictions, and made them euen to forget the sorrowes therof. *Paul* was in *bands*, yet, *that Christ is preached, I therein ioy, and will ioy* (saith he) [t]. This is worthy the thinking on by those, who are of that carnall disposition, and set vpon earthly things, that so they may haue for the backe and the belly, and enioy health, and peace, and plenty, care not which way Religion goeth, and hearken as little how it fareth with the Church, and what is like to become of the state and businesse thereof, as they do what is done in *America*: they prouide themselues to

liue

f 1 Kin. 18. 38.
g Num. 12. 3.
h Exod. 32. 19
i Psal. 119. 136
k Ezec. 9. 4.
l 2 Pet. 2. 8.
m 1 Ioh. 5. 1.
n 1 Ioh. 3. 14.
o Nehe. 1. 11.
p Verse 3. 4.
q Psal. 137. 6.
r 2 Sam. 11. 11
s 1 Sam. 4. 20, 21.
t Phil. 1. 13, 18

liue in any ayre, and to turne to any Religion: There is no loue of God where the ſtate of his Church is not thought vpon.

Now, I hope you ſee that it was no needleſſe exhortation which I vndertooke, to perſwade to the loue of God. I beleeue that if we which ſtand moſt vpon it were as well vrged as Chriſt vrged the Phariſees, in the caſe of adultery, we would euen ſlinke away one by one, *being accuſed by our owne conſciences*[u]. Let vs all then make this vſe of this Doctrine of Gods free grace and loue in adopting vs, euen to ſtirre vp our ſelues to the *Loue* of his Maieſty: There is no motiue to the *Louing* of God, comparable to this. And if we would be thought to loue God indeed, let our fruits declare it: our loue to his word, our loue of obedience, our loue of his ſeruants, our loue of his glory, our loue of his Church. *How canſt thou ſay, I loue thee*, ſaid *Dalilah* to *Sampſon*) *when thy heart is not with me*[x]? And how can we ſay, *we loue God*, when theſe fruites ſhall bee wanting?

[u] 1 Ioh. 3. 9.

[x] Iudg. 16. 15.



no warning

THE LIFE AND DEATH OF DORCAS.

By *Samuel Hieron.*

Pſal. 92. 12.

The Righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Cedar in Lebanon.



AT LONDON,
Printed by *John Beale*, for *Ioyce Macham* widow: 1624.

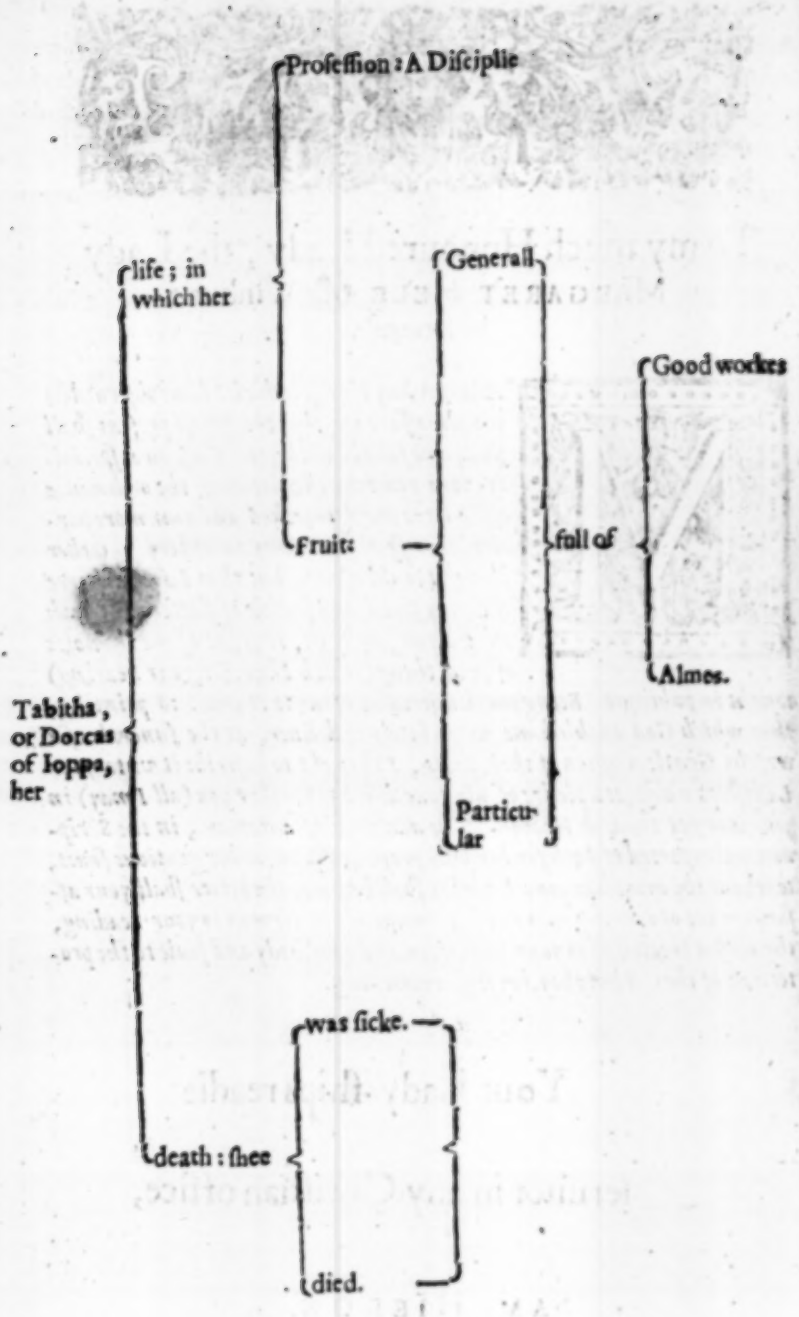
To my much Honoured Lady, the Lady MARGARET HELE of Winburie in Deuonſh.

Madam, many things, which I haue obſerued in you, doe aſſure me, that this ſmall preſent ſhall find ſome fauour with you: theſe two eſpecially; your reuerent eſtimation of the ordinance of God (the word preached) and your more particular reſpect vnto my miniſtery: Other things I could name, but that I doe abhorre the very ſmell and ſhadow of flattery. It hath pleaſed you ſometime, to craue of me the notes of ſome things which I haue (in your hearing) taught in publique. Being much deſired by many to commit to printing, that which God enabled me very lately to deliuer, at the funerals of a worthy Gentle-woman of theſe parts, I thought to inſcribe it vnto your Ladyſhips name, as a pledge of my true deſire to further you (all I may) in your iourney towards Heauen. The matter is of a woman, in the Scripture wel reported of, both for her holy profeſſion, and for her gratious fruit, to whom the more like your Ladiſhip ſhall become, the better ſhall your aſſurance bee of entring into reſt: I commend the Sermon to your reading, the perſon treated of to your Imitation, and your body and ſoule to the protection of the Almighty, my ſelfe remaining.

Your Lady-ſhips readie

ſeruitor in any Chriſtian office,

SAM. HIERON.


Profeſſion : A Diſciplie
life ; in which her
Fruit:
Generall
Particular
full of
Good workes
Almes.
Tabitha, or Dorcas of Ioppa, her
death : ſhee
was ſicke.
died.

THE LIFE AND DEATH of DORCAS.

ACTS 9. 36. *There was also at* Ioppa *a certaine woman, a Disciple named* Tabitha, *(which by interpretation is called* Dorcas) *shee was full of good workes, and almes which shee did.*
37. *And it came to passe in those daies, that shee was sicke and died.*

THis which I haue read is the entrance into a very memorable Story, touching a testimony which God gaue to the word of his grace, by enabling *Peter* to restore a dead woman vnto life. I am now to treate of it, as an entire parcell in it selfe, and being so considered, I may terme it, A compendious or briefe report of the life and death of a certaine worthy Matron, whose dwelling was in *Ioppa*, whose name in the Syriacke tongue, *Tabitha*, is as much in effect as that which in Greeke is called *Dorcas*: a name very honorable now because it was hirs, though in it owne native signification not so gracefull, it being as much to say as in English, *Roe*, or *Goat*: no more preiudice to her who was a sheepe of Christs, then it was behouefull to traiterous *Absolon*, that by the purport of his name hee was the father of peace. I will not spend time about the circumstances of her name and dwelling, though both might afoord vs good matter of instruction: the one, to shew how that (as God said to *Moses*) [a] the religious find that fauour in the sight of God, that he knoweth them by name, and that, although it bee their portion here to haue their *names put out as euill* [b]: yet still they are *written in Heauen* [c], *in the Booke of life of the Lambe* [d], out of which *they shall neuer be raced* [e]: whereas the wicked though they thinke *to get them a name* [f], and lay plots *to keepe their name in remembrance* [g], and to that end doe *call their Lands by their names* [h]: yet their *name shall rot* [i], and shall be *left by them as a curse vnto Gods chosen* [k]: the other, of her dwelling, might be brought to minde vs, that the Lord *knoweth our dwelling* [l], and so by consequence is *acquainted with all our waies* [m]. If we walke in obedience before him, no place can hinder our acceptance with him: his eye is as well to *Ioppa* as to *Ierusalem*: and if wee *walke stubbornely against him* [n], no place can shroud vs from his hand. For, *Whether shall we flee from his presence?* [o] And, *The eyes of the Lord in euery place behold the euill and the good* [p]. These things I could vrge from these circumstances: but because I am now like to a poore Traueller, that hath farre to goe and little to spend, much matter before me in my Text, but not much time before me to deliuer it in; I will therefore select such things as may sort with the purpose of our meeting, which as it is to solemnize the Funerall of a deceased Matron, so it should be to take occasion thereby, so *to number our daies, that we may apply our hearts to wisedome* [q], and so to order our daies by *passing the time of our dwelling here in feare* [r]; that (hee which is the rewarder of godlinesse) God may *do vs good in our latter end* [s]. I come therefore to

The generall state of the place.

[a] Exod 33.17
[b] Luk.6.22.
[c] Luk. 10. 20.
[d] Reu.3.5.
[e] Deut.13.8.
[f] Gen.11.4.
[g] 2 Sam.18.18.
[h] Psal. 49. 11.
[i] Prou.10.7.
[k] Isa.65.15.
[l] Isa.37.28.
Reuel.2.1,3.
[m] Psal.139.3.
[n] Leuit.26.33
[o] Psal. 139.7.
[p] Prou.15.3.
[q] Psal. 90. 12.
[r] 1 Pet.1.17.
[s] Deut.8.16.

The diuision of the place into 2 parts.

those two generall points, the *Life* and *Death* of *Dorcas*; the one, verſ. 36. the other, verſ. 37. Touching her life, there are two things conſidered: 1. Her profeſſion (*a Diſciple*): 2. The fruits of her profeſſion (*full of good workes*, &c.) two things which ought to kiſſe each other in the life of a Chriſtian. A profeſſion without fruit, is groſſe hypocriſie. A kind of fruit (for ſo there may be) without a right profeſſion, is boote-leſſe formality: but both together, knowledge to guide obedience, and obedience to teſtifie the truth of knowledge, that is Chriſtianity. In whom I can finde theſe two, of him I may ſay, *Behold indeed an Iſraelite in whom is no guile*[t]. This is the man of *pure heart, and innocent hands*, that ſhall *aſcend into the mountaine of the Lord*[u]. Let me ſpeake of both apart, I may diuide them in my diſcourſe, but in our courſe, neither you nor I may ſunder them.

t Ioh. 1. 47.
u Pſal. 24. 3.

The 1 thing in the 1 part.

1. Her profeſſion a *Diſciple*. Diſciple was the cuſtomary name by which thoſe that profeſſed the truth were called in the prime dales of the Goſpell. In the beginning it was a title more peculiar to thoſe that gaue their ordinary attendance vpon our Sauiour: The twelue Apoſtles are called the *twelue Diſciples*[x]; but yet euen then the name was enlarged, his ordinary hearers are called his *Diſciples*[y], and *Ioſeph* of Arimathea, is ſaid to haue been a *Diſciple*[z]. After Chriſts aſcenſion, as the number of beleeuers was enlarged, ſo the name grew more common: as in this very Chapter, the true profeſſours whom *Saul* did perſecute, are called *the Diſciples of the Lord*[a], *Ananias* is termed a *Diſciple*[b], and thoſe which were afterward at *Antioch*, called *Chriſtians* (where that name was firſt taken vp) were before that time called *Diſciples*[c]. A *Diſciple* is as much to ſay in Engliſh as *a learner*, and the beleeuers were ſo ſtiled becauſe they were ſuch, as in a deſire of ſauing knowledge had their dependance vpon the ordinary meanes of inſtruction (the preaching of the word.) So then, *Dorcas a Diſciple*, that is, *Dorcas a ſcholler in the ſchoole of Chriſt, a ſubmitter of her ſelfe to the ordinance of God for the ſauing of her ſoule.* Shee was none of thoſe *learners* whom the Apoſtle blameth, which *learne to go about from houſe to houſe*[d], &c. but ſuch a *learner* as *Lydia*, which *attended to thoſe things which were ſpoken of Paul*[e]. Her being a *Learner*, is (as other Scripture) *written for our learning*[f]. And the Doctrine which it affordeth to vs, is this: *That, to be a learner of Religion by the meanes ordained of God to teach religion, is a part of the very eſſence and being of a Chriſtian.* Theſe two words, a *Diſciple*, and a *Chriſtian*, are as we are wont to ſay in Schooles, termes conuertible, as thus; *If a Diſciple, ſurely a Chriſtian: If a Chriſtian, ſurely a Diſciple: If no Diſciple, no Chriſtian: If no Chriſtian, no Diſciple.* I know there be many counterfeit Diſciples, and ſo there be alſo many counterfeit Chriſtians, and many ſeeme to be Diſciples, which yet are no Chriſtians, and many alſo take vpon them to bee Chriſtians, which by no meanes will be Diſciples: yet ſtill doth that which I haue ſaid remaine true, that ſuch as is a mans *Diſciple-ſhip*, ſuch is his *Chriſtianity*: If a true *Diſciple*, a true *Chriſtian*; if but a formal *Diſciple*, ſurely but a hollow Chriſtian. I will appeale to any mans iudgement, be it that he be but (as it were) a man of *Yeſterdayes* in Religion, to tell me what other things is meant by this, that *Dorcas* was a *Diſciple*, then this, *Dorcas was a beleeuer, a woman conuerted by the Goſpell, to the Chriſtian Faith?* So that this obſeruation is iuſt from hence, *Either a Diſciple, or elſe no Chriſtian.* To this for a fuller cõfirmation we may ioyne that ſpeech of Chriſt to the Apoſtles, when he ſent them out to preach: *Go, and teach all nations*, or word for word from the *Greeke*, *Go make them Diſciples*[h]. *If you can bring them once to this, to ſubmit themſelues to be taught of God in his owne ordinance, you haue wonne them.* When our Sauiour would ſhew what marke his ſheepe haue, hee declareth it to bee an *Eare-marke*, *My ſheepe heare my voice*[i], they haue the *wiſe and obedient eare*[k]. Now a good *Hearer* and a good *Diſciple* are all one. Againe, no man can bee a *Chriſtian* indeed, vnleſſe hee bee a beleeuer: for what

x Matth. 10. 1.
y Ioh. 6. 66.
z Ioh. 19. 38.
a Verſe 1.
b Verſe 10.
c Acts 11. 26.
d 1 Tim. 5. 13.
e Acts 16. 14.
f Rom. 15. 4.
The 1. Doct.
ob 8. 9.
h Mat. 28. 19. μαθητεύσατε, &c.
i Ioh. 10. 27.
k Prou. 25. 12.

what is a *Christian*, but a man in *Christ*? and how commeth that vnion betwixt a man and Christ but by *Faith*? and how shall a man haue *Faith* but by beeing a *Disciple*? *Faith is by hearing*, and *Hearing* is the inseparable quality of a *Disciple*. Further, what *Christian* will you call him, that shall not be saued? and what saluation is there for him, that forsaketh the old beaten path, *heare and your soule shall liue*? Besides, how is he a *Christian*, that *doth not know God, and him whom he hath sent Christ Iesus*? and who can know so much vnlesse he be a *Disciple*? Man of himselfe doth not know it, for, *euery man is a beast by his owne knowledge*: (*a*) Man of himselfe cannot know it, (*for it is foolishnesse vnto him*:) he must attaine to it by donation from God, or else he can neuer vnderstand it, (*for a man can receiue nothing except it be giuen from aboue*:) If he must expect it from God, beggers must not chuse, and he must fit himselfe so to receiue it, as God is pleased to bestow it, & he will not bestow it but by *the folly of preaching*: a man must sit him down in the *Disciples* forme, or he shall neuer obtaine it. I know the world will account him but a foole who tieth himselfe to this course, but this is that *Foolishnesse of God*, which *is wiser then Men*; and he who seemeth to be *wise in this world*, must *be a foole that he may be wise*. This briefly, to cleere this Doctrine.

Now for *vse*, if none be *Christians* but *Disciples*, and none *Disciples*, but such as haue chosen *Maries part*, to *sit at Iesus feet to heare his preaching*; and what *Feet* are there now left vnto vs but *those beautifull ones, which bring glad tidings of peace*? Tell me then (I pray you) what plenty is there of *Christians*? Sure I am, the number of *Disciples* is not great I know, *Hearers* there be many, but not euery *Hearer a Disciple*. By that time the number of *Disciples* are shoaled out from the great preasse and multitude of common *Hearers*, I will tell you how it will be. *Israel* went out to fight against *Aram*: *Israel* pitched on the side, *Aram* on the other side: *The children of Israel were like two little flocks of kids, but the Aramites filled the Country*. Here is the very true proportion betwixt the great swarmes of *Hearers*, & the small handfull of *Disciples*. There be many things do make men *Hearers*, as necessity, authority, hypocrisie, formality, affection of nouelty, &c. But there is but one thing makes a man a *Disciple*; a setled perswasion that that whereto a man submitteth himselfe as a *Disciple*, is the very *Arme of the Lord*, & *the power of God vnto saluation*. And if we bring *Disciples* to this scantling, I beseech you aske the men in your owne coates, where we shall find them. Surely the men of this generation are not yet possessed with the necessity of dependance vpon that *Teaching* course which the Lord hath sanctified to the *gathering together of his Saints*. The multitude passe it ouer in a kind of carelesnesse, not so much as euer putting it to the question, *what is to be done that they may be saued*? They follow the droue: if it be right, so it is; if not, then God help, if so many shal be damned. But now the wiser sort, they consent and agree, that somewhat must be knowne and beleeued vnto saluation: but to go to Schoole to a Minister, to *giue attendance at the posts of the Lords Doors*, there to *heare instruction*, that is too submisse a course: *Why? cannot we informe our selues*? And *is there no Christianity, but by so seruile a conformity as the hanging vpon the mouth of a Preacher*? Now (beloued) either shew thy self a *Disciple*, or neuer thinke thou art a *Christian*. They which were first called *Christians*, were *Disciples* first. Neither is euery one a *Disciple*, which putteth his foot into the Schoole. He that commeth with a denial of himself, with an heart hungring after knowledge, with the spirit of meeknes, with submission to the ordinance of him who is the only Doctor of his Church; this is the *Disciple*, he is the *Christian* indeed: this is he whom *the Lord will guide in iudgement*, and to whom he will *teach his way*. And thus for the first flower which I haue plucked from that garland, with which it hath pleased the Spirit of God to adorn this Matrons name (*Dorcas* a *Disciple*.) And albeit the world

a 1 Cor. 3.7.
b Ephes. 2.17.
c Rom. 10.17.
d Isa. 55.3.
e Ioh. 17.3.
f Ier. 10.14.
g 1 Cor. 2.14.
h Ioh. 3.27.
i 1 Cor. 1.21.
k 1 Cor. 1.25.
l 1 Cor. 3.18.
The Vse.
m Luke 10.39.
n Rom. 10.15.
o 2 Kin. 20.27.
p Isa. 53.1.
q Rom. 1.16.
r Eph. 4.12.
s Prou. 8. 33.
t Psal. 25.9.

neglect both this title, and the thing intended by it as vnworthy, yet without it we lay all our honour in the dust. This title must be a mans glory to the end, as was said of him, *Moyses unto his Disciples. As I grow old so I leave off.* said a wise Heathen. A man must never thinke to be preferred out of this Schoole, vntill he come to be admitted into that great Vniuersity, where he which is the *Doctor of the Chaire*, Christ Iesus, will aduance all those that haue been good Proficients in the learners Forme, to *sit with him vpon his owne Throne* [b]. So much for her profession.

The 2. thing in the 1. part

Now follow the fruits of her profession: of which the holy Ghost speaketh first generally (*full of good workes*;) and then some particular good workes are made mention of, (*Almes, &c.*) I will treate of both sunderly: and first of this (*full of good workes.*) My order must be thus: First, to shew the meaning: Secondly, to set down the doctrine. In the meaning, first what those things are which are called *good workes*: secondly, what it is to be *full of good workes*.

What bee good workes.

Good workes are of the same wideneſſe with Gods commandements. For obedience to any branch of Gods commandements, is a *good worke*. Papists (and from them others) doe straiten the largeneſſe of *good workes*, of which notwithstanding they take vpon them to be the chiefest Patrons. They go not much further then to *Almes deeds*, and *Fasting*, and such like. The rule of *good workes* is Gods reuealed will [i]: voluntary seruices God esteemeth not [k]: the *Feare taught by the precept of men*, he accounts it but hypocrisie [l]. The particular heads of *good workes* are set down, *Tit.* 2. 12. 1. *Sobriety* (in the vse of outward things, meat, drinke, wealth, apparell, disports) 2. *Righteousnesse* (in dealings with men, that there be *no oppression, no defrauding* [m].) 3. *Godlinesse* (in matters belonging to God, that we worship the true God, after a true manner, with a true heart.) The credit and triall of *good workes* standeth in these particulars: 1. When they are guided by *Knowledge* [n]: (blind zeale is with God of no esteeme.) 2. When they are directed to Gods *Glory* [o]: (to do things to be seen of men is Pharisaicall.) 3. When they are carried with a ioint respect to all *Gods Commandements* [p]: (to be precise in some things, and in other to take liberty, is grosse hypocrisie.) 4. When there is a care chiefly had to those good offices which concerne a mans personall calling [q]: (hee that is not good in a calling, is not good at all) 5. When they are held out with constancy [r]: (good is not good, if it be not perpetuall.) This is in few words the true state of *good workes*.

What to bee full of good workes.

Now to be *Full*, hath reference first to the sincerity of her heart, without which, be the shew to the world-ward neuer so glorious, yet a man is but an empty Christian. 2. To the vniuersality of her practise, who like *Zachary* and *Elizabeth*, *walked in all the Commandements of God* [s]: 3. To the forwardnesse of her disposition, shee was *ready to good workes* [t]. 4. To the vnwearinesse of her course, shee was like *Thyatira*, her *workes more at the last then at the first* [u]. This is the fulnesse of a *Christian*, without fraud, without halting, without grudgings, and without tiring. Thus for the meaning. This her *Fulnesse*, affoords fulnes of matter. But I am forced at this time, in stead of a Bill of particulars, which in this case would be very comfortable, to present all in one grosse summe, thus, *That every Disciple of Christ must accompany his holy profession with good workes.* The Spirit of God acquainteth vs here what *Dorcas* was, that from thence wee might learne what we must bee: *Fulnesse of good workes*, was not in her a matter of supererogation, but of duty. If it were duty in her, it is necessity in vs. The Scripture abounds in proofe. It was the common charge giuen by *Iohn Baptist* to his hearers, when they began to make a good profession, *Bring forth therefore fruit* [x], *&c.* The like elsewhere, *Let your conuersation be such as becommeth the Gospell of Christ* [y]: *Walke worthy the calling wherevnto you are called* [z]. It is that which *Paul* preached to the Gentiles,

The 2. Doct.

[f] Acts 20. 16. *Paulus festinat Hierosolymam ut Pentecosten ibi celebret.*

[b] Reu. 3. 21.

[i] Mich. 6. 8.

[k] Colos. 2. 23.

[l] Isa. 29. 13.

[m] 1 Thess 4. 6.

[n] Rom. 10. 2.

[o] 1 Cor. 10. 31.

[p] Isa. 119. 6.

[q] Luke 3. 12. &c.

[r] Reu. 2. 10.

[x] Mat. 3. 8.

[y] Phil. 1. 27.

[z] Ephes. 4. 1.

[s] Luke 1. 6.

[t] Tit. 3. 1.

[u] Reu. 2. 19.

Gentiles [a], and he commanded it to be preſſed by Preachers vpon all profeſſours [b]. This was he ſuter for to God on their behalfe with whom he laboured [c]. Your conuerts and profeſſours of the new Teſtament of ſpeciall note, their *good workes* are ſpecified; as *Matthew*, his generall worke is mentioned, *he followed Chriſt* [d]: his particulars, as of *bounty*, (*he made Ieſus a feaſt* [e];) and of *charity*, hee inuited his fellow *Publicans* to be gueſts, that they alſo might be ſaued. *Zacheus, Beeold Lord, the halfe of my goods* [f], *&c.* There were his workes. The three thouſand brought to bee *Diſciples* by *Peters* Miniſterie, *They continued in the Apoſtles Doctrine, and fellowſhip* [g], *&c.* Theſe were their workes. *Cornelius, his prayers and almes came vp into remembrance with God* [h]. Such were his works. The beleeuers at *Epheſus* came and confeſſed, and *ſhewed their workes* [i]. *Paul* commended the *Romans* for their *holineſſe* [k], the *Corinthians* for their zeale [l], the *Theſſalonians* for their *diligent loue* [m], *&c.* Behold a cloud of *witneſſes*: *Whatſoeuer things are honeſt, and of good report, &c. theſe doe* [n]. If theſe things were memorable in others, ſurely they are imitable in vs. Why *good workes* ought to bee coupled with our good profeſſion, there bee (as ſaith the Apoſtle) certaine *neceſſary vſes* [o], as namely; Firſt, the *glory of God* [p]. It is an honour to God, when his ſeruants by profeſſion are as zealous of good workes, as God-leſſe people are in wickednesſe. Secondly, the cõuerſion of others [q]. It is poſſible that they which reſpect not the word, may *without the Word be wonne by the pure converſation of beleeuers* [r]. Thirdly, the ſtopping of the mouthes of gain-ſayers [s]. The credit of the Goſpell muſt be deare vnto vs, and woe to him which maketh *that worthy name by which he is named, to be blaſphemed* [t]. Fourthly, the declaration of the truth of our *Faith* [u]. It is no liuing, but a titular *Faith*, which doth not *worke by loue* [x]. Fiftly, aſſurance of our owne election to our ſoules [y]. Good workes are the *way*, which *God hath ordained vs to walke in* [z]. Thus you ſee the truth of this aſſertion: A true *Diſciple* muſt not be like the *Tree* which Chriſt curſed, which had leaues, but no fruit [a]; but like the *Tree planted by the Riuers ſide, that will bring forth her fruit in due ſeaſon* [b], nay, which *bringeth forth her fruit in the age thereof, and is then fat and flouriſhing* [c].

This is an excellent Doctrine, and a neceſſary; and if I were as *eloquent and mighty in the Scriptures, as Apollos* [d]; as *full of the holy Ghoſt, as Barnabas* [e]; as *abounding in faith and power, as Stephen* [f]; or had the beſt gift in perſwading, that God hath giuen vnto any, I might well employ it in the furthering and promoting of this one point: that we would make conſcience to be *fruitfull in good workes* [g]. It is an exhortation which many amongſt vs do much need. For albeit the profeſſion of the Goſpell in this kingdome hath not been vnfruitfull, ſo that for publike euidence of charity, and monuments of zeale to piety and learning, we need not feare to conteſt with the greateſt oppoſites to our Religion [*], beſides the blameleſſe and honeſt converſation of many priuate Chriſtians, whoſe liues no doubt, *doe adorne the Doctrine of God our Saiuour* [h], which they profeſſe: Yet put caſe we here for our parts, who as the Iewes of old, *gloried in God*, ſo doe alſo boaſt in our profeſſion, and in the ſtile & name of Chriſtianity; put caſe we (I ſay) be dealt with in particular; may we not iuſtly be challenged for our ſcarcity of good work? What better deeds haue many of vs, *then the crying ſins of Sodome* [i], *the vnfruitfull workes of darkneſſe* [k], contempt of Gods ſacred word and worſhippe, blaſpheming of his *glorious and feareſull name* [l], prophanation of his holy day, whoredome, pride, malice, drunkenneſſe, oppreſſion, ſacriledge, and ſuch like? Whom would it not greeue that hath in him the affections of a Chriſtian, that nothing ſhould bee in ſo generall a diſgrace as this one thing, *to bee zealous of good workes* [m]? and that *the working out of our ſaluation with feare and trembling* [n], which is euen the very pith and ſweete marrow of all *good workes*, ſhould bee a mat-

[a] Acts 26.20. [b] Tit.3.8. [c] Col. 1.9,10. [d] Math. 9.9, [e] 10. [f] Luke 19.8. [g] Acts 2.42, 46,47. [h] Acts 10.4. [i] Acts 19.18. [k] Rom.6.22. [l] 2 Cor.7.11. [m] 1 Theſſ.1.3. &c. [n] Phil. 4.8. [o] Titus 3.14. [p] Mat. 5.16. Ioh. 15.8. [q] 1 Pet.2.12. [r] 1 Pet.3.1. [s] Titus 2.8. [t] Iames 2.7. [u] Iames 2.18. [x] Galat. 5.6. [y] 2 Pet. 1. [z] Eph.2.10. [a] Math.21.19. [b] Pſalme 1. 3. [c] Pſal. 92.13.

The Vſe.

[d] Acts 18. 24. [e] Acts 11.24. [f] Acts 6.8. [g] Coloſſ.1. 10.

[*] See to this end, *Willet* in his *Synopſis*, pag. 960. &c.

[h] Titus 2.10. [i] Rom 2.17. [k] Gen.18.20. [l] Epheſ. 5.11. [m] Deu. 28.58. [n] Phil.2.12.

ter by prophane mouthes ſo much ſpoken againſt? I beſeech you, let vs ſuffer the words of exhortation, and let vs be euen emulous of that praiſe which is here giuen vnto *Dorcas, to be full of good workes*. What an happy & royall exchange were it, if the fulneſſe of thoſe times, fulneſſe of ſecurity, *fulneſſe of bread*[f], might be turned into *fulneſſe of good workes*? This would be our comfort in death, this would giue vs boldneſſe in the day of iudgement. Death is the worlds ſtrict door-keeper, and will ſee that as *we brought nothing into the world, ſo we carry nothing out*[t]: but yet the concomitance of *good workes* it cannot hinder: *Bleſſed are they that dye in the Lord, for their workes follow them*[u]. And for the day of iudgement, our triall there ſhall not be by our profeſſion, but by *our workes*; and euery man ſhal be remembred there according to his goodneſſe here. Thinke not I preach *good workes*, like a Iuſticiary. I confeſſe when wee haue done all, wee muſt ſay, *we are vnprofitable ſeruants*[y], and acknowledge with that ancient Father, *That vnleſſe God did ſpare in mercy, hee ſhould find none whom he might crowne in iuſtice*. It is ſaid of *Manlius Torquatus*, that when his ſonne, contrary to a martiall decree, had exceeded his courſe, and ſlaine an enemy; his father, being the commander of the ſeruice, firſt crowned him for valour, and then executed him for his diſobedience. So may God deale with vs, were it that hee ſhould find any thing in vs worthy to bee rewarded, he ſhould withall find more then ſomething deſeruing to be puniſhed. Now though I thus diſclaime the merit of *good workes*, and crie with him that ſaid, *My merit is the Lords mercy*; yet I maintaine the neceſſity of *good workes*. For them, no man ſhall be ſaued: but without them, there is no entring into reſt. *Follow holineſſe, without which, no man ſhall ſee the Lord*[z]. The way to heauen is an *holy way*, and *the polluted ſhall not paſſe by it*[a]. Let vs therfore *caſt away our tranſgreſſions*[b], *and mortifie our members that are on earth*[c], *crucifie our fleſh with the affections and luſts*[d], *make our waies and our workes good*[e], if we deſire in our life to be honoured, in our death to be comforted, and at the laſt reſurrection to be crowned. So much touching the generall fruit of *Dorcas* profeſſion.

f Eccl 16.49.

t 1 Tim. 6.7.

u Reu. 14.13.

y Luke 17.10.

Niſi Deus per miſericordiã parceret, non haberet, quos per iuſtitiam coronaret. Auguſt. in. Pſal. 100.

Meritum meum miſeratio Domini, Bernard.

z Heb. 12.14.
a Iſa. 35.8.
b Ezec. 18.31
c Coloſſ. 3.5.
d Galat. 5.24.
e Ier. 18.11.

One particular of her *good workes*, was *Almes*. Before wee come to the doctrine, wee muſt conſider ſomething of the nature of *almes*. In the generall nature, *almes* is a giuing vnto thoſe that want; but yet not euery giuing, no not where there is need, is *almes*, vnleſſe it be a *giuing* ſo conditioned as the word of God preſcribes. The *giuing* which the Scripture warrants, to the end it may be called an *almes*, muſt thus be qualified: firſt, it muſt be with diſcretion. *A good man is merciſull &c. and will meaſure his affaires with iudgement*[f]. Many a good duty is marred in the handling. Diſcretion reſpecteth either the quantity which is giuen, or the parties to whom: For the quantity, a due reſpect muſt be had to a mans own *abilitie*[g]. The Heathen fitly compareth giuing of *almes*, or any the like communicating office, vnto the reaching forth of ones candle, that by it another may light his, wherein care muſt bee had, that *a mans own go not out*. *Charity is bountifull*[h], but not prodigall: although caſes alſo may be in which this proportion muſt be exceeded: according as the Churches of *Macedonia were willing beyond their power*[i]. But this cloſe handed age giueth no great cauſe to preſſe this rule, yet it muſt not be omitted. Another branch of diſcretion is concerning the parties to whom. For this *giuing* to all without diſtinction, is not *almes*. *Bleſſed is the man that iudgeth wiſely of the poore*[k]. There is a generation to which a man ought not to giue, vnleſſe in a caſe of manifeſt extremity: *He that workes not ſhall not eate*[l]. The principal and firſt reſpect muſt bee to the *houſhold of faith*[m], and *that the bowels of the poore Saints may bee comforted*[n]. To ſuch a man muſt giue *both more affectionately, and more liberally*. The honeſt poore, and induſtrious poore, thoſe that fall into pouerty, not thoſe that make a profeſſion of beggerie.

What almes is.

f Pſal. 112.5.

g Acts 11.29.

Nihilominus vt ipſi luceat.
h 1 Cor. 13.4.

i 2 Cor. 8.3.

k Pſal. 41.1.
l 2 Theſ. 3.10.
m Gal 6.10.
n Philem. 7.
Maiori & affectu & effectu, Bernard.

This

This is discretion. Secondly, it must be with iustice. The word which in *Matthew 6. verse* 1. is translated *Almes*, signifieth Iustice, because it is not indeed *Charity*, if it doe not proceede from *Equity*. Now I call that *Iustice* in giuing, when a man *giueth of his owne. Cast thy bread* [x], *&c. I the Lord loue iudgement: but I hate robbery for burnt offerings?* [y]: as when men suppose to make a kinde of satisfaction for a great deale of vniust getting, by some largesse to the poore. Thirdly, it must be with compassion: (*as if ye were also afflicted* [z], *&c.*) This is that which is called *tender heartednesse* [a], and *a pouring out of the soule to the hungry* [b]. Fourthly, it must bee with cheerefulnesse. *God loueth a cheerefull giuer* [c]. *Well-doing must proceed from wel-willing: Such as is the affection, such is the action.* Fiftly, It must bee with simplicity [d]. It is done in simplicity, when the approuing of our selues vnto God is the principall scope. *Almes must bee giuen, not put out to vse.* The most of that which I haue now said touching this *giuing charity*, is comprehended in a certaine deuice or representatiue picture which I read of, of late, wherein *charity* is pourtraied in the likenes of a naked childe, with a merry countenance, couered in a cloud, with a bloudy heart in the hand, giuing honny to a Bee without wings. First, a childe, because the charitable must be humble as a *childe* [e]. Secondly, Naked, *Charity seeketh not her owne* [f]. Thirdly, looking merrily: *Charity reioyceth in the truth* [g]. Fourthly, couered with a cloude. *Charity* hunteth not for applause. *The right hand must not know what the left hand doth* [h]. Fiftly, A heart in the hand: *Charity* is no dissembler: the heart and hand doe agree. Sixtly, It giueth honny to a Bee without wings. It helpeth not the droane, but the Bee; not the idler, but the labourer, whom God hath disabled to be his owne supply. So then this is the effect of all, touching *Dorcas*. Shee was zealous of *good workes* generally; more particularly, she was a discreet, iust, compassionate, cheerefull, simple-hearted Almoner. Whatsoeuer she did, shee did as a *Disciple*, according to the prescript of that holy doctrine, wherein shee was trained. Other maner of *giuing* then this, the word of God could neuer teach her.

See Beza vpon that place.

x Eccl. 11.1.
y Isa. 61.8.
z Heb. 13.3.
a Ephes. 4.32.
b Isa. 58.10.
c 2 Cor. 9.7. Beneficentia ex beneuolentia manare debet. Affectuum nomen imponit operi tuo Ambr. offi. li. 1. c. 30.
d Rom. 12.8. Danda beneficia non fœnerandæ. Lactant.
e In the Sermon of R. M. vpon Gen. 18 32.
f 1 Cor. 13.5.
g Verse 6.
h Matth. 6.3.

Now come we to the doctrine, which is this: *That giuing to the poore is a speciall praktise of true Christianity, which we may not neglect.* Wherefore are wee told of *Dorcas Almes*, but to bind vs to the like vertue? It is a matter which the Scripture laboureth to fasten to vs with a three-fold cord. First, precept: Secondly, example: Thirdly, benefit. The first, to enioyne vs: the second, to direct vs: the third, to encourage vs. First, for precept: *Cast thy bread vpon the waters. Giue a portion to seauen, and also to eight* [i]. *Is not this the fast that I haue chosen, to deale thy bread to the hungry* [k]? *&c. If one of thy brethren with thee be poore, &c. thou shalt not harden thy heart, nor shut thy hand from thy poore brother: but thou shalt open thine hand vnto him* [l], *&c. Giue to him that asketh* [m], *&c. He that hath two coates, let him giue to him that hath none; and he that hath meate, let him do likewise* [n]. *As you abound in euery thing, in faith, in word, &c. so see that you abound in this grace also* [o]. *Be ready to distribute* [p]. Thus for precept. As for examples, wee haue the hospitality of *Abraham* [q], and *Lot* [r]: The *Charity* of *Obadiah*, that kept an hundred Prophets vpon his owne charge, in the time of persecution vnder *Izabel* [s]: the bounty of *Iob*. *I was eyes to the blinde, feete to the lame* [t]: *I haue not eate my morsels alone, &c. I haue seene none perish for want of cloathing: the loines of the poore haue blessed mee, because hee was warmed with the fleece of my sheepe* [u]. The liberality of *Zacheus*: *The halfe of my goods I giue to the poore* [x], *&c.* The free-heartednesse of *Cornelius*: *He gaue much Almes* [y]. The compassionatednesse of *Philemon*: *by thee brother the bowels of the Saints are comforted* [z]. The forwardnesse of *Paul*: *which thing* (speaking of remembring the poore) *I was diligent to do* [a]. Aboue al, we haue the example of examples, the practise of Christ Iesus. Generally this is noted of him, that *being rich, for our sakes he became poore, that we through his pouerty might be made rich* [b]. Particularly, though he himselfe

The 3. Doct.

i Eccl. 11.1, 2.
k Isay 58.6, 7.
l Deut. 15.7, 8.
m Mat. 5.42.
n Luk. 3.11.
o 2 Cor. 8.7.
p 1 Tim. 6.18.
q Gen. 18.1.
r Gen. 19.1.
s 1 Kin. 18.4.
t Iob 29.15, 16.
u Iob 31.17. &c.
x Luke 19.8.
y Acts 10.2.
z Philem. 7.
a Gal. 2.10.
b 2 Cor. 8.10.

selfe lined by contribution, yet hee gaue out a share to the poore[c]. Here are examples. Now for benefit and good that followeth herein: First, wee are assured, that whatsoeuer flesh and blood may imagine, yet that which is giuen is not lost? *After many daies thou shalt finde it*[d]. *He that hath mercie vpon the poore, lendeth to the Lord, and the Lord will recompence*[e], &c. *The liberall person shall haue plenty*[f], &c. *He that soweth liberally, shall reape liberally*[g]. So that here is one good turne, a man is sure this way to be no loser, rather hee prouides a stocke for himselfe against the time of need. Secondly, hereby a man brings vpon himselfe a continuall blessing throughout his whole life. *The Lord shall deliuer him in the time of trouble: the Lord will keepe him, and preserue him alyue, he shall be blessed vpon earth*[h], &c. Hee bringeth a blessing also vpon his posterity, *His seede enioyeth the blessing*[i]. Thirdly, this is a meanes to bring vs to the right vse of our wealth. *Giue almes, and behold all shall bee cleane vnto you*[k]. It is like the aduice of a Phisitian to helpe a surfet by forbearance, so (saith Christ) you that haue been giuen to oppression and crueltie, if you shall repent hereof, and make knowne the truth of your repentance by the fruites of charity, this will be a good medicine against greedinesse, and a meanes to bring you to the pure vse of Gods blessings. Fourthly, it is a good pledge to a mans soule of his future inheritance. *Paul* calleth it a *good foundation against the time to come*[l], not that our saluation is built vpon *almes*, but the bowles of compassion in vs towards others, (as it were) a print or stampe of the mercy of God set vpon our hearts. Thus wee see how *Almes-giuing* is recommended to vs in the Scripture. I could adde the penalty annexed to the contrary; *He that stoppeth his eare at the crie of the poore, he shall likewise crie, and not be heard*[m]. *Iudgement merciles to him that sheweth no mercie*[n]. The vse and exhortation followeth.

The Vse. Bee pleased I pray you to giue entertainement to this point also. It deserueth to bee harboured. It is the glory of a *Christian*, *He hath distributed and giuen to the poore, his horne shall bee exalted with honour*[o]. As it deserueth harbour, so wee doe generally neede to bee perswaded to open our doores to so worthy a Guest. Fruites of mercy in these dayes are exceeding scarce. The contrary euils, oppression, violence, gaping ouer the heads of the poore, deuouring widdowes houses, selling the poore for old shooes, racking, exhaustings, gripings, vsuries, immoderate taking: these things, *depart not from our Streetes*[p]. The portion of the poore is spent away in gaming, in reuelling, in contending, in gay cloathing, in smoake, in dogges, in drinking, &c. How much is vented away by such meanes, by which many a poore soule might bee comforted, many a prisoner ransomed, many a decayed labourer and industrious husbandman restored, many a faithfull student in the Vniuersitie maintained, many an impouerished and spoiled Church re-endowed, many an Hospitall for the sicke and aged erected, many a house of correction for the sturdie and incorrigible, builded? I am euen ashamed for our vnfruitfulnesse: but especially I cannot but pittie that pittifull account which men will make, when they shall come at the day of the great Audit, to giue in their billes of expence to the Lord Paramount, to whom for these things wee must bee countable. Alas, alas, how shall men looke the Lord in the face, when there shall bee seene such large summes about vanities, about contentions at law, about buildings, about belly-cheere, about the furtherance of wicked pleasures, nay (perhaps) so much to the maintenance of secret whoredomes, so much to the commuting of punishments, so much to the keeping and shifting of vnlawful issues, & so little, so nothing to holy vses, to the Church of Christ, and to the Saints of Christ? Thinke vpon it I intreat you, and propound this vertuous woman for an example: and as in other particulars so remember to follow her in this. That which you will doe in this kind, put

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[c] Iob. 23. 29.
[d] Eccl. 11. 1.
[e] Prou. 19. 17.
[f] Prou. 11. 25.
[g] 2 Cor. 9. 6.
[h] Psal. 14. 1, 2, &c.
[i] Psal. 37. 26.
[k] Luk. 11. 41.
[l] 1 Tim. 6. 19.
[m] Prou. 21. 13
[n] Iam. 2. 13.
[o] Psal. 112. 9.
[p] Psal. 55. 11.

it not off vntill your latter end. Theſe her *almes*, were fruits of her liues courſe, not of her Legacies at her death, *while we haue time, let vs doe good*[q], *&c.* I condemne not funerall beneficence ſimply: onely I preferre the vitall before it. They which doe nothing but by a way of teſtamentary benevolence, are rightly ſaid to be men of good wils, but of euill deeds. Thus farre of the life of *Dorcas*. Now of her death, Verſe 37. *It came to paſſe in thoſe daies, that ſhee was ſicke, and died.* [q] Galat. 6. 10. The 2 part.

I cannot ſpeake at large of euery thing. I muſt ſtill (as hitherto) ſelect the principall; and that in this part is this: *That euen the holieſt and moſt religious among the ſonnes of men are ſubiect vnto death. Dorcas* notwithſtanding ſhee was a *Diſciple*, notwithſtanding ſhe was zealous of *good workes*, and full of *almes-deeds*; yet, here in thoſe daies ſhe ſickened and was dead. This may eaſily be inſtanced by a world of examples. Righteous *Noah*, faithfull *Abraham*, zealous *Lot*, meeke *Moſes*, religious *Dauid*, innocent *Iob*, painfull *Paul*, penitent *Zacheus*, charitable *Cornelius*, all the worthies of the firſt times, and whomſoeuer elſe the word of God hath well reported of, where are they? Are they not all dead? Doe they not all ſee corruption? are they not all gone downe into the ſlimy valley? Haue they not long ſince made their bed in the darke? None of them all was able to deliuer his life from the power of the graue. How is it then true (will ſome ſay) that Chriſt hath deſtroyed death, ſith death hath ſtill power euer Gods Saints? I anſwere: Chriſt did not die to take away death (as yet,) but to change death: not to ouerthrow the being of death, but to plucke out the *ſting of death*[r]: not quite to ſtop vp the graue, but remoue and quell the victory of the graue. The holieſt therefore doe ſtill die, but death cannot ſting them, the graue cannot triumph ouer them. Death in it ſelfe is the way to hell; It is altered to the children of grace, and become a portall, by which the ſoule paſſeth from out of the body into heauen. Death it ſelfe is a Sergeant to arreſt, and to bring to iudgement: but to the elect of God, it is as the Angell which guided *Peter*[s], and leadeth them from the vale of teares, into the land of righteouſneſſe. Thus the holy die, but not to damnation, for to them which are in Chriſt, *there is no damnation*[t]. It is a peece of their happineſſe that they die: *Except the wheate corne fall into the ground, and die, it bideth alone*[u]: and *oh foole, that which thou ſoweſt is not quickened except it die.*[x] A foole or a child ſeeing a goodly cluſter of grapes, thinketh it pity to put them into the preſſe, and to deface them; but he that is wiſe, knoweth that by this meanes the liquor in them is preſerued, and that this timely gathering is a meanes of keeping from corruption: So we thinke ſometime; *Oh, it is pitie ſuch an one ſhould die ſo ſoone*; as one might haue ſaid of *Dorcas*; *Alas ſo good a woman, ſo pitifull a creature can ill be ſpared*: But God in his wiſedome knoweth it to be good, and if he cut off the life of good *Ioſiah*, as it were in the middle of the ſtemme, doubtleſſe it is, that *his eyes may not ſee the euill to come*[y]. [r] 1 Cor. 15. 55. [s] Act. 12. [t] Rom. 8. 1. [u] Ioh. 12. 24. [x] 1 Cor. 15. 35. [y] 2 Kin. 22. 20.

The ſpeciall vſe I will driue this point vnto, is to vrge vpon vs all a due meditation of our end. For ſurely if euen the holieſt die, then all muſt die. If death ſeize *euen vpon the houſe of God, where ſhall the vngodly and ſinners appeare*[a]? If *Dorcas* doe die, ſurely *Iezabel* ſhall not eſcape: if the tender-hearted woman that wept for Chriſt, then the ſtony-hearted men that ſcoffed at Chriſt; if thoſe that embalmed him, then thoſe that buffetted him; If ſhee that poured ointment on his head, then hee that ſpate in his face: there is no auoidance: It *is appointed vnto all men that they ſhall once die*[a]. It is heauens decree, and it cannot bee reuoked. And what is that to die, to bee no more? No: happie then were *Caine* and *Iudas*, and happie you that now make a mocke of ſinne; but, to bee ſtill for euer either in endleſneſſe of bliſſe, or perpetuity of woe. What ſhall we then doe? ſhall we reaſon as the prophane? *Let vs eate and drinke for to morrow we ſhall die*[b]? God forbid: that were to be like *The Vſe.* [a] 1 Pet. 4. 17. 18. [a] Heb. 9. 27. [b] 1 Cor. 15. 32.

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the diuell whose manner is to play reakes, and to haue *great wrath when he hath but a short time* [a]: or shall we gull our owne soules, & *put far away the euill day* [d], and dreame of many yeeres like the rich *foole* in the Gospell [e]? Farre be these things from vs; let vs rather endeauour by this to *apply our hearts to wisdome* [f]; and what wisedome? verily in a word, the skanning of this one point often in our mindes, *Hence I must, and whither then?* like men that trauell, who being no sooner come to their lodging, but they are talking of their next Inne. The debatement of this question in the mind would bring foorth an excellent fruit, euen, care to be assured of admission *into euerlasting habitation* [g]. A man would thus reason: *I must remoue, and whither then? hell is my desert, how shall I escape it? Heauen is the only place, how shall I come to it?* Thus, one good thought would make way for another, and lead vs on by degrees to that which we doe most neglect, (*the prouiding for the future estate.*) *Oh that we were wise to vnderstand this, and that we would consider our latter end* [h], or that we did conceiue the happinesse and sweet comfort of a prepared and long expected end? This premised, the day of death, a godly man may say of it when it commeth, as the people triumphantly sometimes spake of the day of *Dauids* coronation, *This is the day which the Lord hath made* [i]. The children of God whose care hath been to *keepe themselues vnspotted of the world* [k], may call death, as *Iacob* did the place where hee came, *Mahanaim*, because there the *Angels met him* [l]; so these *ministring spirits which are sent forth for their good which bee heires of life* [m], shall receiue their soules to beare them into *Abrahams bosome* [n]. Oh that Religion and godlinesse might be more sweet vnto vs, which will bring a man such peace at the last. *As for the wicked, it is not so with them* [o]. In their death they be like vnto him, of whom the Prophet speakes, who *did flie from a Lyon, and a Beare met him* [p], they escape one misery and irrecouerably fall into another. This life hath (it may be) afflicted them with rods, but death shall come vpon them with scorpions. God shall shut them from his tabernacle, and not suffer them to come neere the land of the liuing. Oh that we could make haste to *breake off our sinnes* [q] by repentance, which will bring so much woe at the last. This is the vse: *Dorcas* is dead, the holiest must die: if holinesse must yeeld, prophanenes cannot stand out, whether holy or prophane, all must die, and come to iudgement. *Let him that is holy be holy still* [r], and *hold fast that none may take his crowne* [s]. Let him that is prophane, I will not say be prophane still, let him *cast away his transgressions, for why will yee die, oh house of Israel* [t]? Yet there is hope, but if we be once stept ouer the threshold of death, *there is no place for repentance, no vse of any satisfaction: If Iob, Noah, Daniel should entreate for vs*, God would not heare vs. So an end of this admonition touching our end, which if we suffer it to die in our thoughts, wee shall surely die without comfort.

a Reu. 12. 12.
d Amos 6. 3.
e Luk. 12. 19.
f Psal. 90. 12.

Hinc abeundum quo transeundum.

g Luk. 16. 9.

h Deut. 32. 29.

i Psal. 118. 24.
k Iam. 1. 26.
l Gen. 32. 2.
m Heb. 1. 14.
n Luk. 16. 22.

o Psal. 1. 4.

p Amos 5. 9.

q Dan. 4. 24.

r Reu. 22. 11.
s Reuel. 3. 11.
t Ezec. 18. 31.

Nullus poenitentiae locus, nullus satisfactionis effectus. Cypr. ad Demetrium. Non Iob, non Daniel, non Noe, rogare possunt, &c. Hiero.

THE SPIRITVALL TILLAGE.

The Marriage-Bleſsing.

The Old-Man, and the New-Man.

Galat. 6. 7.
Whatſoeuer a Man ſoweth, that ſhall he alſo reape.

Heb: 13. 4.
Marriage is Honourable.

Epheſ. 4. 22, 24.
Caſt off the Old-Man, and put on the New-Man.

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TO MY VERIE Worshipfull Friend,

Sampson Hele, *of Gnaton in Deuon.* Esquire.

SIR, *I haue read of one* Archias, *(a man giuen to his pleasure) that when a messenger came vnto him, to treate of a matter of some importance, he gaue him this answer;* Let me alone these serious businesses till to morrow: *so loth was he to interrupt his sports. Not much vnlike to that of* Felix, *before whom, when* Paul *discoursed of* Righteousnes, *and* Temperance, *and* Iudgment to come, *he suddenly brake him off, pretending to referre him to a more* conuenient time. *If I had any cause of feeling to finde in you this vnwilling disposition, either out of* Epicurisme *like the former, or out of* Atheisme *like the latter, I would forbeare to be troublesome to you in this kind. But I haue since my acquaintance with you, both hoped and obserued better things: and I doe heartily wish the continuance and increase of your good care, to diuert some of that precious time, either to hearing, or reading (as occasion serueth,) which too many do waste away in vnprofitable pleasures, and in the prosecution of that* vaine mirth, *the end whereof is* heauinesse. *I remember that saying euen of a heathen:* It is a sweet thing for a man of great meanes, to be also a man of good vnderstanding; *and (as it is said in another case) it is both* good *and* comely, *when (according to that of* Hieron,) *They which are first in the world, are foremost also in Christs Family. Let this (I pray you) be your care: The place where you liue expect it, the times need it, and if you be faulty, God will require it:* For vnto whom much is giuen, of the same shall much be demanded. *Be not displeased that I admonish you, you haue deserued from mee a large measure of respect; and wherein may I better testifie my loue, then in prouoking you to that, which shall bring you an vnspeakeable comfort at the last? I doe here present you with a cluster or two of my slender vintage, not so much to feed your appetite, as to quicken it. I am not ignorant of your dispositon, more effecting continued comments, then this manner of handling some speciall Texts apart. My selfe also (as you know) doe in my ordinary*

Ἐλε ἀφλον τὸ σπουδαῖον. Plutar.

Act. 24. 26.

Eccles. 2. 2. Pro. 14. 23. ἄδικον ἰσθι ἵνα σπουδαῖος ἦς ἀχρεῖον.

Pſal. 133. 1. *In ſeculo primi in Chriſti familia primi.* Hie. ad Iudæanum.

Luke 12. 48.

home-ministery, keep that course of following some certein either booke or chapter, or intire passage: But these Sermons which I haue at seuerall times published, and doe now offer againe to the world in one Volume, were (the most of them) preached vpon speciall occasions, and that out of mine owne cure, and the Printing of them hath been desired of me, by those whom I could not well deny. Those of them which I preached at home, haue been called out to giue satisfaction vnto some honestly disposed, who being affected with the publick deliuery, desired to enioy them againe for their priuate comfort. Now these particulars being to goe forth together, and I thereupon taking occasion to remember in them, my speciall friends, by whom I haue receiued both countenance and encouragement in my ministery, how could I passe you by vnmentioned, to whom for so many kindnesses (not meet here in particular to be expressed) I am so deeply bound? And this was my onely meaning in prefixing your name to these foure subsequent Sermons, to let you know, that I desire not to bee vnthankefull. Hoping of your good acceptance, I pray God to keepe you in his holy feare and fauour to the end, and so remaine,

(From Modbury)

Your worships in the surest bond,

SAM. HIERON.



THE

THE

SPIRITVALL TILLAGE,
In two Sermons.

The First Sermon.

wherein is,

The Husbandry, and Haruest of the Righteous.

Prou. 11.18.

He that soweth Righteousnesse, shall receiue a sure reward.



His sentence is a counter-plea, to that phrophane and peremptory principle of the Atheists of the world, who say, *It is in vaine to serue God* [a]. As the *Dagon* of the Philistims fell downe before the Lords *Arke* [b]; so this wretched conceit cannot stand in the presence of this Scripture: the very sound of it cannot chuse but make it doe as the Souldiers did which came to attach our Sauiour, euen *goe backwards, and fall to the ground* [c].

a Malac. 3.14.
b 1 Sam. 5.3.
c John 18.6.

The particular scope of the Holy Ghost, is, to let vs see the *Husbandry*, and *the Haruest* of the Righteous: *The husbandry* in these words, *He that soweth righteousnesse*; *the Haruest* in these, *Shall receiue a sure reward*. I will bound my whole Sermon within the compasse of these points: 1. What it is to *sow righteousnesse*? 2. What is the *sure reward*: 3. How true it is, that *He which soweth righteousnesse shal receiue a sure reward*. 4. What matter of doctrine may be raised out of all.

The scope of the place.
The points to be handled.

To *sow righteousnesse*, is the same which the Apostle calleth, to *sow to the Spirit* [d]; If that kind of speaking be doubtfull, it is all one with these, to *Mortifie the deeds of the flesh by the Spirit* [e], *to walke in the Spirit* [f], *to be vpright in ones way* [g], *to haue respect to all Gods commandements* [h], *to desire in all things to liue honestly* [i], *to cause the conuersation to be such as becommeth the Gospell* [k], *to giue ones selfe vnto God* [l], *to endeauour alway to haue a cleere conscience toward God and toward man* [m]: In a word, *to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this world* [n], *shining as a light in the midst of a naughty and crooked Nation* [o]. This is to *sow righteousnesse*. This gracious course of consecrating a mans selfe vnto God in the practise of godlinesse, let vs a little enquire why the Spirit of God calles it *a sowing of righteousnesse*. I may say of this, as S. *Iames* doth in another case, *Doe ye thinke that the Scripture* speaketh thus in vaine [p]? *surely no*: it is because of the likenesse which is betwixt the practise of godlinesse, and the *sowing of the seed*, in some things which go before sowing: in some things which doe accompany the act of sowing: in some things which follow after sowing.

1. What it is to sow righteousnesse.
d Galat. 6.8.
e Rom. 8.13.
f Galat. 5.16.
g Psal. 119.1.
h Verse 6.
i Heb. 13.18.
k Phil. 1.29.
l Rom. 6.13.
m Act. 24.16.
n Titus 2.12.
o Phil. 2.15.
p Iames 4.5.

The proportion which is betwixt the practise of godlines, and the sowing of seed, in respect of the things which do go before sowing, standeth thus: Before *sowing*, two things are chiefly looked to: 1. The preparation and fitting of the ground. 2. The choice of *seed* to be put into the ground. Thus much without any further discourse by mee is knowne sufficiently. In the *sowing* of *righteousnesse*,

the like to theſe two are of as great behoofe. 1. The preparation of the heart: 2. The choyce of particulars belonging to a Chriſtian courſe. Touching the preparation of the heart, the Scripture (following the ſimilitude of Husbandrie) ſpeakes thus, *Breake vp your fallow ground* [q]. It is the ſame with that which *Ioel* calleth the *Renting of the heart* [r]. The neceſſity of it is apparant. There is *A bundle of folly in euery naturall heart* [s], it is *wicked aboue all things* [t], the whole frame of it is *onely euill euery day* [u], it is *reprobate to euery good worke* [*], it is *ſlowy* [x]. The curſe which God for mans ſinne laid vpon the earth, (*thornes, and thiſtles ſhall it bring forth*) lieth vpon euery vnconuerted heart, out of it comes nothing but *euill thoughts* [y]: When will any good ſeed grow in this ſoyle, if it bee neuer well manured? To breake vp this flinty and craggie hart, the Lord hath appointed the preaching of the Law. That is as *fier* to burne out the weedes, and as a *hammer* [z], to breake the clods in peeces. It will *pricke the heart* [a], *and melt it* [b], it will *make manifeſt the ſecrets of it* [c], it will *enter through the diuiding of the ſoule and ſpirit* [d]; It will make him that was ſometime as an *vntamed Calfe* [e], and did *ſpurne with the heele* [f], and did ſay with *Pharaoh*, *Who is the Lord that I ſhould heare his voice* [g], to crie out with meekeneſſe, *Lord what wilt thou that I doe* [h]? *Talke with vs*, O thou man of God, *and wee will heare thee* [i]. Now touching the choiſe of particular good things to bee put in practiſe, expreſſe is the charge of the Apoſtle, *Deſire the beſt gifts* [k]: *Whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, &c. If there be any vertue, &c. thinke on theſe things* [l]: As if hee had ſaid, If there be any thing better or more commendable then another, ſeeke to draw that into your practiſe. Men who thinke any thing to be good enough, any manner of ſeruing God, any manner of zeale and holineſſe, and ſo will at aduenture entertaine any courſe commended to him, either by the cuſtome of the times, or by the tradition of their fathers, or by the aduice of carnall friends, ſhall neuer bee truly religious. I ſearch the market for the beſt ſeed, why ſhall I not ſearch, and learne, and enquire which is the beſt courſe of godlineſſe? *Proue which is the will of God* both *acceptable* and *perfit* too [m]. The ſecond reſemblance, is betwixt the act of ſowing, and the practiſe of godlines, and that may be laid open in two particulars alſo. 1. The time of ſowing. 2. The plenty in ſowing. Firſt, wee haue a ſeuerall ſeaſon for euery graine: when this ſeaſon comes in courſe, the husbandman fals to his worke, though (perhaps) it be not ſo ſeaſonable as he could deſire. Men know well enough the truth of that ſaying, *Hee that obſerueth the winde, ſhall not ſow* [o]. Thus it is in the ſpirituall buſines: the ſeed-time for righteouſnes is this life: the opportunity muſt be taken when it comes: *While ye haue time* [p], *while yee haue light* [q], *while it is called to day* [r]. Put caſe now, that in following this opportunity, I meet with many encombrances, the world frownes, euill tongues are ſharpened againſt me, the diuell rageth, the fleſh rebelleth: ſhall I leaue ſowing, and tarry for a calmer ſeaſon? God forbid. Through with it I muſt, *in ſeaſon, and out of ſeaſon* [s], *through the infirmity of the fleſh* [t], *in great affliction, and anguiſh of heart, with many teares* [u], *by honour and diſhonour* [*]. If I looke for a better time, vpon a ſudden, there will be no time at all. Secondly, the ſeeds-man caſts not in one ſeed alone, but an handfull at once, one handfull after another. To ſow righteouſneſſe, is to be *rich in good workes* [x], to bee *abundant in the worke of the Lord* [y], to doe good *once and againe* [z], to ioyne with *Faith, vertue; with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlineſſe; with godlineſſe, brotherly kindneſſe; with brotherly kindneſſe, loue* [a]. This is right ſowing: Some doe now and then drop out a good worke (in ſhew) ſome little deuotion to God, ſome petty office of mercy to men, but it is to no purpoſe in the world: no plenty in ſowing, no fulneſſe in reaping. The third likeneſſe is in things which follow after ſowing. Great is the care that the ſeede put into the ground may thriue and proſper; the fields be hedged, the cattell be ſhut out, the

[q] Ier. 4.4. Hoſea 10.12.
[r] Ioel 2.13.
[s] Prou 22.15.
[t] Ier. 17.9.
[u] Gen. 6.5.
[*] Titus 1.16.
[x] Ezec. 11.19.
[y] Gen. 3.18.
[z] Mat 15.19.
[a] Ier. 23.29.
[b] Acts 2.37.
[c] 2 Kin. 22.19.
[d] 1 Cor. 14.25
[e] Heb 4.12.
[f] Ier. 31.18.
[g] Deut. 32.15
[h] Exod 5.2.
[i] Acts 9.6.
[k] Exod 20.19
[l] 1 Cor. 12.31.
[m] Phil 4.8.
[n] Rom. 12.2.
[o] Eccl 11.4.
[p] Gal. 6.10.
[q] Iohn. 12.35.
[r] Heb. 3.13.
[s] 2 Tim. 4.2.
[t] Galat. 4 13.
[u] 2 Cor. 2.4.
[*] 2 Cor. 6.8.
[x] 1 Tim. 6.18.
[y] 1 Cor. 15.58
[z] Phil. 4.16.
[a] 2 Pet. 1.5. &c.

the birds driuen away, the ſtones pickt out, it is euer and anone looked vpon to ſee how it goeth on. In ſpirituall matters, it is in vaine to haue entred into a good courſe, if it be not continued; *Continue in the Lord*[b], *encreaſe more and more*[c], *grow in grace*[d], *be led forward vnto perfection*[e], *let your workes bee more at laſt then at firſt*[f]. *Ye did run well, who letted you?*[g] What can be ſaid to a man more diſgracefull, then to be like the feaſt-maker, who at *the beginning ſet forth good wine, and when men haue well drunk, then that which is worſe*[h]? He were a mad man, who when he had ſowed his ground, would ſtrait turne in his ſwine to roote it vp, or when it is come to be a handfull high, would let in his beaſts to trample it, and to deuoure it vp, or when it is ripe, would doe with it as *Sampſon* did with the corne of the Philiſtims, vſe meanes to burne it vp[i]. When thou haſt taken paines in ſome degrees of godlineſſe, if thou then giue ouer and leaue all to the ſpoile, what ſhall I ſay to thee but the words of the Apoſtle, *Art thou ſo fooliſh that when thou haſt begun in the ſpirit, thou wilt end in the fleſh*[k]? Continue thy care and prouidence vntill the haruеſt, elſe thou ſhalt neuer reape. Thus at laſt wee ſee what it is to *ſow righteouſneſſe*, namely, to frame and ſet ones ſelfe to the practiſe of godlineſſe: of this, theſe be ſignes and companions. 1. The ſubmitting a mans ſelfe to haue his heart broken vp by the power of Gods Word. 2. A diligent inquirie into the beſt way of pleaſing God. 3. A preſſing forward amidſt many encombrances. 4. A ſtriuing and caring to be fruitfull in good workes. 5. A watching ouer a mans courſe with a continued diligence, vntill he receiue *the end of his faith, the ſaluation of his ſoule*[l].

The *ſure reward* annexed to this *ſowing*, is either in *the life preſent*, or in *that that is to come*[m]. The reward in this life, is either outward, or inward: The outward is often mentioned; *Bleſſed is euery one that feareth the Lord, &c. And when thou eateſt the labours of thine hands, thou ſhalt bee bleſſed, and it ſhall bee well with thee*[n], *Health ſhall be to thy nauill, and marrow to thy bones, thy barnes ſhall be filled with abundance*[o]: *the good man ſhall giue inheritance vnto childrens children*[p]. *The Lyons doe lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good*[q]. The Scripture is full of the like promiſes. All which muſt be vnderſtood with this limitation, namely, that theſe outward things are the reward of the righteous, ſo far forth, as the wiſdome of God ſhall ſee it fitting. For many times it falleth out otherwiſe: they *lie among the pots*[r], they *find no city to dwell in*[s], *their ſoules are filled with the mocking of the wealthy, and with the deceitfulneſſe of the proud*[t], *the plowers plow vpon their backes*[u]. How then (will ſome man ſay) haue they an outward recompence? I anſwere, when God will abaſe them, hee will teach them *how to bee abaſed*[x]. It is a ſtrange vertue which God can giue to a little; euen to make it *better to a iuſt man, then great riches to the mighty wicked*[y], *How ſhall I ſet this before an hundred men?* ſaith the Prophets ſeruant; yet *They ſhall eate and there ſhall remaine, ſaith the Lord*[z]: *Daniel* ſhall looke *fairer and in better liking*, hauing nothing but *pulſe to eate and water to drinke*, then they which *eate the portion of the Kings meate*[a]: *Ionas* ſhall find more contentment vnder his *Booth*[b], then *Aſſuerus* and *Haman* ſitting drinking in the Pallace[c]: This is the reward of outward things. The inward is peace of conſcience, ariſing out of the comfortable aſſurance of Gods fauour, *Being iuſtified by Faith, wee haue peace with God*[d]. *Theſe things do, and the God of peace ſhall be with you*[e]. This is a rich reward, It is a *continuall feaſt*[f], It brings a *ioy vnſpeakable and glorious*[g], a ioy working euen in afflictions[h], a ioy which may be ſometimes ouerclouded with many inward perplexities, but yet ſuch an one as ſhall *neuer bee taken away*[i]. This peace accompanieth the righteous, euen to the end of their daies: It breedes a *departure hence in peace*[k]: A departure indeed, not without teſtimony of Satans malice, of mens weaknes, of Gods pleaſure to try his ſeruants; but yet a departure, in which alwaies firſt or laſt the peace of conſcience gets the victory. The reward in the life to come, cannot be expreſt; for *the things which eye hath not ſeene, neither*

b Phil.4.1.
c 1 Theſſ.4.1.
d 2 Pet. 3. 18.
e Heb.6.1.
f Reu.2.19.
g Gal.5.7.
h Iohn.2.10.
i Iudg.15.
k Gal. 3.3.
l 1 Pet. 1.9.
m What is the ſure reward.
n 1 Tim. 4.8.
n Pſal.128.2.
o Prou.3.8.10
p Prou.13.22
q Pſal. 34.10.
r Pſal. 68.13.
ſ Pſal.107.4.
t Pſal. 123.4.
u Pſal. 129. 3.
x Phil.4.12.
y Pſal. 37.16.
z 2 Kin. 4.43.
a Dan.1.15.
b Iohn4.5.
c Eſt.3.15.
d Rom.5.1.
e Phil.4.9.
f Prou. 15.15.
g 1 Pet.1.8.
h Rom.5.3.
i Iohn 16.22.
k Luke 2.29.

neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him[k]. As at the point of death, their ſoules are *looſed*[l] from their bodies, and caried by *Angels into Abrahams boſome*[m], where they *reſt from their labours*[n]: So in the laſt day their bodies be raiſed out of the duſt, *and made like to Chriſts glorious body*[o], and recoupled to their ſoules, and then they ſhall *meete the Lord in the ayre, and ſo be euer with the Lord*[p], where they ſhall receiue a *moſt excellent and an eternall waight of glory*[q]. This is the *ſure reward* here ſpoken of.

k 1 Cor. 2.9.
l Luke 2.29.
m Luke 16.22
n Reu. 14. 13.
o Phil. 3.21.
p 1 Theſſ. 4.17
q 2 Cor. 4.17.

2. The certenty of the thing touched by Salomon.

Now touching the certainty of this reward, the Scripture reaſoneth two waies: firſt, by a prouerbiall ſpeech, *Whatſoeuer a man ſoweth that hee ſhall reape*[r], holineſſe in the ſeed, happineſſe in the harueſt: When the courſe hath been gracious, the end muſt needs bee glorious: Secondly, by the truth of Gods promiſe, and that is this; *Know yee whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord*[s]: The duties of righteouſneſſe are *ordained* (as the way) *to walke in*[t]. This courſe cannot be broken: God will *not alter the thing that is gone out of his lips*[u]. This muſt bee noted to ſtop the mouthes of Papiſts, who vpon this and the like places ſeeke to ground their doctrine of merits. Againſt whom we muſt know. 1. That the ſcope of the Scripture here is to ſhew, who ſhall be rewarded: not the cauſe why the reward is giuen; the way to the kingdome, not the cauſe of raigning*. 2. That the certainty of the reward, depends vpon a free promiſe, not vpon the worth of the thing done. God hath made himſelfe a debter, not by owing, but by promiſing[x]. Yea, but (ſaith the Papiſt) here is a reward ſpoken of, and a reward preſuppoſeth merit. I anſwere, there is a double reward; 1. A reward of fauour, 2. A reward of *debt*. This is a reward of fauour, giuen as a free recompence, not as a thing deſerued. To put it out of queſtion, it is called a *reward of inheritance*[z], and where is leſſe deſert then in the caſe of inheritance? And thus I haue ended the three firſt points. Now I come to the fourth: There are three points of Doctrin to be collected hence: firſt, *The Labour of Religion*: Secondly, *the Triall of Religion*: thirdly, *the Reward of Religion*. In the firſt we ſhall ſee *Paines*, in the ſecond, *Patience*, in the third, *Pleaſure*: Of theſe in order.

r Gal. 6.7.
s Eph. 6.8.
t Eph. 2.10.
u Pſal. 89. 34.
* Bernard. de interp. Dani.
* Auguſt in Pſal. 31.
x Rom. 4.4.
z Col. 3.24.

4. What points of doctrine may be gathered.

The 1. Doct. The firſt Doctrine is, *That the practiſe of godlineſſe is a matter which requireth great induſtry.* I proone it thus: It is a ſowing. Whoſe life is fuller of labour then the husbandmans? It may be truly ſaid of him, that he doth *Riſe early, and lie downe late, and eate the bread of ſorrow*[a]: He runneth in a ring, his labour is neuer at an end. Let vs a little conſider the labour of Religion, Saint *Peter* calleth for *all diligence*[b], our Sauiour for *ſtriuing*[c], and for *watching*[d]: *The kingdome of heauen ſuffereth violence*[e]. *I beate downe my body*[f], ſaith the Apoſtle, *I follow hard toward the marke*[g], *I opened my mouth and panted*, ſaith *Dauid*[h]. Marke theſe places well, and you ſhall ſee that a man hath ſomething to doe, that will be a good Chriſtian. I appeale to your ſelues: how many doctrines doe you heare, the hearing whereof maketh you to *go away ſorrowful*, like the rich man in the Goſpell[i], and to ſay, as ſome of Chriſts hearers did; *This is a hard ſaying: who can heare it*[k]? The Scripture ſpeaketh of *circumciſing the heart*[l], of *circumciſing the fleſh*[m], of *ſhaking off the ſin that hangeth ſo faſt on*[n]. Are theſe things of ſlight performance? How hard a matter is it to reforme an euill courſe which a man long continued in? It is like the labour of turning an old, forſaken, barren weedy, vneuen parcell of ground into tillage: ſomewhat adoe there is to bring it into faſhion, it will be ſoone out of order againe, if it be not well looked vnto. He is no right Chriſtian, who thinkes he may haue any ſpare leiſure time from the practiſe of Chriſtianity: *While men ſlept, came the enemy, and ſowed tares*[o]. A little intermiſſion of our holy care, giueth the diuell a great deale of aduantage.

a Pſal. 127.2.
b 2 Pet. 1.5.
c Luke 13.24.
d Mat. 24.42.
e Mat. 11.12.
f 1 Cor. 9.27.
g Phil. 3.13, 14.
h Pſ. 119.131.
i Mar. 10.22.
k Iohn 6.60.
l Deut. 10.16.
m Gal. 5.24.
n Heb. 12.1.
o Mat. 13.25.

The Vſe. This ſerueth to diſcountenance the common conceit of men, who thinke it, of all other matters one of the moſt eaſie, to bee a Chriſtian. Men ſuppoſe they be religious, though they neuer entertained one ſerious thought touching Religion,

religion. O thou vaine man! learne to see thine owne folly: th ou hast taken ground into thy hand, and thy purpose is to get by it. I need not now to tell thee of the diligence that is required: thou thy selfe knowest, that either thou must labour, and toyle, and take paines, and obserue all opportunities, or else thou shalt haue but an easie bargaine, and reape the loyterers reward, which is, to *be clothed in rages* [p]. All this thou doest acknowledge to bee most certaine; yet when we come to speake of sowing of righteousnesse, and of the labor that doth accompany it, thou art ready to say with the Disciples, *what needeth this waste?* [q] What needs so much a doe, as though without so much hearing, so much meditating, so much praying, so much watching ouer the heart, so much preciseneſſe, so much tying ones selfe to these and these courses, a man might not bee saued. Thus then coosen themselues with their owne fancies. I pray you, beguile your soules no longer. As often as you see *Sowing*, remember this place of Scripture, and then consider seriously, that as there is no thriuing by Husbandry, except it bee followed with industry: so there can bee no riches of Religion, where there is no labour of godlineſſe. Spirituall loytering, and spirituall thriuing, neuer yet did meete together in one soule.

p Prou.23.21.

q Matth.26.8.

The second Doctrine followeth, and that is this: *That the full reward of Religion is not to bee looked for by and by vpon the practise of Religion.* This is manifest by the proportion of the place. Sowing and reaping come not at once: the one is in the winter or toward the Spring, the other in Autumne: hee which hath sowne to day, doth not looke to reape to morrow. *Behold* (saith the Scripture) *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine* [r]. In spirituall things it is not so: it is the pleasure of God to exercise vs with delaies, to giue vs the *first fruits* only, and the *earnest of our inheritance* [t] in this life, and so to make vs looke long for the fulneſſe of happineſſe. If any aske, why the Lord so dealeth, seeing the *hope that is deferred, is the fainting of the heart* [u]. I answer, that the Lord so dealeth, first, for the exercise of those spirituall graces which himselfe hath giuen to his seruants. What vse where there of patience, if there were no delaies? But now *yee haue need of patience* [x], saith the Apostle: what vse of hope, if there were present possession? For *hope which is seene is no hope* [y]. There is no proofe of valour in a short encounter: many a coward layeth about him for a bout or two. If a man should sowe this weeke, and reap the next, it were nothing to make shift to liue; but he which can make his stocke to reach, and his store to continue for his vse from the seed time to the harueſt, deserues to bee commended for a Husband. Secondly, God thus dealeth for our better humbling, that in the time of delay, we may learne what we deserued, if we had been dealt with in extremity. It is like the course *Dauid* tooke with *Absalom*, he forgaue him at *Ioabs* sute, yet (saith he) *Let him turne to his owne house, and not see my face* [z]. By this he would haue *Absalom* learne to know what it was to haue offended his Father. Thus we see Gods course, and the ground of his course.

The 2. Doct.

r Iam.5.7.

t Rom.8.23.

t Eph.1.14.

u Prou.13.12.

x Heb.10.36.

y Rom.8.24.

z 2 Sam.14.24

It is necessary wee should know this, lest otherwise we should be *wearied and faint in our minds* [a]. Many a man entring into a religious course, and not finding so much sensible good in it, as he did expect, *turnes aside like a deceitfull bow* [b] *to forsake his first loue* [c], and leaues off like the builder in the Gospell [d], as being either not able, or not willing to goe forward. It is a notable grace, if a man haue learned to tarry the Lords leasure. It is noted as a fruit of faith, *he that beleeueth shall not make haste* [e]: to encourage vs to this, let vs harken to the next Doctrine.

The Vse.

a Heb.12.3.

b Psal.78.57.

c Reu.2.4.

d Luke 14.29.

e Isa.28.16.

We haue heard hitherto of the *sweat*, now let vs heare the *sweet* of Religion, touching which this is the Doctrine: *That the Lord will surely reward those, which faithfully labour in his seruice. Bee strong* (saith the Prophet to the people, intending a reformation of religion) *let not your hands be weake; for your worke*

The 3. Doct.

shall

e 2 Chro. 15. 7 *shall haue a reward*[e]. *Waite thou on the Lord, and he shall exalt thee*[f]; *Verily, there is*
f Psal. 37. 35. *fruit for the righteous*[g]: *They that sow in teares shall reape in ioy, they shall bring their*
g Psal. 58. 11. *sheaues*[h]. *He will fulfill the desires of them that feare him*[i]. *There shall be an end, and*
h Psal. 126. 56 *thy hope shall not be cut off*[k]. *I said I haue laboured in vaine, &c. but my iudgement is*
i Psal. 145. 19. *with the Lord, and my worke with my God*[l]. *I know that it shall be well with them that*
k Prou. 24. 14. *feare the Lord*[m]. Though the time of patience be for a *time*, and then be doubled
l Isa. 49. 4. and become for *times*, yet at last it shall come to *halfe a time*[n]. *The vision is yet for*
m Eccl. 8. 12. *an appointed time, but at last he shall speake, and not lye*; *though it tarry, waite for it, it shall*
n Dan. 7. 25. *surely come, and shall not stay*[o]. *Your labour is not in vaine in the Lord*[p]. *In due season*
o Hab. 2. 3. *we shall reape*[q]. *Behold, I come shortly, and my reward is with me*[r]: what can bee more
p 1 Cor. 15. 58 apparant.
q Gal. 6. 9.
r Reu. 22. 12.

The Vse. This must prouoke and encourage all those that feare God. *To hold fast the*
s Heb. 3. 6. *confidence of their hope to the end*[s]. Though there bee many a storme after our sowing, the harueſt will come, and we shall be comforted. The Farmers of the world pay their work-men frait after their labour, before the corne be ripe; but the paiments of farre lesse value then the corne. God bestowed vpon his, all that they haue sowne, and the hier shall farre exceed their trauaile: *He that*
t Prou. 21. 21. *followeth after righteousnesse shall finde life, righteousnesse, and glory*[t], there are three
u Heb. 11. 26. for one. Let vs haue respect to *the Recompence of reward*[u], Looke wee *to the ioy*
x Heb. 12. 2. *that is set before vs*[x], remember *The hope that is laid vp for vs in Heauen*[z]. And let
z Col. 1. 5. the Atheists and godlesse persons scorne while they will, and say (as they doe) what are these the better for all this adoe? Are not we as healthy, as rich, as merry, as well esteemed as they? Certaine it is, that if wee *Haue our fruit in holi-*
y Rom. 6. 22. *nesse, our end shall bee euerlasting life*[y], *our hope shall not make vs ashamed*[z]. As for
z Rom. 5. 5. them, let them alone, *their day is comming*[a], *their candle shall be put out*[b], *their hope*
a Psal. 37. 13. *shall perish*[c], *the first borne of death shall deuoure their strength*[d], and then (though too
b Iob. 18. 16. late) *they shall returne, and discerne betweene the righteous and the wicked, betweene him*
c Prou. 11. 7. *that serueth God, and him that serueth him not*[e].
d Iob. 18. 13.
e Mal. 3. 18.

THE

The ſecond Sermon.

WHEREIN IS,
The Husbandry and Harueſt of the Wicked.

Prou. 22. 8.
He that ſoweth Iniquity, ſhall reape Affliction.

IN this clauſe the purpoſe of the Spirit of God, is, to let vs ſee the Husbandry and Harueſt of the Wicked. The Husbandry is in theſe words, *He that ſoweth Iniquity*: The harueſt in theſe, *Shall reape affliction*: I will open theſe points in order. 1. What it is to *ſow Iniquity*. 2. What is the *Affliction* which they ſhall reape which ſow iniquity. 3. How true it is, which is here ſaid, that the ſower *of Iniquity ſhall reape affliction*. 4. What doctrines we may learne out of all theſe for our inſtruction. The poinss handled in this Sermon.

To *ſow iniquity*, is the ſame which S. *Paul* calleth, *to ſow to the fleſh* [a]: Againe, *To ſow to the fleſh, is to liue after the fleſh* [b], *to take thought for it, to fulfill it* [c], *to obey ſin in the luſts thereof* [d], *to walke in the wayes of a mans owne heart* [e], to keepe on in a mans *owne race* [f], *to be hardened through the deceitfulneſſe of ſinne* [g], to follow onely ſuch a kinde of life, as a mans owne carnall and corrupt humour leads vnto. This wretched courſe of glutting ones ſelfe with the *pleaſures of ſinne* [h], is well called *ſowing* for theſe reſpects. Firſt, before ſowing, goeth the dreſſing, the working, and manuring of the ground, to make it fat, that the ſeed caſt into it, may come to the better perfection; ſo doe euill men make themſelues ready before hand, that when euil commeth to practiſe, they may goe thorow with it, with the greater boldneſſe. This is that which Saint *Iames* calleth the *nouriſhing of the heart*: It is tearmed ſome while, *a bleſſing themſelues* [k], ſome while an *encouraging themſelues in a wicked purpoſe* [l]: *They ſay in their hearts, he hath forgotten, he hideth away his face and will neuer ſee* [m], *He will doe neither good nor euill* [n]. Thus their *heart* is made as fat *as greaſe* [o], that the ſeed of Iniquity may come to a more ſpeedy ripeneſſe. Secondly, plowing and ſowing are accompanied with much induſtry. Whoſe life is more full of labour then the Plow-mans? Great is the diligence of the vngodly, in the furtherance of Iniquity. They imagine *it vpon their beds* [p], they *riſe early to follow it*, and hold on vntill *night* [q], they *cannot ſleepe except they haue done euill* [r]. The *High Prieſt will hold a Councell, euen at the dawning to condemne Chriſt* [ſ]. Thirdly, ſowing albeit it be laborious, yet it is full of contentment. A faire ſeaſonable ſeed-time, a kindly turning vp of the land, when the clods doe breake eaſily with the harrow; what a ioy are theſe things to the Husband-man? No leſſe is the ioy of the wicked in doing naughtily: It *is a paſtime to doe wickedly* [t]: It is *meate and drinke* [u], Glad is the *Adulterer of the twilight* [x]; Ioy it is to the Malicious to *See the deſtruction of him that hated him* [y]. Well is the Oppreſſor when hee can *draw the poore into his net* [z], Iocund is the drunkard when he hath his companions about him to whom he may ſay, *Come I will bring wine and wee will fill our ſelues with ſtrong drinke, and to morrow ſhall bee as this day, and much more abundant* [a]. *The bread of deceit is* ſweet to a man [a]. Fourthly, in ſowing there goe many ſeeds together, a whole handfull at a time, one handfull after another: In the liues of the wicked there is plenty of euils, ſinne neuer

1. What it is to ſow iniquity.

[a] Gal. 6.8.
[b] Rom. 8.13.
[c] Rom. 13.14.
[d] Rom. 6.12.
[e] Eccl. 11.9.
[f] Ier. 8.6.
[g] Heb. 3.13.
[h] Heb. 11.25.
[i] Iames 5.5.
[k] Deut. 29.19.
[l] Pſal. 64.5.
[m] Pſal. 10. 11.
[n] Zeph. 1.12.
[o] Pſa. 119.70.
[p] Mich. 2.1.
[q] Iſa. 5. 11.
[r] Prou. 4.16.
[ſ] Math. 27.1.
[t] Prou. 10.23.
[u] Prou. 4.17.
[x] Iob 24.15.
[y] Iob 31. 29.
[z] Pſal. 10. 9.
[a] Iſa. 56.12.
[a] Prou. 20.17.

neuer goeth alone, one maketh way for another. Some will say of some man, *It is pitty, hee hath but one fault, hee is something couetous, hee is giuen to drinke, or to lust, &c.* This is vnpossible. If a man haue one such grosse sinne, he cannot but haue a great many pettie ones to attend it, to feed it, to helpe it forward; sinnes are linked together; entertaine one, and the rest will follow. Fiftly, after sowing, the ground is harrowed, the seed couered, that it may receiue life and heat, and so come to perfection: after euill is once entertained in the heart, oh what pollicy is there to secret it, what meanes to carry it closely, that it may haue no stoppage in the execution? *Cain* will not attempt any thing against his brother neere home, in the sight and presence of his father, but when he meets him in the *field*, he will *rise against him and slay him*[b]. *Gehazi* will not make all the towne acquinted with his purpose, but he will runne after *Naaman* for a bribe, that none may espie it[c]. What plots doe euill persons lay daily for the accomplishment of their wicked purposes? The husbandman would not haue a seed lost if he might, an euill man would not haue one of his sinfull deuices faile, if it were possible. Sixtly, there is great care to preuent all hindrances to the growth of the seed, birds are fraied away, cattell are not suffered to enter, passengers (as much as may be) are shut out: No lesse opposition is there in euill men against all that go about to stop them in their course. They *hate him that rebukes*[d]; he is an *enemy*, that telleth them the *truth*[e]. Cry out vpon them and proclaime against them, *The Word of the Lord shall be made a reproch vnto thee, and in derision daily*[f]: What sir? *Shall you rule*[g]? *Who is Lord ouer vs*[h]? We will *doe whatsoeuer thing goeth out of our owne mouth*[i]. Thus you see what it is to *sow Iniquity*. Generally it is this, to liue in the continuall seruice and practise of sinne. More particularly, it is discerned by these signes. 1. A cherishing and an encouraging the heart to euill. 2. A taking paines to doe naughtily. 3. A delighting in Wickednesse. 4. A heaping of one sinne in the necke of another. 5. A plotting for the bringing of euill to perfection. 6. A withstanding of all meanes tending to recouery. This is the husbandry of the wicked, and the common husbandry of the world now adaies: euery man hath his plough going in this kinde of tillage, no time of the yeere, no weather for this purpose seemes vnseasonable.

b Gen. 4. 8.
c 2 King. 5. 20
d Amos 5. 10.
e Gal. 4. 16.
f Ier. 20. 8.
g Gen. 19. 9.
h Psal 12. 4.
i Ier. 44. 17.

2. What is the Affliction to be reaped.

The second point is, what is the *Affliction* or *Trouble* which followeth this *sowing of Iniquity*: Let vs consider the speech of the Apostle: *He that soweth to the flesh, shall of the flesh reape corruption*[k]; He shall haue for his reward Gods iudgement. I will open two points. 1. what the *Affliction* or *Iudgement* is. 2. why the comming of it in, is called *reaping*. The affliction here meant, is either in this life, or hereafter. That which is in this life is either outward or inward. Vnder the outward affliction are comprehended strange diseases, fearefull kindes of death, ouerthrow of estate, and credit in the world, and such like. Thus it sometimes falleth out. The Sodomites burning with vnnaturall lust, were consumed with a supernaturall fier[l]. *Agag, as his sword had made women child-lesse, so was his mother child-lesse* by his execution[m]. *Gehazi* was punished with the *Leprosie* for his falshood[n]. *Ahab* shed *Naboths* blood, *and the dogs licked his blood*[o]. The Israelites went a *whoring from vnder their God, therefore their daughters were harlots, and their spouses whores*[p]: They *serued strange Gods in their owne land*. Therefore *they serued strangers in a land which was not theirs*[q]. *Iudas* sold Christ to the crosse, and then himselfe to the gallowes[r]. Thus it sometimes falleth out, that the *wicked are recompenced in the earth*[s], with outward and visible iudgements: but it is not so alwaies; for many times they *liue, and waxe old, and grow in wealth*[t], *and the rod of God is not vpon them, they are not plagued with other men*[u], *but prosper and encrease in riches*[x], yea, when they *rebelliously transgresse*[y]. And yet there is a curse followeth them, and that is this; their ease slayeth them, and their *prosperity destroyeth them*[z]. The inward plague or affliction is vpon the soule and conscience:

k Gal. 6. 8.
l Gen. 19.
m 1 Sam. 15. 33.
n 2 Kin. 5. 27.
o 1 Kin. 22. 38.
p Hos. 4. 12, 13
q Ier. 5. 19.
r Math. 27. 5.
s Prou. 11. 31.
t Iob 12. 7, 9.
u Psal. 73. 5.
x Verse 12.
y Ier. 12. 1.
z Prou. 1. 32.

conſcience, and that is two wayes. 1. Either they haue a conſcience full of inward vexation, alwayes frighting and amazing them, and tormenting them with guilty feares; cauſing them to *feare* ſometimes *where no feare is* [x], or at the very *ſhaking of a leafe* [a]: Thus hauing a *trembling heart* [b], they are continually as one that *trauaileth of child* [c]; neither is there vnto them any *peace* [d]. Such a conſcience had *Cain*, who thought that *whoſoeuer did find him, would ſlay him* [e]. 2. Or elſe they are puniſhed with a *reprobate mind* [f], a conſcience *paſt feeling* [g], *burned with an hot yron* [h]. This is no moleſtation in ſenſe, but indeed and in the iſſue it is the greateſt affliction. Of a ſtirring conſcience there may be ſome hope, but of a hardned cruſted conſcience there is none.

The trouble and iudgement is in the life to come, ſtands thus: Firſt, at death *terrors take them as waters* [i], their *ſoules are fetched away* [k] from them, *and kept in everlaſting chaines vnder darkneſſe, vnto the iudgement of the great day* [l]. Next, when that day commeth, *He ſhall deliuer them vp to be iudged* [m], *the Bookes ſhall be opened* [n], *things hid in darkneſſe ſhall bee manifeſt* [o], they ſhall *receiue according to that they haue done* [p], they ſhall goe into *the euerlaſting fier prepared for the Diuell and his Angels* [q]; there *death ſhall feed vpon them* [r], *the fier that is not blowen ſhall deuoure them* [s]: This is called *the ſecond death* [t], *vtter darkneſſe* [u], *where the worme dieth not, and the fier neuer goeth out* [x]. Theſe things are meant by this word *Affliction* or *Moleſtation*. Now this is ſaid to bee *reaped*, becauſe of the fulneſſe of it. One corne ſometimes bringeth ſundry eares, one eare many graines: ſo the Lord will turne vpon the wicked *double* [y], nay, *ſeuenfold* [z]. A few *pleaſures of ſinne*, and that but *for a ſeaſon* [a], are recompenced with multitude of woes, and that for euer: Hee will make them wring out, and *drinke the very dregges of his cuppe* [b]. Thus they ſhall haue *good meaſure, preſſed downe, ſhaken together, and running ouer* [c].

The next point, is the certainty of this ſaying, that *he that ſoweth iniquity, ſhall reape trouble*. The Scripture proueth it by a prouerbiall ſpeech, *What ſoeuer a man ſoweth, that ſhall he alſo reape* [d]. He that ſoweth cockle, cannot expect a crop of wheate: After tares caſt into the ground, it is in vaine to looke for a barley harueſt. They which ſow nothing but the curſed ſeeds of godleſſe life, how can they expect the crop of eternall life? *They ſhall eate the fruit of their owne way*, ſaith the Scripture [e]. Againe, it is the vnchangeable ordinance of God, he hath tied them together with a chaine of Adamant, and they cannot bee ſundred; miſchiefe in this life, miſery in the life to come; wickednеſſe here, wretchednеſſe there; no repentance here, no ſalnation there; a Diuell in earth, no Saint in Heauen. This is a courſe which cannot be altered.

The Text thus opened, and thus proued to be true, offereth to our conſideration two points of Doctrine. 1. *The greatneſſe of Gods patience.* 2. *The certainty of his iuſtice.* The greatneſſe of Gods patience is gathered out of the word (*Reape*) by which it appeares, that God doth not by and by puniſh ſinne to the vtmoſt vpon the committing it: but as there is a diſtance of time betweene the putting the ſeed into the ground, and the reaping; ſo the Lord deferres the rendring to the wicked their deſert into their boſome, vntill their *wickednеſſe be full* [f]. Of this patience of God, the Scripture ſpeaketh notably; Firſt, generally, then by degrees. In generall hee is ſaid to be *ſlow to anger* [g], *to ſtrriue with man* [h], *to waite that he may haue mercy* [i], to haue his *bowels troubled* for men [k]. By degrees againe his patience is noted, as that hee looketh *all the day long* [l], *nay forty dayes* [m]; nay, the compaſſe of a yeere, from the time of planting, vntill the time of gathering fruit [n], nay, *three yeares* [o], *forty yeares* [p], *an hundred and twenty yeeres* [q], nay, for ſome thouſands of yeeres [r]: yea, and when hee doth giue ſome euidence of his wrath, yet he *doth not ſtirre vp all his wrath* [s], but in it *remembreth mercy* [t]. He is ſo full of forbearance, that the world accounts it *ſlackneſſe* [u]: yea, and his owne ſeruants are faine to expoſtulate with him touching

[x] Pſal. 53. 5.
[a] Leuit. 26. 36
[b] Deut. 28. 65
[c] Iob 15. 20.
[d] Iſa. 57. 20.
[e] Gen. 4. 14.
[f] Rom. 1. 28.
[g] Eph. 4. 19.
[h] 1 Tim. 4. 2.
[i] Iob 27. 20.
[k] Luke 12. 20
[l] Iude 6.
[m] Reu. 20. 13.
[n] Verſe 12.
[o] 1 Cor. 4. 5.
[p] 2 Cor. 5. 10.
[q] Mat. 25. 41.
[r] Pſal. 49. 14.
[s] Iob 20. 26.
[t] Reu. 21. 8.
[u] Mat. 22. 13.
[x] Marke 9. 44
[y] Reu. 18. 6.
[z] Pſal. 79. 12.
[a] Heb. 11. 25.
[b] Pſal. 75. 8.
[c] Luke 6. 38.
3. The certainty of that which Salomon here auoucheth.
[d] Gal. 6. 7.
[e] Prou. 1. 31.
4. What points of doctrine.
The 1. Doct.
[f] Gen. 15. 16.
[g] Exod. 34. 6.
[h] Gen. 6. 3.
[i] Iſa. 30. 18.
[k] Ier. 31. 20.
[l] Iſa. 65. 2.
[m] Ionas 3. 4.
[n] Iſa. 5. 4.
[o] Luke 13. 7.
[p] Pſal. 95. 10.
[q] 1 Pet. 3. 20. Gen. 16. 3.
[r] Acts 14. 16.
[s] Pſal. 78. 38.
[t] Hab. 3. 2.
[u] 2 Pet. 3. 9.

ching it; *Why ſtandeſt thou ſo farre off, O Lord, and hideſt thee in due time*[u]? This is Gods patience.

The Vſe. The vſe of it we are taught in the Scripture, namely, that it ſhould *lead vs to repentance*[x]. The patience of God is euer preaching vnto vs, *Turne you, turne you from your euill wayes, for why will ye die*[z]? It is all one with God to puniſh now, or hereafter, here, or in hell. It is not for lacke of ableneſſe to puniſh, or for lacke of knowledge what we doe, but in patience wholly that we might returne and be ſaued. Marke then. Haſt thou hitherto been a man of an euill life, a deſpiſer of good things, a neglecter of Gods worſhip, a loather of his word, a blaſphemer, a whore-maſter, a drunkard, an extorter, a ruffian; and hath God forborne thee now theſe ten or twenty yeeres; what ſhalt thou now doe, continue in thy courſe; *Draw iniquity with cords of vanity*[y], *adde drunkenneſſe to thirſt*[z], multiply tranſgreſſions, *make a mocke of Gods counſell*[a], *and thinke him to be ſuch an one as thy ſelfe*[b]? God forbid. Nay, rather conſider that God all this while, is *returned to his place, till thou acknowledge thy fault*[c]; and doth euen long for thy converſion. Wherefore reſolue thou like the prodigall ſonne, *to riſe and goe to thy father*[d], *while it is called to day, while hee may bee found*[e]. *Giue no ſleepe to thine eyes, no ſlumber to thine eye-liddes*[f]: *let teares runne downe like a riuer, take thee no reſt, neither let the apple of thine eye ceaſe*[g], vntill thou haſt *found reſt to thy ſoule*[h]. This is the true vſe of Gods patience, euen to be a ſpurre to repentance. What iuſt occaſion haue we here of complayning? when was euer the ſaying of *Salomon* more true; *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill*[k]? God is patient, and we grow inſolent; God forbeares, and wee lay on load: hee is ſlow to anger, and wee are ſlacke to repent; he willing to ſhew mercy, and wee will not be ſaued: he cryeth; *Behold, I ſtand at the doore and knocke*[l], we anſwer, *Depart from vs, for wee deſire not the knowledge of thy wayes*[m]; This is the common ſickneſſe of the times, to helpe it, if it be poſſible; let vs come to the next Doctrine.

The 2. Doct. *And that is touching the certainty of Gods Iuſtice.* If there bee no remedy but men will needs goe on to ſow iniquity, the harueſt will come, ſinne will bee ripe, and they ſhall reape deſtruction: Here is a large field, and there is no point more manifeſt in the Scripture. *He doth not make the wicked innocent*[n], hee will not forgiue him that will not bee reclaimed. *The Lord will not be merciſull vnto him, but the wrath of the Lord and his iealouſie ſhall ſmoake againſt that man*[o]: *affliction and anguiſh ſhall make him afraide*[p], *he is kept vnto the day of deſtruction*[q], *God ſhall wound his hairy pate that walketh in his ſinnes, hee will teare him in peeces*[r], *euill ſhall hunt him to deſtruction*[s]. When men ſay in *their hearts, God hath forgotten*[t], then is he *whetting*[u], *and furbuſhing his ſword*[x], all that while, *their damnation ſlepeth not*[y]; nay, the further the arme is fetched about, the heauier will the ſtroke be: the neerer the arrow is drawne to the head, the deeper will it wound when it comes: God is called *a Iudge*[z], *a righteous Iudge*[a], *a iealous God*[b], *a hater of them that worke iniquity*[c], *one who accepteth not the perſons of Princes*[d]: theſe titles could not agree vnto God, if he ſhould euer ſuffer the abuſers of his mercy and the deſpiſers of his goodneſſe, to eſcape away vnpuniſhed.

The 1. Vſe. This point ſerues firſt to be an aſſurance to vs, of that great and generall Seſſions, *wherein we muſt all appeare before the iudgement ſeate of Chriſt*[e]; For hence we reaſon this, that ſeeing the Lord will certainly recompence vnto the ſeedſmen of Iniquity, their fall reward into their boſome, and ſeeing here in the world, it falleth out, that they *couer their face with fat, and haue collops in their flanke*[f], *waters of a full cup being wrung out vnto them*[g]: therefore certainly there is a time, a day *of the declaration of the iuſt iudgement of God*[h], in which men ſhall ſay: *Doubtleſſe there is a God that iudgeth the earth*[i]. This kind of reaſoning wee are taught by the Apoſtle, who aſſureth thoſe to whom hee wrote, that their

ſuffering

u Pſal. 10.1.
x Rom. 2.4.
z Eze. 33.11.
y Iſa. 5.18.
z Deut. 29.19
a Prou. 1.25.
b Pſal. 50.21.
c Hoſ. 5.15.
d Luke 15.18.
e Heb. 3.13.
f Iſa. 55.6.
g Prou. 6.4.
h Lam. 3.18.
i Matth. 11.29.
k Eccl. 8.11.
l Reuel. 3.20.
m Iob 21.14.
n Exod. 34.7.
o Deut 29.20
p Iob 15.24.
q Iob 21.30.
r Pſal. 68.21.
ſ Pſal. 50.22.
t Pſal. 140.13.
u Pſal. 10.11.
x Pſal. 7.12.
y Ezech. 21.9
z 2 Pet. 2.3.
a Pſal. 50.6.
a 2 Tim. 4.8.
b Exod 20.5.
c Pſal. 5.6.
d Iob 34.19.
e 2 Cor. 5.10.
f Iob 15.27.
g Pſal 73.10.
h Rom. 2.5.
i Pſal. 58.11.

suffering for the Kingdome of God, was a *token of Gods righteous iudgement*, in which *tribulation* should be *recompenced to the troublers*, and *rest to the troubled*[k]. And this day we may well thinke to be nigh, euen as by *the figge-trees bringing forth leaues, we know that Summer is neere*[l]; sinne in all kinds groweth to a ripenesse and perfection, the wickednesse of the times, is euen come to the full. Certainly ere long the Lord will command his *Angell to thrust in his sharpe sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe*[m]; *and cast them into the great wine-presses of the wrath of God*[n]. The Lord grant that we may look for that day, and hasten to it[o], crying daily; *Come Lord Iesus*[p], *returne my wel-beloued, and bee like to the Roe, or young Hart vpon the Mountaines of Bether*[q].

k 2 Thes. 1. 6, 7.
l Mat. 24. 32.
m Reu. 14. 18.
n Verse 19.
o 2 Pet. 3. 12.
p Reu. 22. 20.
q Can. 2. 17.

Secondly, this sheweth the truth of *Salomons* words; *The wicked worketh a deceitfull worke*[r]: Men doe altogether deceiue themselues in their owne fancies; they thinke they may *sow Iniquity*, and yet *reape happinesse*; they may despise Gods bounty here, and yet enioy Gods mercy hereafter: they may liue in the seruice of sinne, and yet die in the fauour of God; they may keepe the way to hell, and yet arriue at the gate of heauen. No, it is vnpossible; *Whatsoeuer a man soweth, that same shall he also reape*[s]; *they that plow iniquity, and sow wickednesse, reape the same*[t]. This is the course, and God will not alter it. I say then with the Apostle; *Let no man deceiue you with vaine words*[u]: such as is our course, such shall be our reward. God may doe much at an instant, but to put it to that, is a very bold aduenture. There may come a yeere (and doth sometime) when late Husbands, which put least worth to their grounds, haue the best Corne; but it is no wisdome thereof to make a rule. Keepe the course set downe by God, and thou canst not miscarry. *He that soweth to the Spirit, shall of the Spirit reape life eternall*[x]. It may bee thought I teach men to build vpon Workes: I speake now onely, who they are which shall inherit eternall life; and of the order how life eternall is attained, not of the cause wherefore it is giuen. Holines is the way (*the way shall be called Holy*[y],) hee that thinkes to come by a freer and a more pleasant course, by that which the Scripture calleth *the way of sinners*[z]; that man shall bee called *the least in the Kingdome of God*[a].

r Prou. 11. 18.
s Gal. 6. 7.
t Iob 4. 8.
u Ephes. 5. 6.
x Gal. 6. 8.
y Isa. 35. 8.
z Psal. 1. 1.
a Matth. 5. 19.

THE MARIAGE-BLESSING: Preached at a Wedding.

RVTH. 4. 11, 12.

The Lord make the Wife that commeth into thine house, like Rachel, *and like* Leah, *which twain did build the house of Israel; and that thou mayest do worthily in Ephratah, and be famous in Bethlehem.*
And that thine house be like, &c.

The state of the place.

THese words are the Prayer of the Elders, and Inhabitants of *Bethlehem Iudah*, at the espousals of *Boaz* and *Ruth*. They were requested to be witnesses to the betroathing, and to some other dependances thereupon, of some lands and inheritance. Now, as they were forward to giue testimony to so honest a course, so they added these words of my Text, as an euidence of their well-wishing to this new couple, who were now of two to be made *one Flesh* [a], by a godly marriage. This is the state of the place.

a Gen. 2. 24.

The order of handling it.

To lay some ground for the profitable handling of this Scripture, I will first speake of the generall substance of it: then I will enter into the examination of particulars. The summe of the whole, is, a prayer for the blessing of God vpon two, who were now ready to be ioyned together by the knot of marriage. From whence, it being the Apostles rule; *that whatsoeuer is written afore, is written for our learning* [b]; This is commended to vs, namely; *The necessary vse of seasoning and sanctifying the first entrance into the married estate, by prayer vnto God.* *Abrahams* seruant being entrusted with a businesse of that nature, to seeke a wife for his masters heire, commended the whole successe vnto God by Prayer [c]: and the woman being sent away by her friends (after her consent giuen) was dismissed with a blessing; *They blessed Rebeckah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seed possesse the gate of his enemies* [d]. When *Iacob* was sent by his parents to seeke a wife in *Padan Aram*, his aged father parted not away from him without prayer: *God all-sufficient blesse thee, &c.* [e]. Looke to the first marriage that euer was [f], the Lord himselfe knit the knot, and confirmed it with a blessing, that his course might be a patterne to the following times, and to assure vs withall, that when this is left out, we may well say as Christ did in another particular belonging vnto marriage, *from the beginning it was not so* [g]. The Scripture which speaketh of *Dedicating* houses when they are first dwelt in [h], of *sanctifying meat by prayer* [i]; which reports examples of beginning iourneyes with prayer [k], of entring battaile with prayer [l], which chargeth to *doe all in the name of God* [m], cannot but inioyne the practise of this duty in this particular also. Reason for it is very apparant. First, generally, no good successe can be hoped for, but from the Lord; he is the *God of all grace* [n], he is *the Father of lights, from whom is euery good and perfect gift* [o]. Secondly, more especially, the marriage Couenant is called, *the Couenant of God* [p], because if he be not called to confirme it, it cannot prosper. Thirdly, the domesticall estate, of which wedlocke is the foundation, is without all possibility of thriuing without the Lord: *Except the Lord build the house, they labour in vaine that build it* [q]. These things may serue to make good this Doctrine.

b Rom. 15. 4. 1 Thes. 1. Dell.
c Gen. 24. 12.
d Verse 60.
e Gen. 28. 2, 3
f Gen. 1. 28.
g Mat. 19. 8.
h Deut. 20. 5. i 1 Tim. 4. 5.
k Gen. 28. 20.
l 2 Chro. 28. 5
m Col. 3. 17.
n 1 Pet. 5. 10.
o Iam. 1. 17.
p Prou. 2. 17.
q Psal. 127. 1.

In

In applying of this point, it will not bee hard to proue the neglect of it amongst men. It is said, that the conscience is a thousand witnesses; which if it be true, I am almost of opinion, that so many consciences as be here, so many thousand witnesses I shall haue to confirme it. It is not the care of parents, first to seeke the Lord, before they seeke matches for their Children: It is not the vse of persons intending marriage, to make prayer to God, to be the Preface to their attempts; It is not the fashion, to account the prayers of Christian friends (whose *fernent suites*, they being the *friends of God*[r], are likely to *availe much*[f]) a necessary complement to a wedding: It is not the practise of marriage guests, conscionably, and intentively, to apply themselues to this taske of deuotion. Sure I beleeue that a challenge made to vs about this, would receiue such an answer as *Laban* made to *Iacob*, when he had (contrary to promise) giuen him *Leah* for *Rachel*: *It is not the manner of this place*[s]. It will be little for our credit so to answer, because though wee speake of custome herein, yet we cannot say as *Paul* did, *we haue no such custom, neither the Churches of God*[a]: for it hath bin made plain vnto vs, that is was wont to be the vse of Gods people. And indeed from the defect of this duty, as from a poysoned fountain, haue flown all these great euils in mariages at this day: As, 1. The buying & selling of children among parents, they singing nothing but to the tune of *Iudas, What will you giue me*[x]? 2. The forced marriages, which mostly haue the same issue of extreme lothing, which *Amnons* defiling of his sister had[y]: 3. The vnequal yokings, as bad as those inhibited in the Law, of an *Oxe* and an *Asse* together[z]: 4. The vntimely couplings, before the parties haue passed the time of eating *Butter and Honey*; that is, haue *knowledge to refuse the euill, and to chuse the good*[a]: 5. The hunting after portions, & proportions, faces and fashions, without any respect to *the hid man of the heart*[b]; wherein men shew themselues to haue as little wit as *Esops* dog, which snapt at the shadow, and lost the substance; and as little grace as *Esau*, who preferred the pottage before his *birth right*[c]. 6. The reuels and disorders that are kept at weddings, no whit inferiour to those in *Amos* his dayes[d]; nothing but musicke and drinking, without any sorrow for the affliction of *Ioseph*. All these, & diuers others like these, proceed from the neglect of this one duty. It is the rule of the Scriptures: If the first *fruits be holy, so is the whole lumpe*[e]: So on the contrary, where the first beginning are profane, it is very vnlikely the proceedings should bee better. You that haue failed herein, here you may see iust matter of repentance; the not sorrowing for a trespasse, when it is discouered, doubleth the fault. You that are yet in the harbour, and haue not yet launched out into these businesses, here you may learne where to begin, if you desire to make a prosperous voyage. The very Heathen held it right *to begin with God*[f]: It is expected of Christians by a double bond, according as they haue receiued a double light, one of nature, the other of grace. Remember hereafter that it is a monstrous mariage, a headlesse wedding, where this wanteth: it is ominous to the whole businesse, if it be forgotten. And we that are now here to be beholders of the vniting of these two, let vs not thinke, we haue discharged the duty of friends by our vsuall and formall acclamations, *Of God giue you ioy, &c.* But let vs seriously thinke (as these here did,) what is meet, in particular to be desired for them: and let our hearty prayers be the messengers of our desires to the throne of grace; that when we shall after these solemnities depart from them, we may truly say to them, in the witnesse of our soules; *We haue blessed you out of the house of the Lord*[g].

The Vse.

[r] Ioh. 15. 14.
[s] Iam. 5. 16.
[t] Gen. 29. 26.
[a] 1 Cor. 11. 16
[x] Math. 26. 15.
[y] 2 Sam. 13. 15
[z] Deut. 22. 10
[a] Isa. 7. 15.
[b] 1 Pet. 3. 4.
[c] Gen. 25. 33.
[d] Amos 6. 6.
[e] Rom. 11. 16.
[f] *Ab Iaue Principium*, &c.
[g] Psal. 118. 26

Now, the better to direct vs in this duty, let vs hearken vnto that which followeth, namely, the particular good things requested of God in this prayer, on the behalfe of that worthy paire here storied. The requests are three: 1. *On the behalfe of the wife*: 2. *On the behalfe of the Husband*: 3. *On the behalfe of the Posterity issuing from them both.* The request which is for the Wife, I will speake of thus: 1. Of the Phrase, *The Wife that commeth into thine House*: 2. Of the matter

ter wiſhed to her. The phraſe, *the wife that commeth into thine houſe*, that is, *ſhee which now becomming thy wife by marriage, is to be received into thy houſe to dwell together with thee.* Whence wee are taught; *That marriage bringeth with it a neceſſity of cohabitation.* Thoſe whom Wedlocke hath made one, one houſe and one dwelling muſt receiue. This may be proued by the firſt Inſtitution of Wedlocke. In it for proofe of this point, two things are very obſeruable. Firſt, that the wife was made to be a remedy againſt the loneneſſe and ſolitarineſſe of the man. For that was the Lords inducement to the creating of the Woman: *It is not good that man ſhould be himſelf alone*[b]: Therfore doubtleſſe, God ordained her to be a perpetuall Companion. Secondly, that the Law was then made, that man *ſhould leaue Father and Mother, and cleaue to his wife*[i]: which doth neceſſarily imply the ſame. neſſe of dwelling. It is lawfull for a ſonne to goe dwell from his Father, as *Iacob* went from his Father to be *Labans* ſeruant: but a ſeparation from the wife (till either whoredome[k], or death[l], haue made her no wife) is vnlawfull. Very direct to this purpoſe is that of *Salomon*: *Reioyce with the wife of thy youth, let her breaſts ſatisfie thee at all times, and delight in her loue continually*[m]. Many reioyce for a fit, whiles the loue is freſh; therefore the Wiſe-man addes, *Let her breaſts, &c. and delight in her loue, &c.* Where is there a delight in loue, if there be not a delight in preſence? I remember how for this very end, a Harlot is called a ſtranger[n], and the wife intituled the woman that *lyeth in the boſome*[o]; which very manner of ſpeaking is a ſufficient proofe, that the wiues proper place is to be neere: It is for ſtrumpets, not for wiues to be ſtrangers. *Ye Husbands dwell with them*[p]. Cohabitation is the ground of all other offices of loue, which are required in the Husband to the wife-ward; which his abſence and diſcontinuance from her, doth altogether diſable him to performe; as inſtruction, aduice, comfort, cheriſhing, &c. Theſe and the like, muſt needs ceaſe, where there is a needles ſeparation. Beſides, it is a great encreaſer of loue, according as ordinary eſtranging in body, breedeth ſtrangeneſſe in affection: There cannot be much loue, where there is no delight in the ſweetneſſe of mutuall conuerſation. And againe, where this wants, it is a voluntary expoſing each of other vnto Satans temptations, and a meanes by which either one or both are drawn into vncleanneſſe. In theſe neceſſary ſeparations and intermiſſions of matrimoniall duties betwixt man and wife, which are for holy purpoſes, yet the Apoſtle was full of caution, leſt the diuell ſhould take too much aduantage[q].

The 2. Doct.

b Gen. 2. 18.

i Verſe 24.

k Math. 5. 32.

l Rom. 7. 2. &c.

m Pro. 5. 18, 19

n Prou. 2. 16.

o Deut. 13. 6.

p 1 Pet. 3. 7.

q 1 Cor. 7. 5.

The Vſe.

This reproueth their vngodly courſe, who wilfully, I know not vnder what pretence rent themſelues from their wiues by almoſt a perpetuall ſeparation. The husband hath his reſidence in one town, nay, ſometime in one ſhire, or part of the land, the wife in the other. What inconueniences of whoredom & beggery, and ſometimes of wicked marriages, vpon ſuppoſition of the death of either party, doe follow hence, is well knowne by wofull experience. Neere of kind vnto which groſſe euil, is the practiſe of thoſe, who, though they may be ſaid to dwell with their wiues vnder the ſame roofe, yet either vpon euery paſſion ſeparate themſelues from bed and board, or elſe take more delight in any fooliſh, riotous, or vntbrifty company, and haue more pleaſure in any lewd or vain exerciſes, then in the fellowſhip of their wiues and their owne houſhold ſociety. Many ſuch there are, who are neuer ſo merry and pleaſant, as when they are abroad, neuer ſo dumpiſh and churliſh, and melancholicke, as at home: ſuch forget the reaſon, why the wife by Gods ordinance is come into *the houſe*; namely, that in her, and in her ſociety a man ſhould take his chiefe contentment. It hath been obſerued in ſome, that they will allow their wiues for diet, attendance, and apparell with the largeſt; but to be tied to liue ſetledly at home, is almoſt a hell in their ſeeming. Such a woman hauing a husband ſo humored, may ſay to him, as *Delilah* to *Sampſon*; *How canſt thou ſay, I loue thee, when thy heart is not with me*[r]? What be all pretences of loue and proteſtations of reſpect, when mu-

r Iudg. 16. 15.

tuall

tuall ſociety is not delighted in? To reforme this in thoſe which are guilty, and to preuent it in them which are free, remember the wiues place is to be in *thine houſe*, one dwelling muſt (ordinarily) containe both.

The Phraſe of *comming into the houſe*, and the neceſſity of being conioyned in dwelling with the husband collected thence, may put all wiues in mind of their duty. For wherefore comes the woman into the houſe? what? to beare rule? No, to be ſubiect: ſhee is in *his houſe*, and within his gates; which very forme of ſpeaking (as appeareth by the words of the fourth Commandement) betokeneth, the being within the iuriſdiction, the liberties, and gouernment of another. *A vertuous woman is the crowne of her husband*[f]. God hath placed her neer, and ſo indeed ſhe is the next to husband, but yet ſtil he is the head, and her obedience muſt be his crowne, the grace, the credit, the ornament of his gouernment: As indeed the well ordring & managing of the wife, is the glory of the husband. Againe, wherefore is ſhe come into the houſe? what? to deſtroy it, to be the bane and conſumption of it by her improuidence, by her waſt, by her prodigality, by her wilfull & violent humors, in exceeding the rate and ability of her husband? No, ſhee is come to *build it*, ſaith *Salomon*[g]; to order matters with that wiſdome, that *the heart of her husband may truſt in her*[a], that ſhee may be vnto him as the *Merchants ſhip*[a], ſtriuing for his profit, and ſeeking to *doe him good, and not euill all her dayes*[x]. Thirdly, wherefore is ſhee come into the houſe? what? to make his houſe a hell vnto him by her frowardneſſe? for indeed a *corner of a houſe top, nay, a ſolitary life in the wildernes, is better then to dwell with a contentious woman in a wide houſe*[z]: No, ſhee is come that he may *reioyce with her all the dayes of his life, it being his portion which God hath giuen him, in the trauels wherein he labours vnder the Sun*[a]. Laſtly, why is ſhee come into the houſe? I confeſſe, not to be cooped vp into it like a bird into a Cage; (for it muſt ſtill be a houſe after her entry into it[t], and not a priſon:) but yet ſo as that her modeſty and her delight to ouerſee the wayes of *her houſhold*[b], may cauſe her to be ſtiled *the wife of the houſe*, and not of *the ſtreet*: remembring that it is the Harlots badge, that *her feet cannot abide in the houſe*[c]; and that it is the Apoſtles charge, that *women ſhould be chaſt, and keepe at home*[d]; and that *goers from houſe to houſe*, are (commonly) *prattlers, buſie bodies, and ſpeakers of things not comely*[e]. Thus this manner of ſpeaking vſed here by the Spirit of God, deſcribing the being of a wife, by comming into the *houſe* of her husband, minds all Chriſtian women of theſe foure neceſſary duties: Obedience, Prouidence, Peaceableneſſe, and Modeſty. Now to the things wiſhed, and prayed for on the womans behalfe; *That ſhe may be like Rachel and like Leah, &c.* I might ſpeake here of the neceſſity of knowledge, in the courſe and ſtory of the Scripture, which lieth vpon all thoſe which deſire to pray aright, that they may know how to order their requeſts in making their ſutes to God, and may vnderſtand what things are meet to be begged at Gods hand: but I will keepe my ſelfe to ſuch matter as is peculiar to this preſent buſineſſe, *Rachel* and *Leah*, were *Labans* daughters, and both of them the wiues of *Iacob*. Good women doubtleſſe, but yet in ſome things faulty, as in being both at once the wiues of one man, and in giuing their maides to their husband. Theſe imperfections of the holy people of thoſe times, are neither to be blazed, as though wee tooke pleaſure in the diſcouery of their ſhame; nor to be followed, as though their doing this or that, were a ſufficient plea. Therefore we muſt inquire wherin it is to be wiſhed, that a wife may be like *Rachel* & *Leah*, that ſo we may ſeek to follow them ſo farre forth as they followed the Lord, and no further. It were abſurd to preſſe euery ſpecialty, for by that reaſon a man might wiſh a woman blear eies; for ſuch had *Leah*[h]; or that ſhee might die in trauell, for ſo did *Rachel*[i]. This were to draw blood, and not milke out of the breaſts of the Scripture. There be three things then in which a wife is to be wiſhed to be like *Rabel* & *Leah*. The 1. is fruitfulnes: By *Rachel* & *Leah*, *Iacob* had 8 ſons, & one daughter, & by them & theirs

f Prou.12.4.
g Prou.14.1.
a Prou.31.11.
x Verſe 12.
z Prou.25.2. Prou.21.9.
a Eccleſ.9.9.
t
b Prou.31.27
c Prou.7.11.
d Tit.2.5. e 1 Tim.5.13.
h Gen.29.17.
i Gen.35.19.

God accompliſhed his promiſe made to *Abraham*, *that his ſeed ſhould be as the ſtarres*[k]. Wherein we are taught: That *the fruitfulneſſe of the wife is to be reckoned as a bleſſing, and to be craued of God as a fauour.* They pray here that *Ruth* may be as *Rachel* & *Leah*, which were two ſtocks of the Iſraelitiſh nation. It is the bleſſing which God promiſeth to the man which feareth him, that his wife ſhall be as the fruitfull vine vpon the *wals of his houſe, and his children like olive plants round about his table*[l]. *Children are the inheritance of the Lord, and the fruit of the wombe is his reward*[m]. *Bleſſed is the man that hath his quiuer full of them*[n]: *Childrens children are the crowne of the Elders*[o]: In the former times barrenneſſe was counted a reproch[p]. When God would puniſh *Abimelech* about *Abraham* and *Sarah*, *he ſhut vp euery wombe of the houſe of Abimelech*[q]: and when the Lord would *bleſſe Iobs laſt daies more then the firſt*, he gaue him *7 ſons and 3 daughters*[r]. In the rehearſall of the liues of the Fathers before the flood, it is ſaid: *ſuch, or ſuch an one, liued ſo many yeers, and beg at ſons and daughters*[s]: It is often in one Chap[t]. What was the bleſſing vpon the firſt couple? *Bring forth fruit, multiply, &c.*[t]. And what was the bleſſing vpon *Rebecka* by her friends at her departure? *grow into thouſand thouſands*[u]: And when the Lord would ſhew the manner of his bleſſing to the Iewes after their return from the captiuity, he thus deſcribes it: *The ſtreets of the City ſhal be ful of boyes & girlas, &c.*[x].

k Gen. 15. 5.

The 3. Doct.

l Pſal. 128. 3.
m Pſal. 127. 3.
n Verſe 5.
o Prou. 17. 6.
p Luke 1. 25.
q Gen. 20. 18.
r Iob 42. 13.
s Gen. 5.
t Gen. 1. 28.
u Gen. 24. 60.
x Zach. 8. 5.

The 1. Vſe.

There is a twofold vſe of this doctrine: first, to diſcouer the wretchednes of their thoughts, who doe grudge and murmure at the encreaſe of children as a burthen: ſome would preſcribe the Lord how many he ſhould giue them, and ſet him down a ſtint which he muſt not exceed. A notable euidence of a miſerable and faithleſſe mind. For, whence is this feare of increaſe, before it commeth this repining at it when it is come, but from a diſtruſtfull opinion of inability to maintaine them? why man? I ſay to thee of thy children, as Chriſt did to his Diſciples touching themſelues, *They are of more value then Sparrowes*[y]; yet the Lord *feedeth them*[z], *yea, and the young Rauens that cry*[a]: how much more creatures ſtamped with his owne image, O thou of little faith? *How ſhould I ſet this before an hundred men* (ſaid the Prophets man, when he cõpared his maſters prouiſion with the company that was preſent) *yet they ſhall eat, and there ſhall remain*[b]. It is not only a reward and bleſſing to the rich to be full of Children (though euen amongſt ſuch there is a cauſleſſe feare, becauſe they thinke they ſhall not be able to make them all great) but it is ſpecified as a bleſſing vpon the poor, that the Lord will make him *a family like a flocke of ſheepe*[c]: and comfortable it is, that they ſhall be as *ſheepe*, becauſe this may well be intended, that they ſhall proſper with a little maintenance, as ſheepe grow fat, albeit the leas be but ſhort.

y Mat. 10. 31.
z Mat. 6. 26.
a Pſal 147. 3.
b 2 Kin. 4. 43.
c Pſal. 107. 41.

Secondly, this doctrine ſerueth to direct all that deſire this bleſſing of increaſe, that they may know of whom they muſt ſeeke it. *The Lord make thee like Rachel, &c. The fruit of the wombe is his reward*[d], *he maketh the barren woman to dwell with a Family, and to be a ioyfull mother of children*[e]. It is well obſerued, that there are fiue eſpeciall keyes which the Lord reſerueth in his owne power. First, the key of raine; *The Lord ſhall open his good treaſure, and the heauen to giue raine vnto the Land, &c.*[f]. Secondly, the key of food: *Thou openeſt thy hand, and they are filled, &c.*[g]. Thirdly, the key of the graue: *He bringeth downe to the graue and raiſeth vp*[h]. Fourthly, the key of the heart: *The Lord opened the heart of Lydia*[i]. Fiftly, the key of the wombe: *God remembred Rachel, and opened her wombe*[k]. *Abraham* therefore being childleſſe, made his mone to the Lord[l]; *Iſaac* prayed for his wife becauſe ſhee was barren[m]: *Hannah Samuels* mother powred out her ſoule when ſhe had no child[n]: ſo did *Zachary* and *Elizabeth* the Parents of *Iohn Baptiſt*[o]. This is the true courſe, firſt, to the Lord, then to the meanes. *Rachel* was in a paſſion, and cried to her husband: *Giue me Children, or elſe I die*[p]: but that preuailed not vntill ſhee ſought the Lord by prayer.

d Pſal. 127. 3.
e Pſal. 113. 9.
f Deut. 28. 12.
g Pſal. 104. 28
h 1 Sam. 2. 6.
i Act. 16. 14.
k Gen. 30. 22.
l Gen. 15. 2.
m Gen. 25. 21.
n 1 Sam. 1. 10.
o Luke 1. 13.
p Gen. 30.

The ſecond thing in which it is to be wiſhed, that a wife may be like *Rachel* and *Leah*, is, that out of her *fruitfulneſſe*, may come an increaſe of Gods people.

The

theſe twaine *did build vp Iſrael*: and what were the Iſraelites but Gods peculiar people? A right Chriſtian indeed is called a true Iſraelite[q], and the elect are tearmed *the Iſrael of God*[r]. So then this is the doctrine; *That the deſire of hauing children, muſt aime at the encreaſing and enlargement of Gods Church.* This is the bleſſing indeed, when the wife builds vp *Iſrael*, not *Babel*, *Bethel* (Gods houſe) not *Bethauen*, (the houſe of vanity.) When God promiſed increaſe as a bleſſing, hee ſaid; the wife ſhould be as *the Vine*, *and the children as the Olive plants*[s]; two of the beſt fruits, the one for cheering the heart, the other for cleering the face[t]; the one for ſweetnes, the other for fatnes[u]: which argueth, that God doth not ſimply promiſe a plentifull of-ſpring, as though that barely were a bleſſing, but ſuch an off-ſpring, which by the goodnes thereof, ſhould bring ioy and comfort to the Parents. The Vine and the Oliue are trees which Chriſt himſelfe is ſpecially compared to[x]: and therefore doubtleſſe, the Lord had a meaning of a further matter then bare encreaſe, when he ſaid, the wife ſhould be as the Vine, and the children as the Olliues. This was the deſire of the holy people of old, when they prayed, that their children might be as the *corner ſtones*[y], which were couched into the wall of the Temple: meaning that they might grow vnto an *holy temple in the Lord, to be an habitation of God by the ſpirit*[z]: *bleſſed* (ſaith the Pſalme) *is the man that hath his quiuer full of them*[a]; that is, of ſuch children, which are as the arrowe not a ſtrong man: whence it followeth, that they muſt haue more in them then their nature: for arrowes be not arrowes by growth, but by art; ſo, they muſt be ſuch children, the knottines of whoſe nature, is refined and reformed, and made ſmooth by grace. *Iſmael* the ſonne of the bond-woman, had *twelue ſonnes*, and theſe were all *twelue Princes of their nations*[b]: but what was this when they were without the promiſe? Out of queſtion it was *Hannah* her driſt in deſiring a ſonne, that out of her might come one, by whom Gods glory might bee aduanced amongſt men, and therefore ſhe *vowed him to the Lord all the dayes of his life*[c]. The Angel told *Zacharie*, *that he ſhould haue ioy and gladnes at the birth of his ſon*, and why? *becauſe he ſhall be great in the ſight of the Lord, and filled with the holy Ghoſt, and turne many to the Lord*[d]: he was ordained to be a notable inſtrument in Gods Church. *He that begetteth a foole*, that is, an vngodly, and irreligious ſon, (for that is *Salomons* foole,) *getteth himſelfe ſorrow, the father of ſuch an one can haue no ioy*[e], *ſuch a ſon is the calamity of his father*[f]: It is the rule of the Scripture, that *whatſoeuer is done ſhould be turned to the glory of God*[g]: therefore euen our deſires of *children*, muſt aime at the ſame marke, that out of our loynes may come ſuch, by whom Gods glory may be promoted, and the number of the godly encreaſed in the world. Theſe particulars may ſuffice for the proouing of this point.

The Vſe. This doctrine diſcouereth a duty which is little thought on. Many deſire children out of an affection of nature, that they may haue ſome to poſſeſſe & inherite their eſtates, and to perpetuate their names here vpon earth: wherein I may ſay as Chriſt did in another caſe, *Doe not the Publicans and ſinners euen the ſame*[h]? But whoſe aime is it in the deſire of poſterity, to further the enlargement of Gods Church, and to encreaſe the number of beleeuers? Let the conſciences of the married ſpeake to this point: wiues and children (I ſay) are wiſhed by many, as *Babel* was erected by *the ſonnes of men, to get them a name*[i], or, as *Abſaloms name a pillar*, to preſerue their memory from the iniury of time[k]; but whoſe mind is it *to build vp the Iſrael of God*? whoſe driſt and prayer is it to beget ſons and daughters to the Lord? This is one cauſe (amongſt others) that this age ſo aboundeth with the children of *Belial*, and that the *earth* is now (as in the dayes of *Noah*,) *corrupt before God, and filled with cruelty*[l], becauſe the ſatisfying of luſt, and the building vp of our ſelues are made the ends of mariage, & not the *building vp of Iſrael*. Out of theſe vncleane & wicked purpoſes, what other thing (ordinarily) can flow, but a curſed brood? Remember this then all. The people in captiuity *preferred Ieruſalem to their chiefe ioy*[m]. Learne you alſo to preferre the *building of*

Iſrael

q Iohn 1.47.
r Gal. 6.16.
The 4. Doct.
s Pſal. 128.3.
t Pſal. 104.15.
u Iudg. 9.13.
x Iohn 15.1. Rom. 11.24.
y Pſal. 144.12.
z Eph. 2.21,22
a Pſal. 127.5.
b Gen. 25.16.
c 1 Sam. 1.22.
d Luke 1.14, 15,16.
e Pro. 17.21.
f Prou. 19.13.
g 1 Cor. 10.31.
h Matth. 5.46.
i Gen. 11.4.
k 2 Sam. 18.18
l Gen. 6.11.
m Pſal. 137.6.

Israel, the encreasing of Gods Church, before all other (euen) your chiefe desires. Happy is the marriage where this is intended; doubtlesse, God will crowne such a gracious beginning with good successe. And to further this, let me shew you a course, by which we may in our marriages *build vp Israel*. The first thing
a 1 Cor. 7. 39. helpfull to this, is, to *marry in the Lord* a; to match with those that feare God. I know religion commeth not by descent of nature, and holy children haue issued
b Ios. 24. 2. out of godlesse Parents, as *Abraham* out of the loynes of idolatrous *Terah* b; and wicked children haue branched out of gracious progenitors; as *Hophni* and
c 1 Sam. 2. 12. *Phinehas* out of *Eli* c, *Amnon* and *Absalom* out of *Dauid* d: so I haue seen a yeer,
d 2 Sam. 3. 2, 3 in which the best manurers of their ground haue had the worst encrease, and the meanest husbands haue enioyed the larger crops: but we must follow Gods ordinance, and the course which he hath sanctified, and then we shall haue comfort howsoeuer. This we are sure, that the lustfull marriages of the old world, in which carnall liking was the guide, and not religion, brought forth a tyrannous
e Gen. 6. 2, 4. generation e; and that the children are (at the least in estimation) *holy*, for their
f 1 Cor. 7. 14. godly Parents sake. And therefore he who desireth to beget Israelites, let him not willingly venture to match with a Canaanite. The Iewes which married
g Nehe. 13. 24. wiues of *Asdod spake halfe in the speech of Asdod* g. Though God can doe much, and his election is secret, yet it is not safe venturing vpon an vnknowne way:
h Heb. 13. 4. The second thing is, a sober vse of marriage. *Marriage is honourable* h, if it be not dishonoured by the brutishnesse of those which are called to it. God vsually punisheth mens distempered, vnbridled, and disordered lusts, in their posterities. Marriage must be *sanctified*, and directed as other the blessings of God, *by the*
i 1 Tim. 4. 5. *Word of God and prayer* i. The third thing is Religious education: *Teach a child*
k Prou. 22. 6. *in the trade of his way, and when he is old he shall not depart from it* k. Hee that desireth his children should yeeld him the crop of comfort, must cast into them the seed of instruction. The taste of that will continue vntill age, with which the new vessell of the younger yeeres is first seasoned. Some say in scorne, *that young Saints become old diuels*: but I haue seldome heard of a Saint in age, that hath been a diuell in his youth. These three things well obserued, will further this *building vp of Israel*, by our marriages. It is possible, I know (as in part I touched before) that this course may faile; but yet, howsoeuer, the parents shall haue comfort, when they shall be able, in the witnesse of a good conscience, to wash their hands in the innocency & freedome from the guilt of their childrens wickednesse: and they whose neglect of these duties, shall be the occasion of the leudnesse and prophanenesse of their posterity; I say of them as Saint *Paul* did
l Galat. 5. 10. of some others, in another case: *they shall beare their iudgement whosoeuer they be*.

The 5. Doll. The third thing in which the *wife* is to be wished to be as *Rahel* and *Leah*, is *readinesse to yeeld to the husband in all good things*. This duty is very apparant in the practise of these two. When *Iacob* was warned of God by an Angell, to returne from *Laban*, into *the Land where he was borne*, he made his wiues acquainted with the matter, and discouered to them his purpose to depart, they forthwith gaue him this yeelding and respectiue answer; *Whatsoeuer God hath said vnto thee, doe*
a Gen. 31. 11, &c. *it* a. They would not hinder him in any thing, which they saw the Lord had required of him. The like is to be seen in *Sarah*, shee was no hinderance to *Abraham* in his remouall from his owne Country into *Canaan* b, no, nor at such
b Gen. 12.
c Heb 11. 8. times, when he *knew not whether he went* c, nor in the speedy circumcising of his
d Gen. 19. Family d, nor in his iourney to sacrifice his sonne e. Out of all doubt, if shee
e Gen. 22. had been a clogge vnto him in any of all these, the Spirit of God would not haue concealed it, because the wrestling with her vnwillingnesse and gainsayings had been a notable euidence of *Abrahams* faith, which the Scripture is very carefull to set out vnto vs to the full. There be two women storied in Scripture (aboue others,) as examples of Gods iudgement vpon the vntowardnesse of wiues to ioyne with, and to encourage their Husbands in good things. The

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one is *Lots* wife: doubtlesse her loue to *Sodome* was a great delay to *Lot* in his departure from it, and when shee should haue gone on with her husband hastening to the place appointed for their refuge, without looking backe, shee drew behind, still lingering after her wonted home. The Lord met with her in her sinne, *shee became a pillar of salt*[f]. The other woman is *Michol*, *Dauids* wife when shee looked out, and saw him dancing before the Arke, *shee despised him in her heart*; and so farre was shee from approuing his zeale, that at his returne to his house, shee entertayned him with a frumpe, *Oh how was the King of Israel a foole this day!* but shee bare it not away without a scourge, *shee had a child vnto the day of her death*[g]. I remember a policy of *Pauls*, in his Epistle to *Philemon*: Hee wrote to him for the re-entertaining of a runnagate seruant, whom he had begotten vnto God in his bonds. In the inscription hee ioynes in *Philemons* wife, (*And to our deare sister Apphia*[h]:) no doubt to warne her of her duty, that when the receiuing againe of *Onesimus* should bee manifested to her Husband to bee a needfull duty, and a thing pleasing to God, shee should not put in her spoke to withstand the motion, but should rather further her Husband in such an honest businesse. And indeed for that end was the wife created to be a *helpe* to her *Husband*, in all honest offices to ioyne with him, to encourage him, to prouoke him to them, to assist him in performing them. *As the Church is in subiection to Christ, euen so let the Wiues bee to their Husbands in euerything*[k]. *This is that meeke and quiet spirit, which is before God a thing much set by*[l].

[f] Gen. 19. 26.
[g] 2 Sam. 6. 16. &c.
[h] Phil. 1. 2. &c.
[i] Gen. 2. 18.
[k] Eph. 5. 24.
[l] 1 Pet. 3. 4.

This is a lesson for euery wife whom God hath blessed with a religious husband. Seeth shee her Husbands purposes for good things, as namely, in the religious gouernment of his family, in the establishment of holy exercises in his house, in liberality and bounty to the poore, in seeking to vphold the worship of God in the place where hee liueth, or in any the like godly practise? Oh, let her not goe about to coole his zeale, or kill his forwardnesse, but let her remember the saying of *Rachel* and *Leah*, *Whatsoeuer God hath said vnto thee, doe it: Behold here I am, I will follow thee foote by foote, I will endeauour that these thy holy desires may haue a good effect.* Blessed is that yoake where there shall be such an equall drawing. It is not the portion of euery wife to be so happy as to bee tyed to this duty. Many a religious *Abigail* is linked with a churlish *Nabal*; yet euen such also must remember this: If they see better then their Husbands what God hath commanded, though they may not *vsurpe authority*[m], yet they may and must in all humility perswade and intreate, and exhort, and counsell vnto good: and happy is hee (if hee can see his owne happinesse) in whose bosome the Lord hath layed so good a Counseller. Who knoweth but that such a *wife may saue her Husband*[n]? And thus much for the correspondency which ought to bee betwixt a good wife and *Rachel* and *Leah*. Shee is a blessing if shee be fruitfull, more if shee be a flocke bearing plants for the Lords house: most of all, if shee bee a continuall encourager and perswader and counseller vnto good. Surely her that *finds* such a *wife*, *findes a blessing*, *and receiueth* (no little) *fauour of the Lord*[o]. I say to thee whom the Lord hath so endowed, *Giue her of the fruit of her hands, and let her owne workes praise her in the gates*[p].

[The Vse.]
[m] 1 Tim. 2. 12.
[n] 1 Cor. 7. 16.
[o] Prou. 18. 22.
[p] Prou. 31. 31.

Now followeth that summe of the Prayer which concernes the man: *And that thou may'st doe worthily in Ephrathah, and be famous in Bethlehem.* The first generall thing which is offered to him, is, that he may *doe worthily*: The second is more particular, and is a fruit of *worthy doing*, namely, that by *doing worthily*, hee may be *famous*: And then (thirdly) the place is noted to which this *worthy doing*, and growing *famous*, is confined, *Ephrathah* and *Bethlehem*. Of these in order, and first of *Doing worthily*.

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The ground of *Doing worthily*, is *Doing*: So that they wish not vnto him being now to be married, a life of idlenesse and ease, and worldly pleasure, but a life of employment, a life of action, a life of *Doing*. Whence it followeth, *That it is the blessing of him that is married, to haue some certaine course and calling, and condition of life wherein to be doing.* And indeed this is the ordinance of God, that *in the sweat of his face*, euery man should *eate his bread* [q], that none should *walke inordinately* [r]. To ratifie this, God appointed *Adam* what to doe, euen in his innocency [s]: Our *Sauiour* himselfe during the dayes of his minority, was *Doing*, though in a meane profession, the trade of a *Carpenter* [t]: After when he was by baptisme inuested into the office of *Redeemer*, he was in a continuall action to the end of his daies, yea, with such cheerefulnesse, that it was *Meate* vnto him, to *doe the will of him that sent him, and to finish his worke* [u]. Fitly is the life of man compared vnto a pight battell, in which euery man is marshalled in his ranke, and assigned his place vpon which he must attend: some commanders of all degrees, some souldiers of all sorts; none hath a souldiers pay, but he which hath a souldiers place: so it is in the life of man: God is the grand-commander of all, he hath allotted vnto euery man his calling, hee hath fitted euery man to doe something.

The 6. Doct.

q Genes. 3. 19.
r 2 Thes. 3. 6.
s Gen. 2. 15.
t Marke 6. 3.
u Ioh. 4. 34.

The Vse. This deserueth to be commended vnto all, of what degree soeuer, but vnto Gentlemen especially, whose fault this inordinate and idle liuing chiefly is. It is the thought of the most such, that because of their birth, or because they haue sufficiency otherwayes to maintaine themselues; therefore they are exempted from these setled courses of *doing*, which others of baser bloud, and smaller meanes are tied vnto: Vpon this opinion, we see by wofull experience, how many such liue, like vnprofitable burthens of the earth, passing away their time either *in doing nothing, or in doing euill, or in doing that which is to no purpose.* When some come to be challenged at the last day, for *liuing in pleasure vpon earth, and wantonnesse* [x]; where shall such hide their heads, how shall they escape? The sharpe account of that day will force them to acknowledge, that it had been better for them to haue taken the flayle and spade into their hands, then to haue made gaming, and hunting, and pleasure, and feasting, to be their chiefest businesse: to you all therefore I heartily wish, that you may seeme to your selues still to heare in your eares the words of *Dauid* vnto *Salomon*, touching the building of the Temple; *Vp, and bee doing, and* (no doubt) *the Lord will be with you* [y].

Aut nihil agendo, aut male agendo, aut aliud agendo.

x Iames 5. 5.
y 1 Chron. 22. 16.

The 7. Doct. Now this *Doing*, must be a *worthy Doing*, or *a doing worthily*. To *doe worthily*, is the same thing (in mine opinion) with that which *Paul* calleth *a walking worthy of the Lord* [z], or *worthy of the calling wherunto we are called* [a]; that is, to walke so as becommeth those whom the Lord hath called to be his, and to whom he hath reuealed his will, by his Word and Spirit. So that to *doe worthily*, and to *doe religiously*, are all one, to make Religion and the feare of God, to be the rule and guide of a mans actions. This is a *worthy* course. No action is to be tearmed a *worthy action*, but that which is tempered with wisdome; neither is there any true wisdome, saue that of which the foundation is layed in the *feare of God* [b]. This made *Dauid* to become a man so farre exceeding others in worth, because the *Testimonies of the Lord were his meditation* [c]. Many things (notable in their owne nature,) are reported to haue been done by the heathen, but yet wanting the guidance of Religion, they haue lost their grace, and the best name that can be giuen them, is to call them *Glorious sinnes*. Hence therefore followeth that he which desireth to *doe worthily*, must make the Word of God his *Counsellor* [d], must *search the Scriptures* [e], must *let it dwell plentifully with him* [f]. There hee shall find the grounds of true worth, which is euen this, *to bee of a most valiant courage, to obserue and doe according to all that the Lord commands* [g]. There hee shall

z Coloss. 1. 10
a Eph. 4. 1.
b Psal. 111. 10.
c Psal. 119. 99
d Psal. 119. 24.
e Ioh. 5. 39.
f Col. 3. 16.
g Iosh. 1. 7.

reade

reade the examples of the Lords *Worthies*, *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *Dauid*, and such like; presidents worthy imitation: so then the next with in respect of the man, was, that as he should be in continuall action, so his actions might be worthy, seasoned with Religion, and guided by knowledge.

Marke this (I pray you) chiefly you whom in outward things God hath preferred before others. Desirest thou the title of a man of worth? wouldest thou be reputed a worthy Gentleman? seeke to ground thy worth vpon Religion, vpon the knowledge of God, and of his will reuealed in his Word. The Gentlemen of *Berea searched the Scriptures, and that daily* [b], this was their worth. Miserable and prophane is the opinion; Is a Gentleman able to discourse of any customary subiect, of the occasions and occurrences of the Times; is he fashionable, hath he the languages, knoweth he how to entertaine his Mistrisse, hath he skill at his weapon, and such like? then he is thought to be compleat, a man of worth, one that hath in him all the parts of a Gentleman. All this while Religion and grace, and ability to speake the *language of Canaan* [i]; in which things stands true worth indeed: these are vtterly forgotten, and yet without these, all the rest are but (as *Salomon* speaketh of *Beauty in a fayre woman without vnderstanding*) *as a iewell of gold in a swines snout* [k]. Resolue vpon this therefore, thou art not a true accomplisht Gentleman, till thy heart is seasoned with Religion, thou canst not *doe worthily*, vnlesse thou canst walke religiously. *The vse.*

[b] Acts 17. 11.

[i] Isa. 19. 18.

[k] Prou. 11. 22.

2. Next followeth the Connexion: *Doe worthily, and be famous.* The instruction of the place is this; *The foundation of true famousnesse, is well doing.* Doing worthily is the alone way to become famous. This is that which the Apostle calleth *seeking glory and honour by well doing* [l]. This was the constant course of the holy men of the best times. *By faith* (saith the Scripture) our *Elders were well reported of* [m]. Of our Sauiour it is said, that there went a *fame of him throughout all the region round about*: but vpon what was this fame grounded? vpon his diligence in well doing; *He taught in their Synagogues, and was honoured of all men* [n]. Saint *Paul was famous in all places*; but for what? euen for his *bands*, and suffering for the Gospel [o]; the worth of his actions, and the glory of his name went together: What was it that blazed the name of *Salomon*, and made all the world desirous to see him? was it not *his wisdome which God had put in his heart?* [p] what is it which hath ennobled the memories of all those excellent persons which are registred in holy Writ? is it not their godlinesse? they honoured God in their liues, and the Lord hath honoured their names amongst men, according to his promise: *Them that honour me, I will honour* [q]. Glory and goodnesse, shame and sinne, the Lord hath ioyned together with a chaine of Adamant, and they cannot be sundred; *The memoriall of the iust shall be blessed, but the name of the wicked shall rot* [r]. *The wicked shall leaue their names as a curse vnto Gods chosen* [s]. It is not fame, but infamy which euill men haue gotten by their wickednesse. *Cain* by his murther, *Ahab* by his cruelty, *Iezabel* by her whoredome, *Nebuchadnezzar* by his pride, *Iudas* by his treason, the *Pharisee* by his hypocrisie: the remembrance of these shall continue so long as the Moone endureth, but yet thrust through with a spit of reproch. Yea, (will some say) doth fame and credit alwayes accompany worthy actions? did not Christ tell his Disciples that they should bee reuiled, *and haue their names put out as euill, &c.* and did not *Paul* passe through *honour and dishonour, by euill report and good report* [t]? I answer: It is true, *that enuie is the companion of vertue*, and let the Moone shine neuer so brightly, yet some curre or other shall be found which will barke against it. Christ himselfe shall bee called a Samaritane, and said to haue a Diuell [x]: how much more shall this befall those of the *houshold*? yet this is no preiudice to the truth of this doctrine: for euen this is the fame and glory of Gods seruants. *It is an honourable thing to bee euill spoken of for well doing*: there is a *spirit of glory resting vpon such* [z]: and though there

[l] Rom. 2. 7.

[m] Heb. 11. 2.

[n] Luk. 4. 14, 15

[o] Phil. 1. 13.

[p] 1 Kin. 10. 24

[q] 1 Sam. 2. 30

[r] Prou. 10. 7.

[s] Isa. 65. 15.

[t] Luke 6. 22. 2 Cor. 6. 8.

Inuidia virtutis comes.

[x] Ioh. 8. 48.

[y] Mat. 10. 25.

Regiam est maledicere, cum facias bene.

[z] 1 Pet. 4. 14.

there should be a whole volume of reproches written against *Iob*, yet (knowing his owne innocency) *he will take it vpon his shoulder, and bind it as a crowne vnto him*[a]. It shall be enough to a Christian, that he is honoured in the hearts of all that feare God; euen as *Dauid* comforted himselfe with the honour giuen him by the religious *Maydens*, which reioyced with him at the Arkes returne, against the scoffes of his irreligious wife[b].

[a] Iob 31. 35, 36.

[b] 2 Sam. 6. 22.

The Vse. Here is a good aduertisement for all, especially for those who by marriage are entring vpon the Theater of the World, to shew what is in them. Honour and reputation is a thing which nature hath taught men to affect; and true it is, that *a good name is to be chosen above great riches*[c]. If we desire Fame, we see here the way sanded out vnto vs; *Doe worthily, and be famous. If any man serue me, him will my Father honour*[d]. A field of sincerity charged with deedes of piety, cannot but bee accomplisht with a crest of glory. All the fame which men haue sought by buildings, by acts of chiualry, and by such other courses which the light of nature offereth and affecteth, for the ennobling of it selfe, time deuoureth it, and within an age or two it is cleane put out: but that glorie which springeth from the rootes of godlinesse, no tract of time can make to wither, no blast of venemous tongues can ouercome. It shall breake out as the Sunne, in despite of all darkening cloudes, it is watered with the deaw of Heauen, and it shall grow and increase, maugre the malice of all gainesayers.

[c] Prou. 22. 1.

[d] Ioh. 12. 26.

The last thing is the place, to which this *Doing* worthily, is limitted, *Ephrathah* and *Bethlehem*: Those two names betoken but one place, as appeareth in the story of *Iacob*[e]. Bethlehem was the place of *Boaz* his dwelling: Here lay his estate and inheritance; out of this place arose his maintenance: here they desire he may doe worthily, and be famous: so that the doctrine is; *That a Christian must make conscience there especially to be profitable, and to doe good, where the Lord hath seated him, either by course of inheritance, or by any other honest and lawfull meanes of possession.* I remember Saint *Pauls* rule, and it may bee well applyed to this: *If there be any that prouideth not for his owne, &c. he denieth the faith, and is worse then an Infidell*[f]: so if there be any that desire not to doe worthily, especially amongst his owne, where he hath been bred, where hee is called, where his estate and possession lyeth; why may it not also be said, *He is worse then an Infidell, &c?* It is noted of our Sauiour, that his first execution of his ministery was in *Nazareth, where hee had been brought vp*[g]: hee had a loue to that place, and a great desire to haue done some good there. *Moses* might haue bin a great man in Egypt: *Pharaohs* daughter brought him vp as her sonne, yet his heart was still to goe liue, and doe good among his brethren the children of Israel[h]. So *Nehemiah*, all his mind was to liue at Ierusalem, to be an Instrument of good in his natiue soyle, although hee was vpon good termes in the Emperours Court[i]. *Epaphroditus* was the Minister of *Philippi*; in a iourney vndertaken for the Churches businesse vnto *Paul*, he fell sicke, and could not returne so soone as was intended; yet *Paul* saith of him, *he longed after them all*[k], still his mind was vpon his charge, and vpon the people, ouer whom *the holy Ghost had made him ouerseer*[l].

[e] Gen. 35. 19.

The 9. Doct.

[f] 1 Tim. 5. 8.

[g] Luke 4. 16.

[h] Act. 7. 21, 23

[i] Nehe. 1. &c.

[k] Phil. 2. 26.

[l] Act. 20. 28.

The Vse. I would (for a conclusion) that this were well thought vpon by all: for this sin of not caring to do worthily in Bethlehem by those which haue their seates and mansions in Bethlehem, hath now spread it selfe farre. Non-residency is not the sinne of the Ministery onely, but of the Layty too. Many are content to receiue rents and reuenewes out of Bethlehem, but to bee tied to liue at Bethlehem, and to doe worthily there, that is a burthen which they cannot endure. If a man come to Bethlehem, there hee shall finde their Agents, to racke and extort, and to suck out the sweet of the Land, and to make the best of euery thing; but themselues there to doe worthily, to gouerne, to direct, to keepe hospitall.

tie,

ry, &c. he shall not find. Where are they then? Perhaps, they are soiourning vnder other mens rooues, or (as *Iob* saith) they haue got *houses in desolate places*[n]. where no body can find them, or they be crept into some citie a farre off, there, to liue for no body but themselues. This is not to doe worthily to Bethlehem. This is to receiue profit by Bethlehem, but to doe no good in Bethlehem. It is a great sinne which is crept into our common-wealth, and is not taken notice of; it is euen the bane and decay of the country. These men here prayed against it, and let my tongue cleaue to the roofe of my mouth, if I speake not against it also. God threatned it of old, (as a plague) that *many houses great and faire should be desolate without an inhabitant*[o]: why will men bring that iudgement vpon themselues, to run away from the dwellings which God hath called them to, and to leaue *Zim* and *Ohim* to lodge, Ostriches, and Satyres to daunce therein[p]? Whosoeuer thou bee then whom God shall call to Bethlehem, and to whom he shall giue an estate in Bethlehem; see thou make conscience to do worthily in Bethlehem. And of this portion of Scripture so farre.

[n] Iob 3. 14.

[o] Esay. 5. 9.

[p] Esay. 13. 21.

The Old-man, and the New-man.

IOHN 3.6.

That which is borne of flesh is flesh, and that which is borne of the spirit is spirit.

The skope of the verse.

THis verse is a reason to proue, that the New-birth required to saluation, must be by the Spirit of God, or else it cannot be. Our Sauiours argument may bee reduced into this forme: That New-birth which is required, is such as may further a mans entrance into the Kingdome of heauen. But vnlesse it bee a New-birth effected by the Spirit, it cannot further a mans entrance into the Kingdome of Heauen. Therefore either it must bee a Birth by the Spirit, or else it is in vaine. The first part of the reason is manifest: for our Sauiours first ground, was touching a being borne againe, to the end one might see the kingdome of God. Now the second part, namely, that if it be not a New-birth by the Spirit, a man is thereby neuer a whit the neerer heauen, is her maintained on this wise: That New-birth which can make a man no better then *Flesh*, cannot further his entrance into the Kingdome of God. But that kind of being borne againe which thou *Nicodemus* doest imagine, can make a man no better then *flesh*. Therefore such a birth can neuer bring a man to Heauen. The first branch of this reason is euident, for *Flesh* signifying, in the language of the Scripture nothing but corruption, cannot further a man towards heauen, but rather the contrary. The second part (that such a birth as *Nicodemus* thought on, could make man no better then *Flesh*, is here touched: *That which is borne of Flesh is Flesh. That thing borne is according to that whereof it is borne*; of the *flesh* is borne nothing but carnal, according as on the other side, of spirit is bred that which is spirituall. Thus may the drift of this verse appeare. It is in a word, thus to proue, that as there must be a New-birth before a man can be saued, so, that New-birth must not be such as a mans first was: For by that he shall be only carnall, and the carnall man is altogether vncapable of the kingdome of God: he must be borne of the Spirit, so shall he become a spirituall man, and then he may haue an easie passage into life. So much touching the scope.

Tale est naturum quale est principii generatiui effectiuū.

The sense is opened.

That which hath been said, may in part let vs see the sense of the words: yet it is necessary that I open them somewhat more particularly. The words *Flesh* and *Spirit* are chiefely to be enquired into. By *Flesh* is meant, the whole sinfull corruption of our naturall estate. You shall find it vsed to that sense, as anciently as the language of God himselfe, before the flouds of man he then said, *he is but flesh*[a], a very heape, a lumpe, a masse of corruption. The distinction is not amisse: that the word *Flesh*, is taken two manner of waies in Scripture, either for a matter of substance in nature, as when *Adam* said of *Eue*, *Shee is Flesh of my Flesh*[b], and *Paul*, *All Flesh is not one manner of Flesh*[c], *&c.* or for a matter of quality, as corruption in nature, and so is the word in *Pauls* Epistles often vsed, as, *In my Flesh dwelleth no goodnesse*[d], *which walke not after the Flesh*[e], and elsewhere. Here *Flesh* is the whole nature of man as it is corrupted. The same is meant by *Flesh*, which is called, *the Body of sinne*[f], *the Body of death*[g], *the Old man*[h]. It is said by Diuines, that our naturall corruption is called *Flesh*: 1. Because it is conueied from man to man, from the father to the sonne, by the seed of flesh. 2. Because it is practised and exercised in the members of our flesh, which are naturally *weapons of vnrighteousnesse vnto sinne*[i]. 3. Because it is nourished and encreased by outward and fleshly obiects: vpon which third reason the conceit is built, that this is

a Gen. 6.3. *Secundum naturam.* *Secundum culpam.*
b Gen. 2.23.
c 1 Cor. 15.39
d Rom. 7.18.
e Rom. 8.1.
f Rom. 6.6.
g Rom. 7.24.
h Ephes. 4.24.
i Rom. 6.13.

is a terme of distinction betwixt our native corruption and that of the Angels, which kept not their first est[illegible] : ours is called *Flesh*, theirs *spirituall wickednesse*[k]. Thus for the sense of the word *Flesh*: Now to be borne of *Flesh*, is to be borne as a man of a man; and whatsoeuer is so borne, is such as that whereout it is borne: The begetter and the bearer, a lumpe of corruption, and the Birth no whit at all better in it selfe. Touching the word *Spirit*, in the first place wee may either vnderstand thereby a spirituall beginning, as, *Flesh* was expounded to betoken a corrupt and carnall roote; or else wee may conceiue thereby the Spirit of God, whose proper and peculiar worke that of Regeneration is. By Spirit in the second place, is not meant a spirituall substance, (for in such a sense there can bee no such thing as one spirit to beget another) but thereby is intended a spirituall disposition; so that the sense of the whole is thus: As of that birth which is from naturall man, there commeth no better thing then meere corruption; so of that which is wrought by the reuiuing of the holy Ghost, there proceed spirituall, diuine, and holy qualities. Corrupted man brings forth a creature corrupted like himselfe, and no such can inherit the Kingdome of God. The Spirit of God maketh those which are borne of him to become spirituall, and so they become capable of Eternity. This is the true interpretation of this place. And if this sense had been aright thus generally conceiued, there needed not to haue been such a busines as wee read to haue been among some of the Ancients, about answering an obiection, supposed to bee fameable out of these words, against the Truth of Christs body; Because he was conceiued by the holy Ghost: and *that which is borne of the Spirit, is Spirit*, saith the Text: Hereto their best answer was, that Christ was also borne of flesh, namely, the flesh of the Virgin, and so erroniously they limit Christs being of the holy Ghost, only to his soule. Whereas if it be considered, that the words *Flesh* and *Spirit*, doe not here betoken a substance, but a quality; *Flesh*, a corrupt estate; *Spirit*, a spirituall condition, the matter were soone cleered: for then all that could bee concluded concerning Christ, would be this; namely, that Christ being conceiued by the holy Ghost, was all Spirit, hauing in him the graces of Gods Spirit in an vnmeasurable measure, and was neuer whit *Flesh*, as not hauing the smalleft tainture of corruption: If the word *Spirit* were to be expounded of a substance, how should this bee verified in a man regenerate? Shall wee thinke such an one to bee become a *Spirit*, all corporall and fleshly substance being cleane abolished in him? what could bee more absurd. Well saith an old Writer; *Wee being borne of the Spirit, are made Spirit; not in respect of any partaking of the glorious and incomprehensible substance of the Holy Ghost, but in regard of the fruition of those spirituall graces which God bestoweth through Christ.* Thus farre for interpretation. In briefe this is all: Of a corrupted beginning, commeth none other but a corrupted birth: From a spirituall, issueth out a spirituall off-spring.

[k] Eph. 6. 12.

Christ. Euthym.

Basilius hom. Iohan. Baptismo.

Now to make way to matter of instruction, there are here two things principally considerable. 1. *The true state of a natrall man.* 2. *The proper condition of a regenerate man.*

Concerning the true state of a naturall man, this is the Doctrine: *That man by nature of himselfe hath nothing in him but corruption.* It hath been already proued to vs, that by *Flesh*, here is meant nothing but corruption; and to be borne of the *Flesh*, is to be borne as a man; and whosoeuer is so borne, the best which can be made of him (saith our Sauiour) is, that he is *Flesh*, a very confused heape of all corruption. The matter thus manifested by the Text, is very proueable by the Scripture. *Dauid* saith of himselfe, and it is true of euery man, borne after the common course; *I was borne in iniquity, and in sinne hath my Mother conceiued me*[l]. Sinne and Iniquity, are here taken in the largest measure, both for guilt

Thes. Doct.

[l] Psal. 51. 5.

guilt deſeruing puniſhment, and for proneneſſe vnto euill; ſo ſoone as euer a man beginneth to be encloſed and warme in the wombe, he is not tainted onely, but euen (as it were) wholy ouerſpread with theſe two. 1. Liableneſſe to Gods wrath: and 2. Inclination to all kind of vngodlinſſe. The Pſalme ſaith; that when God tooke view of *Adams* ſonnes, they were all corrupt[m]; there was not one found, who in himſelfe was of a more refined and pure condition: *All vnprofitable[n]*, ally *the children of diſobedience, and the ſonnes of wrath[o]*. This corruption which is in man by nature, is that which we call originall ſin, or, the ſinne which is in man from the very firſt beginning of his being. It is a depraued-neſſe or a diſorder of the whole Man, in matters which concerne eternall life. I ſay, it is a diſorder of the whole man: *His very minde is defiled[p], his wiſdome is death[q]*. If there be any thing in his minde, which may ſeeme to be more excellent then the reſt, euen that alſo is tainted: *The ſpirit of the minde needs renewing[r]*. Among the workes of the *Fleſh, are numbred, Idolatry and Herſie*, which are properly corruptions of the mind[ſ]. It is not as ſome imagine, that onely mans inferiour faculties (as his affections) are corrupted, but euen that which is beſt in him: *his cogitations are darkened[t]*, he is a very foole and a beaſt in himſelfe before God, in regard of the right apprehenſion of heauenly things, as *Dauid* acknowledgeth touching himſelfe[u]: *All the imaginations of the thoughts of his heart are onely euill[x]*. When it is ſaid that we are all by nature *vnwiſe[y]*, what is meant but a deprauation of the minde and vnderſtanding, euen the beſt thereof, no better then meere folly in the beſt things? Now this being once proued, that euen the very minde, and vnderſtanding and wiſdome of nature is become *Fleſh*, what ſhall wee thinke of the remainder? For how muſt not the ſpeech of Chriſt bee true: *If the light that is in thee bee darkneſſe, how great is that darkneſſe[z]*? If the mind and vnderſtanding which ſhould bee the light and direction and ground of gouerment to the whole man, bee in that caſe ſo blinded, ſo defiled, ſo wholly depriued of all true worth, in what caſe ſhall all the reſt be which depend thereupon? It cannot otherwiſe bee (ſaith our Sauiour.) How ſhould corruption produce other then corruption? *Who can bring a cleane thing out of filthineſſe[a]? By one man ſinne entred into the World[b]*; *Adam* the common roote of all man-kind, being depraued, how can it be but all his poſterity muſt bee ſo? *Adam begat a childe in his owne likeneſſe[c]*, that is a ſinner like himſelfe; and ſo euery father ſucceſſiuely from him hath done the ſame. Hereupon now ariſeth a very great queſtion touching the manner of the propagation and deriuing of ſin from the father to the child, by meanes whereof (according to the words here) *Fleſh* brings forth *Fleſh*. For inaſmuch as the proper ſeate and ſubiect of ſinne is the ſoule, it is queſtioned whether the ſoule alſo come by naturall generation. It ſhould ſeeme ſo, for elſe how ſhould the ſoule be corrupted with ſinne, preſently vpon the being thereof in the body? If ſin were in the body before, then how is the ſoule the naturall ſeate of ſin, or what kind of thing is ſin, if the ſoule receiueth it from the body? Nay, how can the ſoule being a ſpirituall ſubſtance, receiue a tainture and defilement from the body, which is of a groſſer compoſition? For this indeed is the common opinion of Diuines, that the ſoule being in the due & appointed time made by God, commeth pure and clean into the body, but is inſtantly vpon the coupling thereof with the body defiled, like water which running cleane from the fountaine, is powred into a veſſell that is vncleane. This is the moſt receiued doctrine. Indeed it is true, the ſoule in many things followeth the temperature and conſtitution of the body, as is found true in experience; but yet it ſeemeth ſomewhat too hard to ſay, that the ſoule infected by the body. The ſoule may be hindred by the body in ſome of the actions and operations thereof, but how (it being ſpirituall) ſuch a thing as the body ſhould work vpon it to conuey corruption into it, is ſomewhat hard to apprehend. Now on the other

m Pſal. 14.3.
n Rom. 3.12.
o Epheſ. 2.2,3.
p Tit. 1.15.
q Rom. 8.6.
r Eph. 4.23.
ſ Gal. 5.20.
t Eph. 4.18.
u Pſal. 73.22.
x Gen. 6.5.
y Titus 3.3.
z Mat. 6.23.
a Iob 14.4.
b Rom. 5.12.
c Gen. 5.3.

other ſide, if for the auoiding this difficulty, we ſhall thinke the ſoule commeth by naturall generation, out of the loynes of the father as the body doth, there will be as much hardneſſe againe to conceiue that. For if the ſoule be by generation, then it is either from the ſoule of the Parents, or their body. How can it be from their ſoule, the ſoule being a ſubſtance, not ſubiect to diuiſion? or how can one ſoule beget another, more then one Angell another? much leſſe can it be from the body? For how can a body beget a ſpirituall ſubſtance? Beſides that the Scripture ſeemeth to be againſt it, while it calleth our naturall fathers, the *Fathers of our bodies*[d], and God the *Father of Spirits*; aſcribing as may bee thought no more to the Parents, then the generation of the body, and reſeruing the conueyance of the ſoule into the body, to God as his peculiar. Theſe difficulties haue put me in mind of two ſpeeches; the one of *Dauids* touching the forming of a man in his mothers wombe: *I am fearefully and wonderfully made, &c.*[e] Out of which place this neceſſarily deriued, that the manner of mans framing and conception in the wombe is a ſecret, rather with feare and reuerence to be wondred at, then buſily and curiouſly to bee ſearched into. It is a part of that knowledge which *Dauid* ſaith, is *ſo high that he cannot attaine vnto it*[f]. For mine owne part I hold my ſelfe ſatisfied with this; that God eſtabliſhed an order in nature, that euery creature that hath life, ſhould produce and bring forth the like to it ſelfe according to its proper kind. This order was more particularly eſtabliſhed touching Man. When God ſaid to *Adam* and *Eue*; *Bring forth fruit, and multiply*[g]. Now this order ſet in nature, the God of nature doth continue, and effect, and giue ſtrength vnto: and, that it is ſo wee ſee, but the particularities appertaining to the manner thereof, we cannot comprehend. I am of opinion, that in ſpeaking of the generation of man, it is not ſo fit to diuide him into his parts, and to ſay; *Thus it is for the propagation of his body, and thus for the infuſion of his ſoule*: For this is to no end but to multiply difficulties; but thus rather: *The whole man conſiſting of ſoule and body, begetteth a creature like himſelfe, conſiſting of the ſame parts, and that by vertue of the bleſſing of multiplication and encreaſe, which God beſtowed vpon all liuing earthly creatures in their firſt making.* The other ſpeech, is of *Auguſtine* touching originall ſinne, or the ſinne of nature. *There is nothing better knowne to be preached of, then that man by nature is wholly ſinfull; but how he commeth to be ſo, nothing more hard to bee vnderſtood.* The ſame ſpeaketh of one that was fallen into a pit, one comming by, and ſeeing him there, began to wonder how he ſhould fall in. *Thinke you* (quoth the party in danger) *how thou mayeſt deliuer me hence, and enquire not how I came hither.* So in this caſe it is manifeſt, that we are all enwrapped in originall ſinne, the very death which Infants are ſubiect vnto, which yet by age are vnable to commit a ſinne in act, is a teſtimony of their originall guilt. They could not die if they had no ſinne: and we may feel in our ſelues an inclination and propenſitie vnto euill, if wee will obſerue our ſelues as we ſhould. What ſhould wee bee ſo buſie then to enquire how and which way it crept in vpon vs? rather let vs beſtow labour to learne which way we may remoue it. Euen *Bellarmine* ſaid well in this, (after much diſcourſe touching the deriuing of originall ſinne:) There is no more (ſaid he) required to the conueyance of originall ſinne, *but that a man by true generation doe deſcend from Adam*. God at the firſt ſet *Adam* as a publike perſon, repreſenting the perſon of all man-kinde, with this condition; if he retained his integrity, then that bleſſing of multiplication once giuen, had been ſanctified to him, for the bringing forth of a poſterity righteous and holy like himſelfe; if he fell away from his obedience, then that bleſſing ſhould be turned into a curſe, and ſhould bee the meanes of multiplying a corrupt and ſinfull generation. Gods inflicting this puniſhment vpon *Adam* falling, that his poſterity ſhould feele the ſmart of his diſobedience, is the very ground hereof, that *Fleſh* produceth *Fleſh*, a ſinfull father produceth a corrupted child. This God in iuſtice laid vpon man, and

[d] Heb. 12.9

[e] Pſal. 139.14

[f] Verſe 6.

[g] Gen. 1.28.

Nihil ad prædicandũ notius, nihil ad intelligendum ſecretius. De moribus Eccle. cap. 22.

Tu cogita quomodo hinc me liberes, non quomodo hue ciderim quæras. Epiſ. 29.

Niſi vt homo per veram generationẽ ab Adamo deſcendat. De amiſ. grat. lib. 2. cap. 12.

by this meanes ſinne hath ſeized, and doth, and will vpon euery ſonne of *Adam* in his birth: what ſhould we tire out our ſelues with queſtions about the manner? It is a good ſpeech of reuerend *Caluines*: *The vniuerſall corruption of our nature, proceedeth not ſo much out of generation, as Gods ordination. In one man God adorned vs all, and in the ſame one he ſtripped vs all:* ſo that now euery one that commeth from him by ordinary deſcent, is as he was, guilty of the ſame ſinne, and blemiſhed with the ſame corruption. Thus I haue laboured about this neceſſary doctrine, touching mans natiue corruption. Euery man is *Fleſh*, that is, (in the language of the Scripture) a very heape of corruption. This my Text auoucheth, this the Scripture iuſtifieth (it affirmes this ruſt of corruption to haue eaten and fretted into mans nobleſt parts: his mind, his vnderſtanding, his wiſdome, the beſt which he hath in him, is corrupt: He is ſtreamed out of an infected fountaine: his father *Fleſh*, and that which is borne thereof, muſt needs be fleſhly. This corruption is ſeated in the ſoule. The Father by Gods Law of nature, hauing a ſoule, begets a ſonne indued with a ſoule: The father hauing a corrupted ſoule, by Gods Law of iuſtice begets a ſonne, whoſe ſoule is alſo ſtained with corruption. This is the ſumme.

Caluin. in locum.

The Vſe.

I might enlarge my ſelfe into ſundry vſes of this doctrine. Firſt, I might apply it againſt the ancient errour of the Heretique *Pelagius*, and his followers, who maintained, that ſinne is come from *Adam* to his poſterity, not by propagation, but by imitation. *Adam* ſinned (ſay they) and ſo made ouer to his race, a nature guilty of the want of originall righteouſneſſe; *but he conueied not any thing which may be truly called ſinne.* How is this then true which is here ſaid; that the off-ſpring of *Fleſh* is *Fleſh*? Whoſoeuer is borne and begotten by man, is a corrupted creature. All in *Adam* ſinned. *Adams* offence in eating the forbidden fruit, is not to be reputed as a perſonall offence, but he being a publike perſon, it was a publike ſinne, euen the ſinne of all man-kinde. Looke therefore in what caſe *Adam* was, preſently vpon his treſpaſſe, in the ſame is euery one by nature: neither could *Adam* conuey his nature vnto his poſterity, but hee muſt needs withall conuey the corruption of his nature. It is a true ſaying, that in the firſt man the perſon corrupted nature, but in euery other man, nature corrupts the perſon. Whoſoeuer is a man by the propagation of *Adams* nature, the ſame is alſo a ſinner by the deriuing ouer of his corruption. Secondly, I might alſo vrge this againſt ſome Papiſts, who are in this point (as they are rightly called) Semi-pelagians, they acknowledging originall corruption, yet doe limit it, and doe make it to haue place onely in the ſenſuall parts, and not properly in the ſoule and mind: *It reſteth* (ſaith a great Papiſt) *in the Fleſh*, (vnderſtanding thereby the inferiour faculties,) as in a fort or ſconce of defence, and from thence it maketh an aſſault againſt the minde. But it hath been proued, that euen the minde of man is corrupt. For which cauſe, *Paul* vrgeth a neceſſity of being renewed in *knowledge* [b]. It is true, there be things yet in nature, which (ſimply) conſidered as endowments of Gods beſtowing, are good: ſo as is, the acknowledgment of a diuine power; ſome diſtinction of good and euill in the conſcience, ſome ingenuity in the things which concerne this preſent life, &c. Theſe and the like remaine yet in nature, and are in themſelues not euill, yet in naturall man they be ſo corrupted, that they can neuer worke to good. No naturall man was euer able out of theſe to bring forth any ſuch action, as might be called rightly good, and in that reſpect accepted with God. Thoſe praiſe-worthy acts of many famous Heathen, if wee grow to a ſtraite examination of things, were but, (as they are called,) *barren vertues, and glorious ſinnes.* Thoſe things might be thus iuſtly, and more at large vrged againſt the Papiſts, the grand Patrons of nature, who will not yeeld it to be ſo wholy *fleſh*, but that there may be found in it ſomewhat free and incorrupt, which may ſomwhat further a mans ſaluation. But I content my ſelfe

Non transfudit culpam ſecundum propriam rationem culpæ.

Andrad. in defenſ. Concil. Tridl. 5.

[b] Coloſ. 3. 10.

Steriles virtutes & peccata ſplendida.

selfe to point at these things in passage: and will set my selfe to the pressing of one speciall vse; namely, the helping vs on to that, without which it is impossible for vs euer to be religious; and that is an humble, a submisse and base opinion of our selues. Without this I say, there is no possibility for vs euer to be religious. Hee which thinketh well of his owne soules estate, what will hee care for Christ, in what awe will he stand of Gods maiesty, what reckoning will he make of Gods mercy, or at what price will he value his word, what reuerence will he giue vnto his Sacraments? Euery mans either zeale or coldnes, either forwardnesse or slacknes in religion, is proportionable to that conceit and feeling which he hath of himselfe. Hee that hath no apprehension of the wretchednesse of his owne soule, is alwaies drousie and carelesse in the duties of godlines. He which truly seeth what an vnworthy creature he is by his owne birth, the exercises of piety are precious to him, the name of Christ is sweet, the word of saluation is musicke in his eares, the Sacraments are such sacred mysteries in his opinion, that he seemeth to himselfe not to know how to respect them as he ought. Now in this humble opinion of our selues, is (as it were) the first forme in Christs schoole, so, nothing (by the blessing of God) will sooner teach vs this lesson, then this doctrine. For whereas humble a man in his owne eyes, if this will not (namely, that whatsoeuer he is to the world, rich, beautifull, honourable, yea, although hee weare an imperiall crowne, and could like *Nebuchadnezzar*, write letters of commaund to all *people, nations and languages*[h], yet remember he is but dust, and what is that? a confused heape of all corruption, one that of himselfe cannot so much as doe any thing but sinne, neither is able so much as by a thought to aduance his owne good. If he finde nothing in him but nature, hee can finde nothing but *sinfulnesse and vnlawfull fire to dwell in*[i]. His nature and religion are two things directly contrary. It is nature to be *dead in sinne*[k], when Religion requireth to be *dead to sinne*[l]. It is nature to be *reprobate to euery good worke*[m], when Religion calleth to be *ready to euery good worke*[n]. It is nature to be a *louer of our selues*[o], when Religion vrgeth to *deny our selues*[p]. It is nature for a man to *seeke his owne*[q], when Religion binds to be a *seruant vnto others by loue*[r]. It is nature to *despise the Word*[s], when it is a fruit of Religion to *loue it and to obey it*[t]. It is nature to account Preaching *Foolishnesse*[u], when Religion teacheth to esteeme it as *the wisdome of God, and the power of God*[x]. Thus if there bee no more but nature in a man, he can neuer be religious, he can neuer be saued[y]. Nature carrieth a man the way of *Cain, out from the presence of God*[z]; no way but *way of sinners*[a], *the ends whereof are the waies of death*[b]. Thus is nature, this is the *flesh*[c] of this metall is man made, worthily called *abominable and filthy*[d]. Our not knowing this as we should know it, is the true cause of our vnlouely carelesnes, of our little esteeming the word of life, of our slender trembling at Gods iudgements, of our running on in such and hardned course without remorse. It is euen as Christ said with weeping eyes vnto Ierusalem; *Oh if thou hadst knowne &c.* If we knew what a sinke of corruption is within vs, and what loathsome creatures we are in our selues in the sight of God, it would make vs let fall our crest: there is not the securest person, the stoutest gallant, or the most proud and scorning hearer, but it would make him stoope and be ashamed with *Ephraim*[e], and cry out with the perplexed Iewes, *What shall I do?*[f]. It is said of the Egyptian Temples, that they were stately to be looked on but being entred into, and the most vendrable places thereof viewed[g], there was nothing to be seen, but the image of a Cat, or a Crocodile, or some such base creature vnder the shape whereof they worshipped their supposed gods. So some report, that at this day in the places about Sodome, there groweth a kinde of fruit to the eye very beautifull, but being toucheth, it falleth all to dust, and feeds put a very hoyse some sauour. Such are we by nature. We make some shew to the eye, and wee

pride

h Dan.3.31.
i Rom.7.17.
k Eph.2.1.
l 1 Pet.2.24.
m Rom.6.2.
n Tit.3.1.
o 2 Tim.3.2.
p 2 Tim.3.2.
q Luke 9.25.
r Phil.2.21.
s Gal.5.13.
t Prou.1.25.
u Pf.119.161.
x 1 Cor.1.21.
y Verse 24.
z Gen.4.16.
a Pfal.1.1.
b Prou.14.12.
c Iob 15.16.
d Luke 19.42
e Ieremi.31.18
f Acts 2.38.

pride our ſelues in outward things, one in his wealth, another in his blood, a third in the good proportion of his limmes, this foole in her beauty, and the other in the gayneſſe of her attire: but (alas) how if we ſhould be looked into: if it were poſſible for the eye of fleſh to ſee what is in the boſome, oh, what a ſight would offer it ſelfe vnto our view? enough to make a man afraid of himſelf, yea euen to run away from himſelfe, if it were poſſible. Let vs labour in our thoughts about this point, that wee may once come to know our ſelues to be but *Fleſh*, which one word, is the very abſtract of all ſpirituall filthineſſe. Let vs dwell vpon it in our meditations, and labour to improue and preſſe it, to the abaſing of our ſelues. If we haue thought vpon it once, and that it hath caſt vs downe in our owne apprehenſions, yet let vs to it againe: ſay with *Dauid, I will be yet more vile* [g]. No man ſhall euer hurt himſelfe by this courſe: *for euery valley ſhall be filled* [h], and the more this ſhall abaſe vs, the more ſhall the Lord reach out the hand of his mercy to aduance vs. *Caſt downe your ſelues before the Lord, and he ſhall lift you vp* [i]. We can eaſily looke backe to our progenitors, and from ſomewhat in them, take occaſion to be puffed vp. *Thus ancient is our Houſe, and thus many deſcents it hath continued in one place; our Craft is this, and our estate is that, and theſe matches, and ſuch and ſuch like offices we can take on vs.* Why doe we not remember amidſt all, that notwithſtanding all, yet here is nothing but *Fleſh* borne of *Fleſh*, and that without new-birth in Chriſt, it will be better for vs if we had neuer been borne? It is not euery ſlight and ſuperficiall acknowledgement *that we are all ſinners*, &c. that will bring vs to this. It is one part of our corruption, that it begets an inward hardneſſe, ſo that it is not eaſie to be humbled with the feeling hereof. It is a matter to be weighed and conſidered well: the glaſſe of Gods Law muſt be often looked into, and the Lord muſt againe and again with earneſtneſſe be beſought, that he would mollifie our hearts, and in ſtead of fleſhly hearts, giue vs *fleſhly* hearts [k], ſuch as may be full of ſenſe, that wee may feele indeed what we are, and whereto we will, if God ſhould leaue vs to our ſelues. Let vs neuer reſt vntill we find ſomewhat in our ſelues more then nature. *Fleſh and blood cannot inherit the kingdome of God* [l]. This is the maine vſe I thought to vrge from this doctrine. Here might be an vſe alſo to parents. Wee our ſelues of *Fleſh* are borne *Fleſh*, that ſhould humble vs: ſo our children are through vs ſuch as we our ſelues are: and be we neuer ſo religious, or well diſpoſed, yet as the ſeed, though neuer ſo well cleanſed before ſowing, brings vp ſtalkes and chaffe together with it; ſo our poſterity commeth out of our bodies with this tincture of corruption. As we haue infected ours therewith, ſo ſhould we make them a kind of recompence, that as they may ſay they are ſinners by our corruption, ſo they may ſay alſo they are brought into the ſtate of grace by our care for their education. This might be followed further, but it ſhall ſuffice thus to haue touched it. And thus farre of the true eſtate of a naturall man. Now followeth the proper condition of a regenerate man. A regenerate man is as much to ſay as a man borne againe: of ſuch an one there are here two things mentioned: Firſt, the author of his new-birth (*The Spirit*). Secondly, the marke or teſtimony of his new-birth (*He is Spirit*). Of both ſeuerally. Concerning the former, this is the doctrine: *That the Spirit of God is the Author and worker of that New-birth, without which we may not be ſaued.* The regenerate man is one borne of the Spirit: the words are plaine; and the matter is eaſily made good by the Scripture. That ſaying is excellent, touching the regenerate, *which are borne not of blood, nor of the will of the Fleſh, nor of the will of man, but of God* [m]. The Euangeliſt here ſpeaking of thoſe, which by faith are made the ſonnes of God, aimeth at this mainely, to proue that they be borne of God; which point hee amplifieth by a deniall of the contrary: not of blood, meaning, that they are not bred of any ſuch matter as other ſonnes are ordinarily made of; neither yet haue they man any way for the author of their being, they are not borne according to, or by

g 2 Sam. 6. 22.
h Luke 3. 5.
i Iames 4. 10.
k Ezech. 11. 19.
l 1 Cor. 15. 50
The 2. Doct.
m Iohn 1. 13.

by any deſire of man, which might either procure, or affect, or wiſh that kind of ſon-ſhip. It is no wiſdome, or power of man, by which they do ariſe to that dignity, but meerely and onely by the mighty worke of God himſelfe. So much haue we gotten by this one place, that the new-birth ſpringeth not out of any thing in man, but is the worke of God wholly. *Of his owne will he begat vs, euen he from whom euery perfect giuing doth deſcend*[n]. To the ſame effect, *Peter*, *Bleſſed bee God, &c. which hath begotten vs againe*[o], *&c.* Thus farre then we are come, that this new-birth is not in any reſpect procured or cauſed, or effectuated by man; but is altogether from the Lord. Now as it is generally proued to be the worke of God, ſo more particularly it is aſcribed to the holy Ghoſt: not to exclude the other perſons in the God-head, the Father and the Sonne, (it being a true rule, *that in thoſe workes which are without themſelues, all the three perſons worke in common*,) but becauſe it is the ſpeciall office of the holy Ghoſt, to be the immediate and next applyer of the new-birth vnto the conſcience. God the Father begets a man anew, as being the foundation and fountaine of all diuine actions, and good things whatſoeuer: God the Sonne reneweth, as being the Mediator and meriter of this changed eſtate: but yet in the fore-named reſpect, this is more particularly aſcribed to the Spirit of God; according as the worke of election is more eſpecially attributed to the Father, of redemption, to the Son. This is not much vnlike to that limitation of the ſinne, called, *The ſinne againſt the holy Ghoſt*; which is not to be ſo conceiued, as if it were not a ſinne againſt God the Father too, and againſt God the Sonne, (for how is it poſſible that a man ſhould ſo ſin againſt the one, as that therein he ſhould not treſpaſſe againſt the other alſo?) but it is ſo reſtrained to the holy Goſt, becauſe it is a ſin committed againſt the particular office and worke of the holy Ghoſt, and ſo is this new-birth, though it be an act of the whole Trinity in common; yet is it termed the worke of the ſpirit, becauſe *he* is the more immediate author therein. Hence is it that the waſhing and ſanctifying, which are teſtimonies of the new-birth, are ſaid to be by *the Spirit*[p]: and our *changing into the Image of God*, which is the very forme and life of the new-birth, is reputed to be by *the Spirit of the Lord*[q]: thoſe graces which accompany the renewed eſtate, are called *the fruits of the Spirit*[r], and that renewing which muſt be in all that ſhall be ſaued, is called *the renewing of the holy Ghoſt*[ſ]. I hope wee are ſufficiently ſatisfied touching this point, that the new-birth is no groſſe or carnall matter, and ſo no work of man any way, but the ſole and peculiar worke of God euery way. It is he which *createth new hearts*[u], *and putteth a new ſpirit into the bowels*[x]: and then againe, this is alſo I truſt plain, that this worke, albeit common to all the perſons of the bleſſed Trinity, yet is more particularly aſcribed to the holy Goſt, whoſe proper office it is to worke vpon the hearts of Gods elect, and to apply offered grace in ſuch ſort, as that it may be made effectuall. Now it ſhall not be amiſſe to ſhew alſo by what meanes *the Spirit* worketh in this making a man to be borne again. The manner is ſecret, but the meanes is expreſſe. God doth ſanctifie ſome courſe for the effecting of what good ſoeuer hee intends: and if the new-birth be the worke of Gods Spirit, no doubt God hath ordained a meanes by which it is accompliſhed. And this meanes is two-fold. The firſt is an outward meanes, namely, the miniſtery of the Word and Sacraments. Hence is it that *Paul* told the Corinthians hee had *begotten them through the Goſpell*[y]; hee tearmeth *Timothy*[z], and *Titus*[a], his *ſonnes in the Faith*: Hee told the Galathians how hee *trauailed* in the duties of his miniſtery for their Regeneration[b]. Hence is it againe that the Word diſpenſed in the ordinary miniſtery, is tearmed the Immortall *ſeed of the New-birth*[c]; ſo againe for this very cauſe the Sacrament of Baptiſme is called *the lauer of regeneration*[d], becauſe in it and by it (as a meanes) the holy Ghoſt freely worketh his grace in the veſſels of grace. The other meanes is inward, and that is Faith: This is a worke or fruit of the *Spirit*[e], and becauſe

n Iam. 1.18. o 1 Pet. 1.3.

Opera Trinitatis ad extra ſunt communia.

p 1 Cor. 6.11. q 2 Cor. 3.18. r Galat. 5.22. ſ Epheſ. 5.9. t Titus 3.5.

u Pſal. 51.10. x Ezek. 11.19

y 1 Cor. 4.15. z 1 Tim. 1.1. a Titus 1.4. b Gal. 4.19.

c 1 Pet. 1.23. d Titus 3.5.

e Gal. 5.22.

because it is an instrument of the new-birth, it is said to *purifie the heart*[f]. Thus is this also briefly cleered. New-birth is the worke of Gods Spirit, and Gods Spirit workes by meanes; outwardly by the Word and Sacraments, inwardly by faith. The Word offereth grace; the Sacrament is a pledge of grace: Faith entertaineth, and layeth hold vpon grace: the Word perswades the new-birth, the Sacrament shadoweth out the new-birth, and Faith brings the feeling and vnderstanding of it in ones selfe. The Word affects the eare, the Sacrament representeth to the eye, and Faith maketh that which is heard in the one, and beheld in the other, to become effectuall to the heart.

[f] Acts 15.9.

The Vse. The Vse is manifest to euery mans vnderstanding to bee thus: The new-birth, is the onely way to eternall life: *Except a man be borne againe, hee cannot see the kingdome of God*[g]. This new-birth is not in the power of man, either the Spirit of God must worke it, or it cannot be. Desire we then to be saued? Is eternall life, and the kingdome of God the scope of our desires, and the marke which we chiefly shoot at? There is no hope of euer comming to it, but by being borne againe: If we would be borne againe, it is not in our selues to doe it. Who can bring such a *cleane* thing as Regeneration, from out our *filthinesse*? It is the Spirit of God which is onely able to effect it. Whither then, or to whom shall our eyes be directed, and our desires carried, but to *the Father of lights*, from whom shall we expect this blessing, but from him? If we say we looke for it onely at his hands, and professe to disclaime all other hope, let it appeare by our reuerent respect to the meanes ordained & sanctified by him, for the working in vs such a good. Shall *Noah* be thought to looke for deliuerance by the mighty hand of God, from the common deluge, vnlesse being warned of God, he be *moued with reuerence to the preparing of the Arke*[h]? I remember a speech of Gods to *Moses*, when the people of Israel were in a great strait before *Piphahiroth*, the sea was before them, the enemy behind them, on the one side mountaines vnpassable, on the other side a garrison of the Egyptians impregnable. *Moses* he was earnest with God for helpe (therein simply not amisse) but yet, saith God to him; *Why arrest thou vnto me? speake vnto the children of Israel, that they goe forward*[i]. There was a fault: *Moses* craued helpe, but was not forward in the course, whereby to make way for that helpe which God was pleased to affoord. So must it be said to many vaine pretenders of a kinde of dependance vpon God, for grace and goodnesse, and for new-birth, whereby to fit them for eternall life: It is not euill that you do, to expect these things from God: but if we doe indeed, & from our hearts cry to him, to renew vs in the inner man, and to make vs to become new-creatures; *Why doe we not goe forward?* Why doe we not reuerently and obediently imbrace the meanes deputed by God for our renuing? The Spirit of God begets none anew without Faith, neither doth he (ordinarily) beget faith, but by the ministery of the Word. If we despise the ministery of the Word, and thinke it to bee nothing but a meere ordinance of man, and so either partake not of it, or else listen to it without this setled opinion engrauen in our hearts, that thus and thus, and by it we must be begotten vnto God, or else we shall perish in our sinnes, I say plainely, there is no hope left vs to be saued: yea, I will adde this more, that he who is not able to giue this testimony to the preaching of the Word, out of his owne personall feeling, and experience, that it is the thing whereby naturall man is changed into the Image of God, and renued in the spirit of his minde, certainly he hath yet in him no more then nature, neither is he yet entred into that beaten path of life, which is laid out to vs in the Scripture. These things God hath ioyned together, and man may not seperate. If I heare a man speake of his hope of being saued, I must vrge him to giue euidence of his new-birth: If he tell me that he is confident touching himselfe, that hee is borne againe, I must pray him to giue me satisfaction touching his Faith: If he be againe resolute concerning his faith, (oh, hee, be it knowne to you

[g] Ioh. 3.3.

[h] Heb. 11.7.

[i] Exod. 14.15.

you beleeue in Iesus Christ, and hath as good a Faith towards God as any of them all:) Well; I must not be put downe with these formall brags, but I must be bold to vrge him againe to acquaint me, by the meanes of what Ministry he came to this faith which he makes boast of. Let him shew me, how his awaiting vpon Gods ordinance in his Church, hath brought him to beleeue: If hee make light of this, he will not seeme to account himselfe beholding hereto for his faith, neither yet (put case he hath got some beginnings of faith otherwise) will submit himselfe to this course, for the perfiting and forming of that faith which he thinks he hath, certenly he must giue me leaue to thinke hee hath neither true faith, nor new-birth. I know the new-birth is effected by faith, I know faith is (ordinarily) begotten by the ministery of the Word. Be it that a man, liuing where he could neuer come to the partaking of this meanes, hath yet in the mercy of God somewhat wrought in him, which may in good construction, be tearmed Faith; yet out of all question, if it come once to that, that hee may enioy that meanes, his faith (if it be true) will cleaue to it, as to the proper and naturall instrument, both of the begetting, and of the nourishing of faith. This then is the vse of the Doctrine: Saluation is in the desire of euery man, there is no man but he could be content to goe to heauen. But *not euery one that saith, Lord, Lord*[k], so not euery wisher to bee saued, shall by and by escape the wrath which is to come. Except a man be borne againe, there is no possibility of not falling into hell: What is this to be borne againe? Is it a second issuing from the mothers wombe? No: It is a matter that concernes the soule and spirit: Why? But is not man able to effect it? Not at all: The Spirit of God is the Author of the businesse. If the Spirit of God doe worke it, no doubt it is by meanes: and whereby shall we bee informed touching this meanes, but by the Scripture? And what meanes can any man iustifie by the Scripture, but that which hath been named; namely, Faith wrought by *the word of faith which is preached*[l], and which is attended vpon by the two Sacraments? what other ladder haue we to clime vp to heauen by, then this? At the immortall seed dispensed by a faithfull Ministery, we must begin: by it we must be aduanced higher vnto faith: by Faith we are interessed into that working of the Spirit, which produceth the new-birth: by the new-birth we come to be the Sons of God in Iesus Christ. How can we now misse the inheritance, when we haue receiued the adoption of sons? This is the good way, walke therein, and you shall find rest for your soules. And thus of the Author and worker of the new-birth. Look not backe into the wombe of thy mother for a new birth, but lift vp thine eyes and thoughts to him that dwelleth in the heauens. If you say, *Who shall ascend into heauen to fetch it thence?* It needs not, looke you to the Word, that is neere thee: *By thy precepts thou hast quickened me* (saith *Dauid*[m].) *Paul* hath an excellent speech: *You haue obeyed the forme of Doctrine, whereunto ye were deliuered*[n]. Hee seemeth to compare the Doctrine of the Gospell to a mould, into which a thing is cast, that it may receiue a new shape: so that this is it by which wee must bee made new. If we should haue an Angel from Heauen to lead vs, as *Peter* had to conduct him out of prison, we could not haue a more plaine, a more direct, or a more certen course.

[k] Math. 7. 21.
[l] Rom. 10. 8.
[m] Psa. 119. 93
[n] Rom. 6. 17.

It followeth, concerning the Marke of the new-birth, and here this is the doctrine: *That euery Regenerate person is by vertue of his new-birth, a spirituall man,* such as is the beginning of the new-birth, such is hee which must bee borne againe: the beginning of the new-birth, is the gracious working of the Spirit: This spirituall beginning must needs produce a spirituall estate. Hereupon is it, that the persons partaking of the new-birth, and brought by the mercy of God out of the state of nature, into the state of grace, are termed *spirituall men*[o], The whole society of the Regenerate is called a *spirituall house*[p], the Regenerate man is said to be *borne after the spirit*[q], and to be *after the Spirit*[r]. Sometime

The 3. Doct.

[o] 1 Cor. 2. 15.
[p] 1 Pet. 2. 5.
[q] Gal. 4. 29.
[r] Rom. 8. 5.

I know the word or title ſpirituall is otherwiſe vſed, ſomewhat after our ordi-
f Hoſe.9.7. nary ſpeaking, in which we tearme the Miniſtry *the ſpirituality*[f]: but yet that doth not preiudice this, that he which is renued by the holy Ghoſt, is a *ſpirituall man*: In this kind of ſpeaking, *ſpirituall* is oppoſed to *carnal*, and as by *carnal* we mean one corrupted, ſo by *ſpirituall* we intend one reformed. This then is the ſenſe of the doctrine: *A man regenerate, is a man reformed*: Indeed it muſt needs bee ſo: For who ſo is regenerate, is renewed by the holy Ghoſt, and how can it be, but a reformation muſt follow, where the Spirit of God workes? The ſonnes of God
1 Rom.8.14. are *led by the Spirit*[1], and they which are led by the Spirit, doe alſo according to the Apoſtles counſell, *walke in the ſpirit*; and while they doe ſo, they cannot *ful-*
2 Galat. 5.16. *fill the luſts of the fleſh*[2]. This is a matter ſo manifeſt, that I need not to inlarge the proofe thereof: only it ſhall be neceſſary to anſwer one demand, *Whether is he which is borne of the Fleſh is wholly carnall, ſo hee which is borne againe by the power of the holy Ghoſt, is wholly ſpirituall?* It is anſwered, that albeit by our naturall birth we are wholy corrupt, yet by our renued birth, we be not wholly ſanctified. In one ſenſe the regenerate may be ſaid to be wholly ſanctified, becauſe euery part is purged, the vnderſtanding, will, affections, memory, conſcience, outward man, in euery part and faculty both of ſoule and body, a renuing and a ſanctification is begun, but it is not perfited all at once: That Fleſhlineſſe and carnality which commeth by nature, is not quite remooued at the firſt: There
3 Galat. 5.17. is *Fleſh luſting againſt the Spirit, euen in the beſt*[3]. Theſe two, *Fleſh* and *Spirit*, the corruption of nature, and the gift of regeneration, are mixed together in the whole regenerate man, like heat and cold in a veſſell of water luke warme. It cannot be ſaid the water is in one part hot, and in another cold; but the whole water is partly hot, and partly cold throughout: So the man regenerate is not in one part *Fleſh*, and in another *Spirit*; but the whole regenerate man is partly *Fleſh*, and partly *Spirit* throughout. Thus it is in the gracious pleaſure of Almighty God, for mans better humbling for the increaſing of his thankfulneſſe, becauſe by this meanes he ſhall feele in himſelfe how his regeneration is accompliſhed, and ſo by that experience, which in his owne particular hee hath of the combat betwixt corruption and grace, be the more prouoked to acknowledge Gods mercy, who is pleaſed to deliuer him from the one, and to call him to the partaking of the other. Thus then is the Doctrine: A regenerate man is a ſpirituall man, a man renewed and reformed, yet not perfitly: euery part and faculty is reformed, but not all of euery part: the time of full perfection is not yet come,
y 1 Co. 13. 10. in which, *that which is in part ſhall be done away*[y].

The Vſe. The ſpeciall vſe to be made of this Doctrine, is to enable vs to iudge of our ſelues, whether or no we be regenerate: a point without aſſurance wherein all our hopes of being ſaued are in vaine. The matter is plaine, a naturall man is meerely carnall, a regenerate man is changed from carnall into ſpirituall. So much is directly here affirmed. To this then our inquiry into our ſelues muſt ayme, whether it be ſpirituall men, or no? That we may determine aright in this important caſe, let me giue you ſome direction; we cannot haue a ſurer rule then that; *They which are after the Fleſh, ſauour the things of the Fleſh; but they which*
z Rom.8.5. *are after the Spirit, the things of the Spirit*[z]. Euery thing naturally followeth it owne proper kind, and doth incline towards ſuch things as are agreeing to the nature thereof. A ſpirituall man is ſpiritually qualified, and hath ſpirituall conditions. Giue me leaue to declare vnto you the ſpirituall qualities of the man regenerate, in his vnderſtanding, in his affections, and in his outward behauior. In his vnderſtanding, whereas by nature he was not able to *perceiue the things of*
a 1 Cor. 2.14. *God, they were fooliſhneſſe vnto him*[a], now they ſauour better, and he beginneth to
b 2 Cor. 4.6. ſee into them more comfortably then he did. This is it which is ſaid of the re-
c Ephes. 5.8. generate, that God *ſhineth into their hearts*[b], and they are made *light in the Lord*[c]:
d Ier. 31.33. God *writes his Law in their inward parts*[d]; not that euery regenerate man is by

and

and by vpon ſauing grace receiued, exact in knowledge, and quicke of conceit; but this, the doctrin of Religion beginneth preſently to reliſh better with him, he beginneth to ſee and conceiue ſome more worth in it then he ſometime did, and though he haue much ſhallowneſſe, yet he hath a *minde to know* [c], and the end of his knowledge is (as *Dauids*,) not ſpeculation, but practiſe: *Teach me thy way, and I will walke in thy truth* [f]. In his affections hee is inclined to ſpirituall things. *Paul* ſpeaketh of *ſpirituall bleſſings in heauenly things* [g], the ſpirituall man loueth theſe aboue all. Many ſay, *Who will ſhew vs any good? But Lord lift thou vp the light of thy countenance vpon vs* [h]. The Scripture nameth ſome particular ſpirituall matters, as, the *Law is ſpirituall* [i], the Doctrine which is taught by the preaching of the Goſpell, is a *ſpirituall commodity* [k], the Sacrament, *ſpirituall food* [l]; praiſes and prayers vnto God, *ſpirituall ſacrifices* [m]. Now the heart of a man regenerate is to theſe, He *loueth the Law* [n], he loueth the doctrine preached, and *deſireth it as a new-borne babe* doth the mothers milke [o]; hee loueth the Sacrament, as the *Eunuch* no ſooner brought to know Chriſt, but hee deſired *Baptiſme* [p]: hee loueth to be praiſing God; *My lips will reioyce when I ſing vnto thee, and my ſoule which thou haſt deliuered* [q]. In his outward behauiour he will be changed, and become ſpirituall alſo: He *mortifieth the deeds of the body by the Spirit* [r], and *walkes in newneſſe of life* [ſ]. The *fleſh* being crucified, there cannot but follow ſuch behauiour as becommeth holineſſe; the body of ſinne being deſtroyed, there muſt needs be a *Giuing the members as weapons of righteouſneſſe vnto God* [t]. Let euery man inlarge theſe points in his owne thoughts: Let euery one thus conferre and commune with himſelfe; *Would I know whether I ſhall bee ſaued? Why then, what am I? A naturall man or a regenerate man? If I am a regenerate man, the Spirit of God hath wrought in me, and I am ſpirituall: If I thinke I am ſpirituall, where are my ſpirituall conditions? How are my affections towards heauenly things towards grace, towards godlineſſe, to the Word, and exerciſes thereof, to the Sacraments, to the duties of Gods worſhip? How am I refined and reformed in the outward man?* If we be loth and careleſſe to come to this queſtioning with our ſelues, it is a token we be carnall. If we can be perſwaded thus to commune with our own ſoules, it is a good ſigne that Gods Spirit hath begun to worke within vs. If I could preuaile ſo much with you, as that you would carry hence with you this care to iudge of your regenerate eſtate, by your ſpirituall qualities, it were a good dayes worke. And we haue ſpent our time ill, and loſt all our paines in hearing: yea, and which is worſe, made matter againſt our ſelues, if we ſhall goe away ſecure in this behalfe. It will be a notable teſtimony that we are ſpiritually minded, if we ſhall be carefull to ſearch, and to enquire into our ſelues about ſpirituall things.

c 1 Ioh. 5. 20.
f Pſal. 86. 11.
g Ephe. 1. 3.
h Pſal. 4. 6.
i Rom. 7. 14.
k 1 Cor. 9. 11.
l 1 Cor. 10. 3, 4
m 1 Pet. 2. 5.
n Pſal. 119. 97
o 1 Pet. 2. 2.
p Acts 8. 36.
q Pſal. 71. 23.
r Rom. 8. 13.
ſ Rom. 6. 4.
t Rom. 6. 13.

THE REMEDIE OF SECVRITY.

The Ruine of Gods Enemies.

By *Samuel Hieron.*

Epheſ. 5. 14.
Awake thou that ſleepeſt.

Pſal 37. 20.
The Enemies of the Lord ſhall bee conſumed:



AT LONDON
Printed by *Iohn Legat* for *Cantrell Legge*, 1624.

To the VVorſhipfull, my much reſpected Friend, Miſtris *Mary Prideaux*, of Netherton in *Deuonſh.*

THE chiefe Butler did not remember *Ioſeph*, but forgate him, *ſaith the Scripture*[a]. *It is a ſpeech which remaineth vpon record, as a perpetuall teſtimony of the hatefulneſſe of ingratitude in the ſight of God. That it may appeare how carefull I am, not to bring vpon my ſelfe any iuſt imputation of this foule euill, in reſpect of you, I haue thought good, to commend ſome of my poore labours vnto you, by a more particular entitling them to your name: This is the beſt I haue, wherewith to requite my well deſeruing friends; amongſt whom if I ſhould not number you, whoſe acquaintance and well-wiſhing to me was through Gods prouidence, one of the firſt occaſions of my ſettlement in theſe parts, and whoſe loue to me and mine, I taſted in ſuch kind meaſure, when I firſt came to pitch where I yet remaine, I might well be taxed as vnthankfull. It hath pleaſed the all-diſpoſing God, to remoue you further off, ſo that I cannot as I would performe towards you, theſe offices of reſpect, which it were meet I ſhould. I pray you therefore that this may remaine as a pledge with you, both of my not forgetting former fauours, and of my purpoſe to continue ſtill,*

[a] Gen. 40. 23.

From Modbury.

A petitioner to God for your beſt welfare:

SAM. HIERON.

A Remedie for Securitie.

IAMES 4.9.

Let your Laughter be turned into mourning, and your Ioy into heauinesse.

IT was a good piece of pollicie which the King of *Aram* commanded his two and thirty Captaines, when they were to goe out to battell against Israel: *Fight* (said he) *neither with small nor great, saue only against the King of* [a] *Israel.* Hee knew, that the King being once slaine, the whole army would the sooner bee discomfited. The like pollicy I thought very fitting for me to obserue at this time. Many and great are the sinnes of this generation, and (as it was said of *Sodom*) *The cry of them is come vp before the* [b] *Lord*: But there is one grand-sin, vpon which all the rest haue their dependance, which, if we whose office it is to *fight the good fight of* [c] *Faith*, might be so happy as to subdue, doubtlesse we should: *See Sathan fall downe from heauen like lightning* [d], and many come to *Amendment of life out of his snare, which are,* (now) *taken of him at his will* [e]. And this is the sinne of *Security*. Against this I haue thought good to bend my whole force at this time; and for that end I haue out of this *Brooke* of Saint *Iames* his Epistle, chosen this cause, and *smooth stone*, by which I may (if the Lord shall please so to bleste my leuelling) smite this *Goliah in the forehead*, and make it to *fall groueling to the earth* [f], which euery where, and in euery place doth (like that monster of the Philistims) so intollerably blaspheme the liuing God. This is my generall drift, and this is also (as I may so call it) the *Shaft*, which I haue chosen out of the Lords quiuer for this purpose.

The occasion of choosing this Text.

a 1 King. 22. 31

b Gen. 18. 21

c 1 Tim. 6. 12.

d Luke 10. 18.

e 2 Tim. 2. 26

f 1 Sam. 17. 40, 49.

The words may be diuided into two parts: The first is, *A Restraint from something which is euill, Laughter and Ioy.* The second is, *A perswasion to a good contrary thereunto, Mourning and Heauinesse.* Of both these in course.

The diuision of the Text.

In handling the first part, it must first bee enquired what *Laughter* it is, and what *Ioy*, against which Saint *Iames* setteth himselfe in this place. *Laughter*, is one of those endowments with which God furnished the Nature of man at his first creation, and therefore cannot be simply euill. Againe, it is said, that *Abraham* [g] *Laughed*, when God promised him a Son; which generally is interpreted to be that *Reioycing* of his in the *Day* of Christ, which our Sauiour himselfe reporteth of him [h]: for which cause *Izhak* had his name giuen him by Gods appointment [i], as a memoriall thereof, it being as much to say in English as *Laughter*. *When the Lord brought again the captiuity of Zion*, (said the thankefull people after the returne from Babylon) *then was our mouth filled with Laughter* [k]. The same may be also said of *Ioy*. For among the *Fruits of the Spirit*, *Ioy* is numbred [l], and it is a blessing promised, that the *Voyce of Ioy shall be in the Tabernacles of the Righteous* [m]. Therefore to auoid all ambiguity of termes, and to know precisely and distinctly, what it is which Saint *Iames* here dissuades, we must thus distinguish. There is two-fold *Ioy*, or *Laughter* mentioned in Scripture: The one a *Holy ioy*; The other a *Hellish ioy*. The Holy ioy hath for the author of it, the Spirit of God; therefore it is called *Ioy in the holy Ghost* [n]: the matter of it is, *the light of Gods countenance* [o], the assurance of his grace in Christ, the feeling once (else) to be *clothed with the garment of saluation* [p]: the measure of it is such that it is *vnspeakeable* [q]; the perpetuity such, that *no man can take it from* those that haue it [r]: None can conceiue it but he which feeleth it, the *stranger shall not*

The 1. part. What Laughter and Ioy S. Iames meaneth.

g Gen. 17. 17.

h Ioh. 8. 56.

i Gen. 17. 19

k Psal. 126. 1, 2

l Gal. 5. 22.

m Psal. 118. 15

A two-fold Ioy.

A holy Ioy.

n Rom. 14. 17

o Psal. 4. 6, 7.

p Isa. 61. 10.

q 1 Pet. 1. 8.

r Ioh. 16. 22.

meddle

f Prou.14.10. *meddle with it*, ſaith *Salomon* [f]. The fruits of it, are, Ioy in the *Word* [g]; Ioy in the
g Ier.15.16. *houſe of God* [h]: Ioy in the liberty and free *Preaching of the Goſpell* [i], *Delight* in the
h Pſal.122.1. company of Gods *Saints* [k], Ioy in *Affliction* [l], Ioy in the conuerſion of o-
i Phil.1.18. thers [m]: Baſe account of the world [n]. This is a holy Ioy, neither is it the pur-
k Rom.5.3. poſe of the Apoſtle to reſtaine this Ioy, but to enforce it rather: for indeed
l Act.11.18. the mourning which he perſwades, makes way for this Ioy. Now the other
m Phil.3.8. Ioy is a *Helliſh Ioy*, the other *Laughter* is diuelliſh. *Salomon* calleth them all *fooles*
A helliſh ioy. whoſe hearts are inueigled with it [o]. *Peter* termeth them *Brute Beaſts led with*
n Eccl 7 6. *ſenſualtie* [p]. This Ioy is either in wicked things, or elſe in things (in their owne
o 2 Pet 2.12. nature tolerable) after a wicked manner. Firſt, it is in wicked things. It is a *ſa-*
p Prou.10.23. *ſtime to fooles to doe wickedly* [q]. It is a Ioy to drunkards to be at *it early*, *and to ſit*
q Iſay 5.11. *till they be inflamed* [r]. The *Twilight* is welcome to the *Adulterer* [s]. The griping
r Iob 24.15. Nimrods of the World, reioyce in their taking men vpon aduantage, they
s Zeph.1.9. *dance vpon the threſholds* of thoſe which are fallen into their hands proudly [t],
t Pſal.10.9. and they *Spoile the poore when they haue drawne him to their net* [u]. *Ahab* is ſoone
u 1 Kin.21.16. out of his ſullen humour, when newes is come that *Naboth* is dead [x]. The enui-
ous and malicious perſon is mooued to *Ioy at the deſtruction of him whom he*
l Iob 31.29. *hates* [y]. The prophane ones make themſelues merry with the diſgrace of thoſe
m Gen 21.9. which runne not with them to the ſame exceſſe. *Iſhmael* giueth out *Iſaak* [z], and
n Iudg.16.25. the *Philiſtims* muſt haue *Sampſon* in to *make them paſtime* [a]. Holy *Iob* was as a
o Iob 17.6. *tabret* to the godleſſe ones [b], and the *Drunkards made ſongs vpon Dauid* [c]. Thus
p Pſal.69.12. this Ioy is in euill things. Or elſe (ſecondly) it is in allowable things after an
vngodly manner, Honor, Wealth, proſperity, Beauty, a Table richly deckt, an
ouer-flowing cup, a faire houſe, &c. theſe things in themſelues are not euill, yet
there is a Ioy in theſe of which I may ſay as *Paul* did of the Corinthians, *Re-*
ioycing, that it *is not good* [d]; as namely, when men truſt in them, and *boaſt of them*,
q 1 Cor.5.6. *r* Pſal.49.6, and *ſet their hearts thereon* [e]. Thus that vain-glorious *Haman*, hauing crept into
ſ Pſal.62.10. ſome grace at Court, when he comes home, muſt needs ſend and call *for his*
friends to tell of the glory of his Riches, and of all the things wherein the King had pro-
t Eſt.5.10,11. *moted him* [f]. Thus *Nebuchadnezzar walked in his Royal palace*, and looking about him,
u Dan.4.27. ſaid, *Is not this great Babel which I haue built?* Thus the proud Women in the
x Iſa. 3.16. Prophets time, *walked with ſtretched out necks* [g], priding themſelues in their
beauty. Thus the Epicures and belly-gods in *Amos* his dayes, *ate the Lambs of*
y Amos 6.4,6 *the flocke, and calues out of the ſtall, and dranke wine in bolles* [h]. Thus the Merchants
z Ezek.27.3. of Tyre, which was the *Mart of the people for many Iles* [i], did *lift vp their hearts*
a Ezek.28.5. *becauſe of their Riches* [k]. Here is a Ioy in things not Euill, but yet after a manner
which is not good. Now the fruits and effects of this Ioy are thus regiſtred in
Scripture: 1. Deepe ſecurity; *They knew nothing* (ſaith Chriſt, of the reioycing
b Math.24.39 people in the daies of *Noe*) *till the flood came* [l]: 2. Secret ſoothing and flattering
c Deu 9.19. of the Heart [m]: 3. Confident expectation of nothing but quietneſſe (*I ſhall neuer*
d Pſal.10.6. *be mooued* [n]) 4. Careleſneſſe to enquire after matters of Religion, (*The wicked is*
e Verſe 4. *ſo proud that he ſeeketh not* [o].) 5. *Putting farre off the euill day* [p], *The viſion is for many*
f Amos 6.3. *dayes to come* [q]. 6. Intollerable Pride ioyned with contempt of others, (*Pride is as*
g Ezec.12.27. *a chaine vnto them* [r].) 7. No reſpect to the neceſſities of Gods children, (*No man*
b Pſal 73.6. *is ſorry for the affliction of Ioſeph* [s].) 8. A mocking of Gods *Meſſengers* [t]: 9. A deſ-
i Amos 6.6. perate reſolution to take pleaſure while it is to be had, and not to feare the day
k 2 Chro 36. 16. of vengeance, (*Let vs eate and drink, to morrow we ſhall die* [u].) Thus haue I laboured
l 1 Cor.15.32 to let you ſee out of the Scripture, what *Laughter* and what *Ioy* it is which *Ieſus*
intendeth here. In a word thus: It is a fleſhly Ioy, delighting in things ſimply E-
uill, or elſe in the good bleſſings of God, after a groſſe and ſenſuall ſort, by which
the heart it ſo fatted vp, and ſo lulled aſleepe, that it makes men runne on in a
kind of ſecure courſe, without any awe of Gods Maieſty, or conſtant care to a-
uoide the wrath which is to come: This is the ſhort of it: and, the Neceſſity of
ſeeking to ſuppreſſe this Ioy, is the Doctrine commended vnto vs in this place.

Reaſons

Reasons to shew the equity of this Doctrine, and by which to enforce it vpon euery of our soules, may be these:

The substance of the Doctrine of the 1. part, & the Reasons to confirme it.

1. It is directly contrary to that which the Spirit of God perswades all Christians vnto. It is their duty to *hate euill*[m], therefore not to delight in it; *to weepe* for it (as we shall see anon,) therefore not to laugh at the committing it. They are commanded to *set their affections vpon the things aboue*[n], and therefore not to ensnare their hearts with these baser ioyes: they are taught to seeke after *Durable riches*[o], therefore not to dote vpon fading wealth: after a *house not made with hands, but eternall in the heauens*[p], and therefore not to be bewitched with the conueniency of earthly dwellings: after *Sitting at table in the kingdome of God*[q], and therefore not to reioyce in earthly belly-cheare: after the *Honour which shall bee to the Saints*[r], and therefore not to be puffed *vp with worldly pompe*: to long for *the Congregation of the first borne, and the Spirits of iust and perfit men*[s], and therefore not to place contentment in carnall fellowship. This is then one reason: This ioy is directly contrary to the maine streame of Christianity. It is a reason of *Pauls* in some things. This *becommeth Saints*[t]: This *becommeth the Gospell*[u], therefore it must be. The reason is the same in this: This becommeth not Saints: This becommeth not the Gospel, therefore it must not be.

1. *Reason.*
m Psal. 97.10.
n Col. 3.2.
o Prou. 8.18.
p 2 Cor. 5.1. Heb. 13.14.
q Luke 13.29
r Psal. 149.9.
s Heb. 12.23.
t Ephes. 5.3.
u Phil. 1.27.

2. This kinde of reioycing is neuer without the mixture of some secret bitternesse: *Euen in Laughter the heart is sorrowfull*[x]. And there is a double reason for it. 1. Carnall men seldome haue their desire in euery particular, and the want of that which is desired, breeds a vexation greater by degrees then the contentment in the things enioyed. Take *Haman* for an example: He went from court with a glad heart, and at home vaunted of his honour; yet (saith he) *All this doth not auaile me, as long as I see Mordecai the Iew sitting in the Kings gate*[y]. He was so haunted with a spirit of Emulation against *Mordecai*, that it did distaste all that sweetnesse which he conceiued in his honour. And still, it is (ordinarily) so in the prouidence of God, that worldly men haue in their prosperities something or other comes athwart them, which galleth them as much, as the accomplishment of their desires in other things may seeme to content them. 2. Inward terrours (as furies) do alwaies follow those, who doe willingly cherish in their bosomes, and practise in their liues any knowne corruption. *A sound of feare is in their eares*[z], and it is their iudgement to haue trembling hearts[a]. Well may they set a face vpon the matter, and feast and drinke away their cares, yet they can haue no true inward quiet: For *there is no peace to the wicked*, saith *God*[b]. So then this it the second reason: It is not solide, but a meerly superficiall Ioy, and therefore it is an idle thing to entertaine it.

2. *Reason.*
x Prou. 14.13.
y Est. 5.13.
z Iob. 15.21.
a Deut. 28.65
b Isa. 57.21.

3. It is a reioycing of no continuance. *The reioycing of the wicked is short, and the ioy of the Hypocrites is but a moment*[c]. *Salomon* likeneth it to a fier of *Thornes vnder a pot*[d], which crackleth and blazeth a while, but suddenly dieth. This kind of ioy is truely called short in two respects. 1. Because the things themselues reioyced in, are so subiect to hazard. Honour a blast: Beauty a perishing flower: Wealth hath *wings like an Eagle*[e], and is suddenly gone: and as the heathen said, *Of the wealth of Merchants that it hangeth vpon Ropes*; so it may be said of all the contentments of the world, they doe not hang vpon a *Three-fold cord*, which (as the saying is) *cannot be easily broken*[f], but vpon a single twine, which is snapt in sunder with a twitch. And they which look highest and beare the greatest port, and must study the perpetuating of their fortunes, are but in the state of counters, which now stand for pounds, and forthwith goe for a farthing. 2. Because like it selfe, in which all these things are enioyed, is but short; *Our daies are more swift then a post, they passe with the most swift Ships, and as the Eagle which flieth to the prey*[g]: Now carnall men in their reioycing haue but an estate for terme of life at the vtmost: For, *When a wicked man dieth, his hope perisheth*[h], and what hope hath *An Hypocrite if God take away his soule*[i]? So then if

3. *Reason.*
c Iob 20. 5.
d Eccl 7.3.
e Prou. 23.5. *Non sunt illam fortunam rudentibus aptam Tusc. Qu.*
f Eccl. 4.12.
g Iob 9.25, 26
h Prou. 11.7.
i Iob. 27.8.

if this *Laughter bee but momentanie*, if this Ioy bee but *for a season*[k]; surely the counsell of *Iames* aduising vs to reiect it, is not vaine: For what wise man will set his heart vpon that, which (like a shadow in the water) *He may see and affect and catch after, but can neuer lay hold on?*

4. The conclusion of this Ioy is fearefull. The end of it is heauinesse[l], and *Woe be to you which now laugh, for you shall mailr and weepe*[m]; If you aske what *Heauinesse*: Heare what *Abraham* said to the rich man in hell: *Thou in thy life time receiuedst thy pleasures, now therefore thou art tormented*[n]. Thus *in the end, it bites like a Serpent*[o], and *leads downe to the chambers of death*[p]: Here is *Ioabs Kisse* attended vpon with a secret stab[q], and whereas the *Pleasures of sinne were but for a season*[r], the woe which followeth will be perpetuall. *The worme dieth not, the fire neuer goeth out*[s]: *The breath of the Lord, like a riuer of brimstone doth kindle it*[t]. This is the last reason, but not of the least validity. *The wise mans Eies are in his head*, saith *Salomon*[u]. Hee looketh not onely vpon the present face of things, but considereth before, what the issue will bee. It is no good purchase, to procure an endlesse woe, for a little sliding shadow of contentment. Thus I haue laboured to fortifie Saint *Iames* his counsell with foure effectuall reasons, that so we may haue no colour of reason to reiect it. This carnall Ioy, if it be against the generall drift of Christianity, if it haue not that fulnesse of contentment which it promiseth, if it be of no continuance, if it will certenly set in such a cloud, out of which will arise an eternall tempest, neuer to be blowne ouer with any tract of time, how must not the counsell giuen be worthy to be accounted of, which aduiseth vs to turne our *Laughter* into another tune, and our secure *Ioy*, into some sadder quality? I haue expounded and proued the Doctrine, now let me make vse.

The Vse. This Doctrine well agreeth with the times. *Niniueh* was called a *Reioycing City*[x], this may truly bee termed a *Reioycing age*; and like the people of *Laish*[y], we dwell careless, quiet and sure in our owne opinion. Euery man sings a *Requiem* to his owne heart. God hath of his goodnesse blessed vs with peace, and peace (through our corruption) hath brought forth intolerable security. Religion is become nothing but a matter of Title, we haue a name (as was said of Sardis[z],) but all is little other then a very vizard of godlinesse. Are we not all generally without any feare of euill? Doth not euery man applaud himselfe in his course, and make himselfe beleeue that his fashion and carriage is as it ought to be? Doth not euery company carry the very face of carnall quietnesse, men vpholding and bearing vp one another (like the stones in an Arch) in their carelesnesse? Examine our thoughts, consider our speeches, see into our houses, looke abroad vpon the current of the Times, and see whether pleasure and Epicurisme, and that *mad mirth* (which *Salomon* speakes of[a]) haue not engrossed the greatest part. I would it had but a weeke (which yet is a very vnreasonable disproportion) for one serious minute about matters of godlinesse. This is made to be the very End of all: And as it was a Law in *Ahashuerosh* his Court (being giuen to pleasure and iollity,) *That no man might enter it, being cloathed with sackcloth*[b], which is a mourners weede, so, now adaies men cannot abide that which may minde them any way to intermit their carelesnesse: A discourse or conference of religion dasheth all, and seemeth alwaies as vnseasonable, as is *the Snow in Summer*[c]. A Sermon of Repentance is the very burden of the Lord: either we be like *Felix*[d], not at leisure to heare it, or we *make iests with our mouthes*[e], and old as *Lot* to his profane sonnes in law, so we seeme to many *as though we did mocke*[f]: say we what we will, you will say to your selues, *We shall haue peace*[g], *the Euill shall not come*[h]. Thus we stop the eare like the *Adder*[i], and although the Lord ring many alarmes to awake vs from the bed of security, yet we resolue (like the strumpet in *Salomon*) to take our fill[k], and determine (as those in *Ieremies* time) *To doe whatsoeuer thing goeth out of our owne mouth*[l]. This is

k Heb. 11. 25. *Et placet & video, sed quod video, placetque non tamen inuenio.* Ouid. de Narcisso.

4. *Reason.*

l Prou. 14. 13.
m Luke 6. 25.
n Luke 16. 5.
o Prou. 23. 32.
p Prou. 7. 27.
q 2 Sam. 20. 10.
r Heb. 11. 25.
s Mar. 9. 44.
t Isa. 30. 33.
u Eccl. 2. 14.

The Vse.

x Zeph. 2. 15.
y Iud. 18. 7.

z Reu. 3. 1.

a Eccl. 2. 2.

b Est. 4. 2.

c Prou. 26. 1.
d Act. 24. 26.
e Ezec. 33. 31.
f Gen. 19. 14.
g Deut. 29. 19.
h Amos 9. 10.
i Psal. 58. 4.
k Prou. 7. 18.
l Ier. 44. 17.

is the ſickneſſe of the times, a diſeaſe which hath ſpread it ſelfe into euery place. I ſay as Chriſt did to the accuſers of the Adultreſſe; Let him that is cleere herein, *caſt the firſt ſtone* [m] at the application of this point. For albeit I know, ſome haue ſome better care then the multitude, yet I am ſure, that the *fiue wiſer Virgins ſlumbered and ſlept while the Bridegroome tarried long*, as well as *the fiue Fooliſh* [n]: and therfore we ſhall not need to ſhift off this doctrine from our ſelues to others, and to ſay; *This is good for ſuch or ſuch*: but we may ſay euery one to his owne ſoule; *It is euen I to whom this belongeth*. Wherefore ſeeing this is a matter which concernes all, I pray you let it be entertained by all: Let vs rouze vp our ſelues, let vs not crie with the *ſluggard, yet a little ſleepe, a little ſlumber* [o]; but let vs *make haſte* [p] with *Dauid*, and let vs bind our ſelues by a holy vow to caſt away this hardned, brutiſh, preſuming careleſneſſe, as it were a *menſtruous cloth*, and to ſay vnto it; *Get thee hence* [q]: Otherwiſe vnleſſe we doe euen ſtriue againſt this beſwiteling euill out of hand, wee ſhall euen cleane be *hardned with the deceitfulneſſe of ſinne* [r], we ſhall *freeze vpon our dregs* [s], and moue the Lord to giue vs ouer with that fearefull doome; *He that is filthy, let him be filthy* [t]. And ſurely if God might pleaſe ſo to bleſſe my ſpeech, as that you might be moued by it to thinke ſeriouſly with your owne ſoules, how true it is in this, which *Abner* ſaid to *Ioab* when the people fought one againſt another, namely, that it *will be bitterneſſe in the latter end* [u]; you would then ſay to me as *Dauid* did to *Abigal*, *Bleſſed be thy counſell* [x]. And ſo hoping that this firſt obſeruation ſhall not vtterly fall to the ground without fruit; I come to the ſecond, touching the contrary good which is perſwaded.

And this (indeed) is ſtill the remarkable method of the Scripture, firſt to perſwade a deſiſting from euill, and then to ſtirre vp to the practiſe of good. *Ceaſe to doe euill, learne to doe well* [y]. *Abhorre that which is euill, cleaue to that which is good* [z]. To beake off an euill courſe, and ſo ſtop, is but the one halfe of a Chriſtian duty: To leaue one bad faſhion, and then to begin another, is but an exchange of ſinne, and no repentance.

Now the good commended here vnto vs, is ſet downe by two names; *Mourning and Heauineſſe*. In handling hereof, it ſhall be our firſt enquiry to know what *Mourning*, and what *Heauineſſe* it is, here meant. As I ſaid of *Ioy*, ſo I muſt of *Mourning*; it muſt neceſſarily be diſtinguiſhed, and that by the Apoſtles direction. There is a *Worldly Mourning*, and there is a *Godly Mourning* [a]. The *Worldly Mourning*, is a griefe and paſſion of the heart for worldly things, or elſe for ſpirituall things in a worldly reſpect. Both the branches of this worldly ſorrow are ordinary and common. Euery naturall man hath theſe affections to be grieued for loſſes of goods, of honour, of friends, &c; with paines and anguiſhes of body: Many are affected with theſe things extraordinarily. Now although theſe touches are not ſimply euill (for it is a wickedneſſe to be *without naturall affection* [b]) yet the aime of Saint *Iames* is not vnto them. There is another branch of this *Worldly Sorrow*, the matter whereof is ſpirituall, but the reſpects carnall. *Ahab* was humbled [c], *Eſau* wept [d], *Iudas* was deepely touched [e]. Here was *Heauineſſe*, yea, and the cauſes thereof were ſpirituall. *Ahab* for his oppreſſion, *Iudas* for his treachery, *Eſau* for the loſſe of the bleſſing: but the reſpects were not ſutable. It was for the danger of euill, and not for the *euill* of euill. Thus a man may be greeued, and yet neuer be ſaued. This kind of ſorrow may be as a needle to pricke and to pierce the heart, and to make way for that true grief, but it is not properly that which is meant in this place. For this ſorrow in it ſelfe, and in it owne nature, if there be no more in it then I haue ſaid, *cauſeth death* [f]. Now the other *Mourning* is a *Godly Mourning*, that is, a *Mourning* for ſinne, becauſe it is ſinne; a breach of Gods will, and an offence to his Maieſty. This is that very thing which Saint *Iames* perſwades, and it is the Mother of true repentance, euen of that repentance which (as Saint *Paul* ſpeaketh) is

[m] Ioh. 8. 7.
[n] Matth. 25. 5.
[o] Prou. 6. 10.
[p] Pſal. 119. 60
[q] Iſa. 30. 22.
[r] Heb. 3. 13.
[s] Zeph. 1. 12.
[t] Reu. 22. 11.
[u] 2 Sam. 2. 26.
[x] 1 Sam. 25. 33
[y] Iſa. 1. 16, 17.
[z] Rom. 12. 9.

The 2. part with the doctrine thereof.
What mourning & heauineſſe is meant.
[a] 2 Cor. 7. 10.
A two-fold mourning.
1. Worldly mourning.
[b] 2 Tim. 3. 3.
[c] 1 Kin. 21. 27.
[d] Gen. 27. 38.
[e] Mat. 27. 3.
[f] 2 Cor. 7. 10.
2. Godlie mourning.

not to be repented of. And of this I will endeauour to speake as effectually as I can.

The matter of the mourning here perswaded.

The ground of it is (as I haue said) the dishonour of God by sinne. Now sinne that it may wound the more deeply, is to be considered of vs three wayes. 1. *As it is in our selues.* 2. *As it is in others.* 3. *As it discouereth it selfe in the miseries which it brings vpon the Times.* Of these three respects I will treat seuerally.

1. Our owne sinnes.

1. That our owne sinnes must be mourned for, I suppose we will not denie. Repentance is of absolute necessity to saluation, (for *except ye repent, ye shall perish*, saith our Sauiour [g],) and there can be no repentance without griefe: For, (as we haue heard out of *Paul*) it is *godly sorrow which causeth repentance to saluation.* Besides, the Scripture hath registred euen a whole catalogue of mourners in this kind. Looke into it, you shall there see *David fainting* [h], *Hezekiah chattering like a Crane* [i], *Iob abhorring himselfe in dust and ashes* [k], *Manasseh humbling himselfe greatly* [l], *Ezra vpon his knees in heauinesse* [m], *Daniel* sorrowfully *confessing his sinne, and seeking the Lord by prayer with fasting* [n], *Ephraim* (the whole body of a state) *smiting vpon the thigh* [o], *Peter weeping bitterly* [p], the Father of the possessed childe bewayling his *vnbeliefe* [q], *Mary Magdalen washing Christs feete with teares* [r], *Paul* crying out, *Oh wretched man that I am!* Who would not wish to be one in this company? If they mourned, and went to Heauen through the vale of teares, what are we that we should expect a calmer passage? And know wee this for a certenty, that the comforts of the Gospell which are treasured vp in Christ, appertaine onely to such: not to them *which are at ease in Zion* [s], *but to them which mourne in Zion* [t]. *The spirit of heauinesse* goeth before *the garment of gladnesse*; and there is no *reaping in ioy*, without *sorrow in teares* [x].

g Luke 13.3.
h Psal 6.6.
i Isa 38.14.
k Iob 42.6.
l 2 Chr. 33.12
m Ezra 9.5.
n Dan. 9.3, 20
o Ier. 31.19.
p Math 26.75
q Mar. 9 24.
r Luke 7.38.
s Rom. 7.24.
t Amos 6.1.
u Isa. 61.3.
x Psal. 126.5.

2. The sinne of others.

The next consideration of sinne is, as it is in others: For euen the sinne of others must be a cause of sorrow to a Christian. *Samuel mourned for Saul* [y], *Dauids eyes gushed out with riuers of waters, because men kept not the Law* [z]. *Ezra rent his cloathes, and plucked off the haire of his head and beard,* when he heard of the peoples sinne, *in mixing the holy seede with the people of the Land* [a]: *The Soule of Ieremy wept in secret for the pride of the times* [b]: *Lot vexed his righteous soule in seeing and hearing the vnlawfull deeds of the Sodomites* [c]: *Pauls spirit was sturred to see the City of Athens subiect to Idolatry* [d]: *Christ mourned for the hardnesse of mens hearts* [e], and wept for the security of Ierusalem [f]: Who can perswade himselfe to carry the like Christian heart, who doth not bring forth the like sorrowing fruit? Two reasons there are why the sinnes of others should affect our soules. 1. Pity to God, 2. Pity to them. First, pietie to God enforceth it. For what dutifull respect can he carry to God, who can heare and see God to be dishonoured without any touch? It grieues a friend to heare the disgrace of his friend. The godly are called the *friends of God* [g]: A poore friendship it is, if the heart be not affected with a wrong done to his Maiesty. Secondly, pity to others requireth it. For whose bowels that hath in him any dram of goodnesse, would not yearn within him, whose heart would not melt, to see whole swarmes and millions of people which will needs be damned? surely there can be no religion, where there wants this compassion. I haue read of *Marcellus* a Roman, that when as after a long siege, he entred by composition into that rich City of *Syracusa*, the teares trickling downe his cheekes, to see so famous a City, and such a multitude of Inhabitants brought into captiuity. See, what affections haue dwelt euen in the Heathen, begetting sorrow for the miseries euen of their enemies. A shame for a Christian to behold the daily ruine of a world of soules, numberlesse troupes to be led as captiues by the Prince of darknesse, and not to bemoane it.

y 1 Sam. 15.35
z Psal. 119.136.
a Ezra 9. 2, 3.
b Ier. 13.17.
c 2 Pet. 2.8.
d Acts 17.16.
e Mark. 3.5.
f Luk. 19.41.
g Iam. 2.23. Ioh. 15.15.

3. The calamities of the Times.

The third consideration of sinne, is, as it discouereth it selfe in the miseries, which by the iustice of God it brings vpon the Times: which thing almost must be taken to heart. Thus was *Dauid* mooued, when he saw multitudes swept away with the pestilence [h]. *Ieremy* wished his *head full of water, and his eyes a fount-*

Tit. Liu. 25.

h 2 Sam. 24.17

taine

taine of teares, that he might weepe day and night for the slaine of the people [k]; And let his Booke of Lamentations be a testimony of his griefe for common Miseries. So there was a generall sorrow, when God tooke away that peereless King *Iosiah*; *Ieremiah lamented, singing men and singing women mourned* [l]. *Nehemiah sate and wept and mourned certaine dayes*, when he heard of the *great affliction and reproach* of his Country-men, the remainder of the great captiuity [m]. *Ester and her maides fasted*, because of *Hamans* conspiracy [n]. It argueth a desperate case when men are not humbled by Afflictions: *Thou hast smitten them, but they have not sorrowed: thou hast consumed them, but they have refused to receiue correction*, said the Prophet of the forlorne Iewes [o]. Hence commeth that extraordinary note set vpon *Ahaz*, not found else-where: *In time of his tribulation did he yet trespasse more against the Lord; this is King Ahaz* [p]. This is the man who was not brought to any humiliation, no, not by affliction: And although a man haue no cause of dejection, in regard of any personall grieuance, yet the miseries of others are a sufficient motiue. And therefore it is noted as a sauage and brutish part, that when the *City of Shushan was in perplexity*, *the King and* Haman *sate drinking in the Palace* [q], and woe is threatned against them which cherished themselues, but were *not sorry for the affliction of Ioseph* [r]. For that cause, *Nehemiah*, though hee himselfe were well enough, being the Kings Butler, and in speciall grace with him, yet he professed that hee could not but be sad, so long as hee heard of the hard estate of his Countrey-men [s]: and though *Moses* liued at ease in *Pharaohs* Court, yet still his mind was vpon the burdens of the Israelites, and had no rest in himselfe vntill he went *to visit his brethren* [t]: and *Uriah* would not afforde himselfe the ordinary comfort of his bed, so long as *the Arke of God* was in hazard [u]. Thus the fruits of *sinne*, whether they be personall, or such as lie vpon others, or such as (because of the common concernement of a state) wee are interessed in with others, must be taken notice of to further that Holy *Heauinesse* which is commended to vs in this place. Thus I haue opened the doctrine, touching that *Mourning and Heauinesse for sinne*, into which Saint *Iames* would haue vs to turne all our accustomed security. I come now to the vse and application hereof to our selues.

k Iere 9.1.
l 2 Chr.35.25
m Nehe.1.3,4.
n Est.4.16.
o Iere.5.3.
p 2 Chr.28.22
q Amos 6.6.
r Nehe. 1.11, 2,3.
s Act.7.23.
t 2 Sam. 11. 11.

In the making of which vse and application, I will follow this order. 1. I will make it manifest that we haue these causes of *mourning*, which haue been handled hitherto. 2. I will lay open the generall defect of this duty, notwithstanding the vrgencie of these causes. 3. I will labour the perswading of that, to doe which, we haue so great cause, and yet in the doing whereof we haue been so exceeding negligent. These be (as it were) the lines, vnto each of which I must endeauour to giue his proper filling. *The Vse.*

First, I must make it good that we haue this treble cause of heauines. 1. Our owne sinnes. 2. The sinnes of the times. 3. The euidences of Gods displeasure against sinne. Touching our owne sinnes, that in the multitude and grieuousnesse of them, we haue much matter of *heauinesse*, no man (I suppose) will denie. First for multitude, he that shall heare *Dauids* acknowledgement, that his *sinnes are more in number then the haires of his head* [x]; and *Iobs* confession, that he cannot *answer God one of a thousand* [y], how can he thinke his sinnes are few? And if there be any here (as this secure age brings forth many such) who supposeth the tale of his sinnes to be but small, let him doe but this: Let him in the end of some one day, examine his course *vpon his bed* [z], and proceed with himselfe from point to point, from his waking in the morning to that houre, calling all (as neere as hee possibly can) his thoughts, speeches, actions, to a reckoning: and then, when he hath found by a suruey made, the idle, vnprofitable, godlesse thoughts, which haue been as thicke within him, as motes in the aire; the vaine, vitious, blasphemous, graceless speeches, which haue fallen from his mouth, the euils which he hath done, the good duties, to God, to himselfe, to others, which hee hath

We haue the three causes of heauinesse.

x Psal.40.12.
y Iob.9.3.
z Psal.4.4.

hath left vndone, or, (at least) not so done as he should: when (I say) hee hath found out all these, and hath (as his duty is) added this withall, that besides,
[z] Psal. 19.12. there are many *secret faults*[z], which he cannot see; then let him (like the workeman, who by the sight of *Hercules* his foote, gathered the proportion of his whole body) thinke, put case he hath liued thirty, forty, or more yeers, what infinite millions of sinnes hee must needs be guilty of, sith the particulars of one day doe amount to so great a summe. This would euen make the stoutest to hang downe his head like a bul-rush, and to be (as it were) confounded in himselfe, if this were duly thought vpon. It is said of *Cæsar*, that when he heard that a certaine Knight of *Rome*, being dead, and whose goods were set to sale, was in debt some thousands of pounds, he wished that the Knights bolster might be bought for his vse, thinking, that sure it had some extraordinary vertue in it, vpon which a man could sleepe who was so much in debt: And surely, if we had
Macrob. Saturnal. lib. 2. cap. 4.
[a] So are sins called, Mat. 6.12. but a glimpse of the particular *Debts*[a], in which we stand bound to God, wee would no lesse wonder at our selues that wee can sleepe so securely as we doe, being lyable to so great a reckoning, especially hauing so slender an assurance of discharge. And (indeed) the not looking into the hinder end of the walket, is the cause of all our presuming. We are like swaggerers at a Tauerne, who (in their humour) call in for as much as the house can affoord, but when the shot commeth, then they storme, and are ready to sweare, it cannot be so much: so we run on still vpon the lash, and neuer looke on the score; little doe we thinke it to be so great as indeed it is. He amongst vs, who is accustomed to swearing, though it be but now and then, yet if it were possible for him, to see but how many times hee had sworne in the compasse of one yeere, (besides his other sinnes,) I verily thinke, that if he were not vtterly giuen ouer, it would make
[b] Hab. 3.16. his *belly to tremble*[b], to consider it. Howsoeuer this let vs be sure of, they are all
[c] Psal. 56.8. set downe in Gods *Register*[c], and *Iob* saith, that God *sealeth vp iniquity as in a bag*[d],
[d] Iob. 14.17. as rich men doe their money, laying it vp vntill the Audit. Now for the greeuousnesse of our sinnes, (which is another branch) I will note but one circumstance of many to set it out; and that is, the riches of the meanes which we haue long inioyed, for better fruit. Suppose we, that we euen now did heare the
[e] Isa. 1.18. Lord calling to vs, as he did of old to the Iewes; *Come, let vs reason together*[e], thinke earnestly what excuse we can make. Hath not the Lord been patient
[f] Isa. 30.18. towards vs? hath he not *waited that he might haue mercy vpon vs*[f]? hath he not
[g] Ezek. 18.30 sent vnto vs early and late? *Cast away your transgressions*, why will ye die[g]? Hath not the light of holy direction long stood vpon a Candlesticke in the middest
[h] Isa. 30.21. of vs? haue we not still heard that voyce, *This is the way, walke in it*[h]? Now this is a sure thing: by how much the more we know, or may know, by so much the greater is our sinne: If *I had not come and spoken vnto them, they had had no*
[i] Iohn 15.22. *sinne, but now haue they no cloke for their sinne*[i]. Thus the enlargement of Gods mercy in blessing vs with the meanes of holinesse, is the greatest improuement of our sinne: And so (I hope) I haue cleered this, that we haue the first cause of *Heauinesse*, our owne sinnes: touching which, it is hard to say, which is the greater, the multitude of them, or their quality.

The next cause of sorrow, which must be manifested to be amongst vs, is the sinne of the time[3]. It was truly said, that the Diuell *hath great wrath, knowing*
[k] Reu. 12.12. *that he hath but a short time*[k]. As his time is abridged, so is his malice enlarged; and thence it is, that this old age of the world, is so fruitfull in most monstrous impieties. All the euils of the precedent ages, are flowne together into this, as into a common sewer. *The filthinesse of the people hath filled the land from corner to*
[l] Ezra 9.11. *corner*[l]. Men were wont heretofore, amid their other euils, yet to haue so much honesty, as to seeke to shroud their sinnes vnder a mantle of secrecy. But now
[m] Isa. 3.9. they *declare them as Sodom*[m], Atheisme, Blasphemy, Drunkennesse, Whoredome, Oppression, Contempt of Religion, men neuer blush to be commonly noted

noted for such kinds of euils. Indeed nothing (among the multitude) is in more disgrace then this, to be a conscionable and carefull Christian. Me thinkes, considering the full measure of Iniquity, I should heare the Lord cry to his Angell, *Thrust in thy sickle, and reape, for the time is come to reape, the Harvest of the Earth is ripe*[n]. Woe be to vs, if we crie not with *Dauid*, *It is time for thee Lord to worke, for they haue destroyed thy Law*[o]. So much busy for that, which if my *tongue were as* [o] Psal. 119. 126.
a pen of a swift writer[p], I were not able to set down at full, and which if we might [p] Psal. 45. 1.
reforme with the sacrifice of our best blood, we might thinke it well bestowed. Thus wee see the second cause of heauinesse is not wanting. Wee can scarcely put our heads out at doores, or heare one speake, but we shall haue cause to remember it.

The third thing deseruing sorrow, to be handled, are the Euidences (in the times) of Gods displeasure against sinne. The Prophet *Amos* saith, that *there is no euill* (meaning, no euill of punishment) *but the Lord hath done it*[q], and *Ieremy* [q] Amos 3. 6.
saith, that euery such Euill is an infliction for sinne; *Man suffereth for his sinne*[r]; [r] Lam. 3. 39.
which two places doe euince thus much, that if there haue been amongst vs any common punishments, surely they haue come from the Lord, and that for sinne. Now what common punishments the Lord hath layed vpon our Times, he must needs be blind which seeth not. A raging, and (as I may terme it) a mantling pestilence in the chiefe parts of the Kingdome, (though we hitherto in these West parts, haue been euen miraculously spared: but let vs not presume, if wee haue been idle lookers on, vpon the visitations of others, the rod will fall the heauier when it comes) vnseasonable seasons, vnheard of inundations, fearefull fiers, *the Fowles of Heauen, and the Fishes of the Sea destroyed*[s]. These things [s] Zeph. 1. 3.
we heare, these things we discourse of at our Tables, and in our meetings as newes, and as the occurrences of the Times; but we let them die with the report, and neuer put them vpon our hearts. What thinke wee of the horrible oppression which raigneth, one man labouring to eate and *deuoure another*[t], the [t] Gal. 5. 15.
increasing of Papists, who (like the Canaanites to the Israelites) are as a *whip in our sides*, or as *thornes in our eyes*[u]? the grosse fatnesse which is growne vpon [u] Iosh. 23. 13.
most hearts, in that (like the Iewes in Christs time) men doe not esteeme, nor *know the things which appertaine vnto their peace*[x]? What thinke we (I say) of these [x] Luke 19. 42
things? doe they not giue vs cause to say as *Moses* did to *Aaron*, when God sent a sodden pestilence among the people; *There is wrath gone out from the Lord, the plague is begunne*[y]? yes verily. Nay, we may well expect the accomplishment [y] Num. 16. 46.
of that which was said of old; namely, that if wee be not reformed by these things, the Lord *will smite vs yet seuen times more for our sinnes*[z]. Truth is, God [z] Leuit. 26. 24
hath been, and is very gracious to our dayes (for so is his manner, *oft times to call backe his anger, and not to stirre vp all his wrath*[a]; he hath *set peace in our borders*[b], [a] Psal. 78. 38.
vnder the gouernement of a Christian King, he hath not remoued our *Candlestick*, as he iustly might, because of the decay of our *first loue*[c]; yet euen this is [b] Psal. 147. 14
also to be counted a iudgement, that the eyes of the most are so holden, that [c] Reu. 2. 4. 5.
they doe not see Gods mercy, nor know how to turne these fauours to a spirituall vse; and full is euery place of such *Fooles*, (as *Salomon* speakes of) who *haue siluer in their hands, but haue none heart to get wisdome*[d]. And this may serue to let [d] Prou. 17. 16.
vs see what euidences we haue of the Lords displeasure against sinne, and withall, to make good the first point, that we haue abundant matter of *Heauinesse*.

Now let me shew our neglect, and what slender sorrow these things haue brought forth among st vs: I will proceede distinctly and in order: and first what little mourning there is for personall sins. The seat of sorrow is the heart, (*rent your hearts*, saith *Ioel*[e],) and that only *knoweth the bitternesse of the soule*[f]. It is vnpos- [e] Ioel 2. 13.
sible that I should be priuy to mens secret bewailings, neither will I iudge any [f] Prou. 14. 10.
by the smoothnesse of his looke, or the drinesse of his cheekes; for euery cloud

We haue not sorrowed as we should.

doth not drop downe raine, neither is euery myst of sorrow dissolued into teares: Yet there is one thing by which it may be shrewdly suspected that (to speake of the generality) men are in very little heauinesse for their sinnes; and that is, the little reformation which appeares. The mourning heart cannot but
g Ezec. 6.9. *be displeased in it selfe, for the euils which it hath committed* g: This displeasure will turne the delight in sinne, into a hatred of sinne. This hatred will bring forth
b 2 Cor. 7. 11. that which *Paul* calleth *Care* b; that is, a pensiue and busie study how to amend. And it cannot be but God would so blesse these motions, (being indeed the workings of his owne Spirit) as that sinne, being quailed in the roote, shall also wither in the leafe, and the loue of holinesse being planted in the heart, shall shoote out some fruit in the life. I know it is possible for a deare child of God, bitterly to bewaile some speciall corruption, confidently to vow against it, earnestly to beg deliuerance from it, to striue to subdue it with the vtmost might, and yet againe and againe to be entangled with it: But, that *wickednesse* should be
i Iob 20. 12. *sweete in a mans mouth* i, that he should *obey it in the lusts thereof* k, that he should
k Rom. 6. 12. *take thought for it to fulfill it* l, that he should *hate to be reformed* m, and yet be said
l Rom. 13. 14. to mourne and be heauy for his sinne; sure I am it is impossible. He mourneth
m Psal. 50. 17. not for drunkennesse, who *riseth early to follow it* n: Hee mourneth not for cou-
n Isa. 5. 11. tousnesse, who is *plotting* and *imagining* matters of oppression and vniust getting
o Mich. 2. 1. *vpon his bed* o. He mourneth not for swearing, who saith; *With my tongue I will*
p Psal. 12. 4. *prevaile*, what hath any body to doe, *who is Lord ouer me?* and so in other specialties: so that this then is a true conclusion. There is but little amendment of sinne, therefore sure there is but little sorrow for sinne.

Come we now to the next, what sorrow there is for the sinnes of others. Our scantnesse in this may well bee collected out of the former. For the ground of my sorrow for anothers sin, is the sting which I feele of mine owne. He therefore which laments not for his owne, can hardly be affected for anothers. But I will insist vpon a more particular euidence, which is this; the little care that is had for the reformation of others. He which mourns for anothers sinne, will endeauour as much as in him lieth, to reforme that which is the cause of his mourning. I remember the saying of Saint *Iames*; *If a brother or sister bee naked and destitute of daily food; and one of you say to them: Depart in peace, warme your selues, fill your bellies; notwithstanding ye giue not those things which are needfull, what helpeth*
q Ia. 2. 15, 16. *it*? So if a man say; *Oh I am sorry to see how euill men are*, and yet seeke not *to pull*
r Iude 23. *them out of the fier* r, and to reclaime them from that eternall euill into which they are falling; to what end is that sorrow, or how shall I thinke that it is vnfained? And this duty of seeking to reforme the sinne of others, lieth vpon all, though vpon some more then vpon others. The Magistrate by his authority,
s Rom. 13. 4. *beareth not the sword for nought* s; and *Nehemiah*, when matters were amisse,
t Neh. 5. 5, 13, spake not so much to the offenders, as to the *Rulers* t. The Minister by the word,
21, 17. still *proning if God at any time will giue repentance, that men may come to amendment* u.
u 2 Tim. 2. 25, 26. Euery priuate man, by discreet admonition (*thou shalt plainely rebuke thy neigh-*
x Leu. 19. 13. *bour* x,) or at least by *Prayer* y, that God may open their eies, to the end that they
y 1 Tim. 2. 1. may see their misery. Now if there be a defect in these, the sword of authority being let to rust in the sheath, and the people not being made to see their *trans-*
z Isa. 58. 1. *gressions* z, and men stopping their mouthes, so that they neuer giue a word of admonition to their delinquent neighbours; if (I say) there be such a defect in these things, how doe we mourne, where is our pitty ouer mens soules, if wee can see men runne on to their owne destruction, and not stretch out our hands to pull them (as a brand) out of the fier? Looke you to it that it bee not your fault: it is the common sickenesse of the times, happy be you, if you be free from
a Rom. 2. 15. the infection. I wil put you ouer to the *accusing* or *excusing* of your *owne thoughts* a, and so come to the next point.

And that is touching our being affected with the tokens which wee see of Gods

Gods wrath against sinne. And surely the very face of things (as now they stand) is sufficient to bewray the iron deadnesse of mens hearts in this particular. All things doe euen sauour of an vniuersall security. Many blowes are giuen, but *the people turne not vnto him that smiteth* [b]. The wofull occurrences of the Times, haue the same working with men, which a great stone hath when it falleth into the Waters: falling in, it maketh a great noise, and stirreth the Water very much, and one waue begetteth another for a good pretty space; at last the motion groweth weaker and weaker, and the water returneth againe vnto his former smoothnesse. So in this: We heare of diuers fearefull accidents; at the first comming of the newes, we are much moued, and it runneth from man to man with much swiftnesse; but on a sudden, when this first addresse is past, the matter dieth away, wee are as we were, and the thing it selfe leaues no impression: and by this meanes is that verified, which was complained of old; *The Lord calleth vnto weeping and mourning, and behold ioy and gladnesse, slaying Oxen, and killing Sheepe, eating flesh and drinking wine, &c.* [c]. No humiliation followeth vpon Gods iudgements: But whereas euery iudgement of God should be as a warning peale to repentance, we be like the Smiths dog, who, the harder the Anuile is beaten on, lieth by and sleeps the sounder; so a deeper kind of drowsinesse hath ouertaken vs.

[b] Isa. 9.13.

[c] Isa. 22.12,13

Now then that these two points are cleared, the one touching the causes of *Heauinesse* which wee haue, the other touching our scantnesse in framing our selues to that measure of holy sorrow which becommeth vs; surely, if we suppose any waight to bee in this which is commended to vs by S. *Iames*, I doubt not but I shall easily perswade you in the generall drift of my whole Sermon; namely, *to turne your Laughter into Mourning, and your Ioy into Heauinesse.* For the better furtherance whereof, let mee commend vnto your best consideration these particulars.

Motiues to perswade that mourning & heauinesse, which Saint *Iames* aimeth at.

1. *Motiue.*

First, the *speciall* respect which the Lord beareth to those whose spirits are full of heauinesse, either in all, or in any one of the regards which I haue mentioned: *Thus saith the Lord, The Heauen is my Throne, and the Earth is my foot-stool, all these things hath my hand made, all these things haue been, saith the Lord, and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my word* [d]. Consider the place: The seate of the Lord is full of glory, and from thence hee beholdeth all the Earth, but his more especiall Eye, is to the trembling and bruised soules; the mourning spirit is vnto him the most pleasing sacrifice [e]. *Dauid* saith, that the Lord hath *a bottle* in which he doth *put the Teares* [f] of the humbled, not one of them falleth to the ground without his notice. Me thinketh this motiue should not be without effect: for who would not doe that which will draw the eye of the Lords respect toward him? God hath a generall prouidence ouer all: *Thou Lord shalt saue both man and beast* [g]; but the groaning hearts are his chiefest treasure.

[d] Isa. 66. 1, 2.

[e] Psal. 51.17.

[f] Psal. 56.8.

[g] Psal. 36.6.

2. *Motiue.*

Secondly, that in the times of common Miseries, the Lord maketh speciall prouision for the safety and comfort of those which mourne. Excellent for this purpose is that place of *Ezekiel* [h], when the *six* Angels (like men) were come forth against Ierusalem, *with euery one a weapon in his hand to destroy it*: First, there was a course taken to *set a marke vpon their fore-heads which did mourne, and cry for all the abominations that were done in the midst thereof.* The sword of vengeance was not drawne foorth to the slaughter, till particular order was taken for their safety. *Lot* was in continuall heauinesse for the sinnes of *Sodome*, and we see the destroying Angell *could do nothing*, vntill he was come vnto the place appointed for his refuge [i]. You haue heard before of *Ieremiahs* mourning: note I pray you the fruit of it in this particular. When *Ierusalem* was taken by *Nebuchadnezzar*, and (as the manner is in such surprises) many went to wracke; the Lord so wrought, that when as the King himselfe and his sonnes were not spared [k],

[h] Ezec. 9.1, &c.

[i] Gen. 19.22.

[k] Ier. 39.6,7.

yet by *Nebuchadnezzars* owne mouth, ſpeciall charge was giuen for the preſeruation of *Ieremy*, *Take him* (ſaid he to the chiefe ſteward) *looke well to him, doe him no harme, doe vnto him euen as he ſhall ſay vnto thee* [l]. The poore deſpiſed Prophet whoſe ſoule had wept in ſecret in the dayes of their iollity, was now ſpecially prouided for, when the Body of the people receiued the due reward of their deepe ſecurity. Thus the *meeke are hidden in the day of wrath* [m]; and if it doe come to paſſe that they bee ſwept away with common calamities, yet their *death is precious in Gods ſight* [n], and it ſhall be their happineſſe to be *taken away from the euils to come* [o].

l Verſe 11,12

m Zeph.2.3.

n Pſal 116,15

o Iſa.57.1. 2 King 22.20.

3. *Motiue.* Thirdly, that the Lord hath tied himſelfe by a promiſe to afforde to all ſuch a gracious plenty of inward refreſhing. *Bleſſed are they that mourne, for they ſhall be comforted* [p]. This is gone *out of the lips* of the Lord, and he *will not alter it* [q]: The Goſpell which wee preach is truly ſaid to bee *tidings of great ioy* [r]; and indeed ſuch a ioy it is, which the heart of man in this mortality is too little to receiue: Now the ſweetneſſe thereof belongs onely to theſe that mourne. *The Spirit of the Lord* (ſaith Chriſt) *is vpon me, he hath ſent me to preach glad tidings*: but to whom? *To the poore, to bind vp the broken hearted, to comfort thoſe that mourne, &c.* [s]. Such as theſe, *hee will fill with good things* [t], their *ſoules ſhall be ſatisfied as with marrow and fatneſſe* [u]: they ſhall haue the ſpirit of conſolation, a ſecret *witneſſe* in their boſomes, *that they are the children of God* [x]. Woe be to him whom the deſire of this bleſſing cannot moue.

p Math.5.4.

q Pſal.89.34.

r Luke 2.10.

ſ Iſa.61.1, &c.

Luke 4.18.

t Luke 1.53.

u Pſal.63.5.

x Rom.8.16.

4. *Motiue.* Fourthly, that albeit the comfort which ſuch haue is but ſecret, and ſuch as by reaſon of the hiddenneſſe thereof, maketh many a man to thinke that it is the dulleſt and moſt perplexed life in the world to be a good Chriſtian, yet at the day of iudgement it ſhall be made more apparant. Now the teares vpon their faces are as a curtaine before their happineſſe that it cannot be ſeene; but then they *ſhall be wiped away* [y], that ſhall be a *day of full refreſhing* [z], and then ſhall the Lord ſay, turning him (as it were) to the ſecure worldlings, which *haue lined in pleaſures on the earth, and in wantonneſſe* [a]: *Behold, my ſeruants ſhall eate, and you ſhall be hungry; behold, my ſeruants ſhall drinke, and you ſhall be thirſty; behold, my ſeruants ſhall reioyce, and ye ſhall be aſhamed. Behold my ſeruants ſhall ſing for ioy of heart, and ye ſhall crie for ſorrow of heart, and ſhall howle for vexation of minde* [b].

y Reu.21.4.

z Acts 3.19.

a Iam.5.5.

b Iſa.65.13,14

The Concluſion. To draw then to a concluſion. You ſee a duty commended vnto vs by the mouth and Miniſtery of Saint *Iames*, to turne our careleſſe *Laughter* into a holy *Mourning*, and our preſuming Ioy into a godly Heauineſſe. It is not without cauſe that we are perſwaded to this exchange. Looke we into ourſelues, our owne ſinnes muſter together before our eyes in no ſmall troupes, enough to wound the dulleſt heart. Caſt we our faces to others, we ſee the *world lying in wickedneſſe* [c], and *hell euen enlarging it ſelfe* [d], to receiue it: Examine we the times, many things tell vs plainly, that ſurely God is not well pleaſed. Conſider we againe our own courſe, we muſt needs yeeld that we haue been too ſecure, and that theſe things haue not ſo affected vs as they ſhould. Think we further of the benefit and worth of that which we are perſwaded to, we ſhall find it tendred vpon with a traine of bleſſings: How ſhall we then deny our obedience to this holy aduice? I pray you then, *Let my counſell be acceptable vnto you* [e]. You are heard many Merchants, and much of your trading ſtands vpon exchange [f]. Well is he in his owne opinion who can put away ſome ill conditioned ware for a more currant commodity. Behold here the beſt exchange which you euer made; *Let your Laughter be turned into Mourning, and your Ioy into heauineſſe*. Sure I am, a commodity it is, for which (which all deſire) you ſhall receiue a very quicke and plentifull returne. Quicke it will be: *For yet a very little while, and he that ſhall come will come and he will not tary* [g]: and it will be plentifull; for, *they which now go weeping, ſhall returne with ioy*; nay, which is more, *they ſhall bring their ſheaues* [h],

c 1 Ioh.5.19.

d Iſa.5.14.

e Dan.4.24.

f A particular application to the place where this Sermon was preached, *Plimouth.*

g Heb.10.37.

h Pſal. 126.6.

The

THE RVINE OF GODS ENEMIES:

Preached vpon the Commemoration day of *the deliuerance from the Gun-powder Treason.*

IVDGES 5. 31.

So let all thine Enemies perish, O Lord.

THis is the conclusion of that Diuine song which *Deborah* and *Barak* sang after that great deliuerance which God gaue the Israelites from *Iabin* King of Canaan, and after the ouerthrow of *Sisera* the Generall of the field. Now when as in the latter part of this hymne, *Deborah* (who I suppose was the compiler of it) had after a most eloquent manner, set out the fashion of *Sisera* his fall, by the hands of *Iael, the wife of Heber the Kenite*[a], shee shutteth vp all with this propheticall conclusion; *So perish all thine enemies, O Lord.* This is the order of the place. The dependance of this verse vpon the rest of the Chapter. [a] Vers. 24, &c.

The clause it selfe is a Prophecy: for albeit it runne in the forme of an Impreation, yet it being considered, what *Deborah* was, euen a *Prophetesse*[b], we must needs thinke that the ground of her speech, was the knowledge shee had, touching the future estate and condition of Gods Church, for which cause shee maketh the desire of her soule sutable to the purpose and determination of God. As therefore shee well knew that *Eaill* should *hunt the enemies of God to destruction*[c], and that the prouidence of God should attend vpon those which loue him, for their continuall preseruation; so here shee testifieth the fulnesse of her desire, that it may be so: *So let all thine, &c. But they that loue thee, &c.* The generall nature of it. [b] Chap. 4. 4. [c] Psal. 140. 11.

It being cleere then (as I take it) that this verse came out of the mouth of *Deborah* as a Prophetesse, it may be diuided into two parts. The first sets down *the ruine of Gods enemies; So let all thine enemies perish, &c.* The second declareth *the prosperity of Gods friends: But they that loue thee, shall be as the Sunne, &c.* The Diuision of it.

I haue chosen the first part onely to handle at this time, the generall doctrine whereof, is; *That the enemies of God shall perish so as Sisera did.* For the opening whereof, two things must be done: first, it must be shewed who bee Gods *Enemies*: secondly, it must be enquired how *Sisera* perished, and then the ruine of *Sisera* must be applied to all Gods *Enemies*. The Doll.

In one word, they be generally called Gods *Enemies*, which are the *Enemies* of Gods Church. Thus the *Lord sware that hee would haue warre with Amalek, from generation to generation*, because *Amalek fought with Israel*[d], and *Edom* in the Psalme, saith; that those which *reproched the footsteps of Gods annointed, reproached the Lord*[e], according as *Paul* was said to *persecute Christ*[f], because *hee persecuted the Church*[g]: In the same sense, *Sennacherib*, is said to haue *rayled against the Holie one of Israel*[h]; because hee rayled against the Church and people of God in Israel. Now the enemies of Gods Church are of two sorts. Some Who be Gods enemies. [d] Ex. 17. 8, 16. [e] Psal. 89. 51. [f] Acts 9. 4, 5. [g] 1 Cor. 15, 9. [h] Isa. 37. 23.

are

are directly and professedly enemies vnto Piety, and to the truth and Religion of God, and seeke by all meanes how to root out and to abolish it. Such were the *Philistims*, the *Amorites*, the *Amalekites*, the *Midianites*, &c: of old, and after that the Babylonians, and other Monarchs, whom *Daniel* prophesied of: and such at this day are the Turkes, to whom euen the very name of a Christian is abominable. Another sort shrowd themselues vnder a name of the Church and of true Religion, but yet indeed and in truth are enemies to the sincerity of Religion. And these must also be distinguished: some doe professe a different kind of Religion, and vse another manner of worshipping God then the true Church vseth; such were the Samaritans in ancient times, who after their rent from the Iewes, retained circumcision, boasted of their Fathers, and expected the Messias [i], yet were not *Gods people* [k], but were deadly enemies to the Iewes [l]. And such now are the Papists, who boast that they onely are the Church, but yet vnder this pretence persecute the Church, and are in a continuall opposition thereunto: for which cause their Church being typed out by the name of *the great whore*, is said to *be drunken with the blood of Saints and Martyrs* [m]: whereof these latter times haue had, and still haue very plentifull experience. These *Enemies* in their malice against Gods Church vse a double course. The one is of open hostility: Therefore the Antichristian Church is said to *make warre with the Saints* [n]: And what warres the Romish Church with her assistants hath made, and doth still study to make against the Protestant Churches in these parts of the World, there is no man, who knoweth any thing, can bee ignorant. The other course is of secret practising, which is also twofold. First by seditions, factions, conspiracies, poysonings, and all to bring confusion vpon Kingdomes, that so (if it were possible) they might quench the light of the Gospell, and establish their own Idolatry. An euident instance whereof we haue had in the powder-Treason, a deuice, which a man would thinke the diuell himselfe should be ashamed to father; and yet Papists doe not blush that their Religion should be the hatcher of such a hellish enterprise. Secondly, by priuy suggestions of their *creeping* [o] Iesuites and Seminaries, to corrupt and *deceiue the mindes* [p] of the vnsetled, and to poyson them with their Popish drugs. They come from the Sea of *Rome* in amongst vs, like the Sammon and fish of that sort into the fresh Riuers to doe their kind, and to beget a new spawne and frie of Catholikes. These be the *Frogges* which *come out of the mouth of the Dragon* [q], the *little Foxes* which the spouse complaineth of [r], which like their predecessors, *compasse Sea and Land to make one of their profession* [s].

A second ranke of these Enemies shrowded vnder the name of the Church, are those which professe true religion, but yet are aduersaries to the life and *power* [t] of Religion. Such our Church is pestered with at this day, and is euen *darke* with them as Ægypt with the *Grashoppers* [u]. These are they which cannot endure the yoke of the Gospell, which will not abide to be ruled by the Word and discipline of the Church, but resolue to *breake those bands, and to cast those cords from them* [x]: Our Sauiour calleth those his *Enemies, who will not that he should raigne ouer them* [y]. Such are they also who are aduersaries to the Word preached, hindring (as much as in them lieth) the passage of it, and seeking (like *Elymas*) to *turne away* [z] others from it: All seeming wise, (for *the wisdome of the flesh is enmity against God* [a]:) All couetous worldlings, (for *the amity of the world is the enmity of God* [b]:) All Epicures and *belly-Gods*, (for such are *Enemies to the Crosse of Christ* [c]:) All continuers in grosse sinnes. (for *God surely will wound the head of his Enemies, and the hairy pate of him that walketh in his sinnes* [d].) These and such like, liue in the Church, and professe to know God, but yet are the *Enemies* of God, and come within the compasse of this Prophecy.

How Sisera perished.

The second thing to be laboured in, is an enquiry how *Sisera* perished, that so wee may know how the *Enemies* of God shall perish. The ruine of *Sisera* is

[i] Ioh. 4. 22, 25
[k] Hos. 1. 9.
[l] Iohn 4. 9.
[m] Reu. 17. 6.
[n] Reu. 13. 7.
[o] 2 Tim. 3. 6.
[p] Tit. 1, 10.
[q] Reu. 16. 13.
[r] Can. 2. 15.
[s] Mat. 23. 15.
[t] 2 Tim. 3. 5.
[u] Exod. 10. 15.
[x] Psal. 2. 3.
[y] Luk. 19. 27.
[z] Acts 13. 8.
[a] Rom. 8. 7.
[b] Iames 4. 4.
[c] Phil. 3. 18, 19
[d] Psal. 68. 21.

made a patterne of the ruine for Gods Enemies. Touching the Conſpirers againſt Gods people, the Pſalmiſt prayeth thus; *Do thou to them as to Siſera, and as to Iabin at the Riuer of Kiſhon* [a]: And concerning theſe *Kings of the earth*, which by the perſwaſion of *the ſpirits of diuels* (*the frogges* of Rome) band themſelues againſt Gods Church, it is propheciedthat they ſhall be *gathered together to a place called Armagedon* [f], that is, they ſhall receiue a famous foyle, euen ſuch an one as *Siſera* receiued at the waters of *Megiddo* [g]: Wherefore to the end we may vnderſtand how Gods *Enemies* ſhall periſh, it is fit to enquire how *Siſera* did periſh. In *Siſera* his ouerthrow there is to be noted three things. Firſt, the time; that it was when *Siſera* was in his greateſt height, hee was furniſhed with *nine hundred charets of yron*, and by him (vnderſtand his Maſter) *the children of Iſrael had been ſore vexed twenty yeeres* [h]. Secondly, the meanes; that he was *ſold into the hands of a woman* [i]. Thirdly, the manner; that it was an irrecouerable deſtruction: *All the hoaſt of Siſera fell vpon the edge of the ſword, there was not a man left* [k]: *Siſera* himſelfe *ſanke downe at Iaels feete, and lay there dead*; *The children of Iſrael preuailed againſt Iabin King of Canaan, vntill they had deſtroyed Iabin King of Canaan* [m]. So then *the Enemies of God* ſhall periſh as *Siſera*; that is, in their greateſt iollity, by meanes (in mans opinion) moſt vnlikely; and ſo, as after their fall receiued, they ſhall be paſt all recouery. It will be eaſie to ſhew the truth hereof by the Scripture. Firſt, they ſhall periſh in their iollity, and in the height of their ſecurity. *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay tree, yet hee paſſed away* [n]. *When the workers of iniquity doe flouriſh, they ſhall be deſtroyed for euer* [o]. *God will ſhoote an arrow at them ſuddenly* [p]. *When they ſhall ſay, Peace, and ſafety, then ſhall come vpon them ſudden deſtruction* [q]. Secondly, the meanes but weake in compariſon: Whereupon it is a generall rule, that *God hath choſen weake things to confound the mighty things* [r]. Euen *wormes ſhall eate King Herod* [s], and *graſhoppers and cankers ſhall* be the Lords *great hoaſt* [t]. Thirdly, the ouerthrow ſhall bee irrecouerable, *like the breaking of a potters pot, in the breaking whereof is not found a ſheard, to take fire out of the hearth, or water out of a pit* [u]: *like ſmoake that vaniſheth* [x], *like ſtubble before the wind* [y]: Whereupon the ruine of Antichriſts Kingdome is compared to the *caſting of a great milſtone into the Sea, with ſuch violence* (ſaith the holy Ghoſt) *ſhall the great City Babylon be caſt, and ſhall be found no more* [z]: Our times haue had two notorious, and neuer to bee forgotten examples of the truth hereof. The one in the Spaniſh Fleete in eighty eight: the ouerthrow of it we cannot be ignorant of, and we haue great cauſe to remember it. It was like the fall of *Siſera*: Firſt, it was in the iollity thereof. The Nauy was called *Inuincible*: They had made themſelues ſure of vs, they had ſhared the pleaſant things of the Land among them, in their owne ſeeming: They which abode at home, ſaid one to another, as *Siſeraes* Mother did to her Ladies; *Haue they not gotten, and deuide the ſpoile* [a]? Secondly, the meanes was but weake in compariſon. Our Nauy for number and proportion of ſhips, much ſmaller; our men fewer, our time of preparation much leſſe. We may truly ſay, it was not by our *owne ſword, neither did our owne armes ſaue vs* [b]. *They fought from Heauen, euen the ſtarres in their courſes fought againſt them* [c]. Thirdly, it was an vtter ſpoile, ſcarce a ſhip left to doe any further ſeruice. The other example is this of the Powder-Treaſon: touching which, you ſhall ſee that the Enemies of God, and of his Church, engaged in it, periſhed alſo as *Siſera*: Firſt, in their height of confidence. For (now) among Papiſts, both at home and abroad, there was a very confident expectation of ſome great good to be done for the Catholike cauſe; and the matter being brought euen to the puſh, and that monſter of theirs being come almoſt to the birth, they made full account of their golden day, in which they ſhould bathe their hands in the blood of all good Chriſtians, and eſtabliſh their Idolatrous ſeruice of their Breaden god. Secondly, by meanes vnlikelie: It was not bewrayed, nor defeated by any wit or pollicy of man:

but

[a] Pſal. 83. 10.
[f] Reu. 16. 13, 14, 16.
[g] Iudg. 5. 19.
[h] Iudg. 4. 3.
[i] Verſe 9.
[k] Verſe 16.
[l] Iud. 5. 27.
[m] Chap. 4. 24.
[n] Pſ. 37. 35, 36
[o] Pſal. 92. 7.
[p] Pſal. 64. 7.
[q] 1 Theſ. 5. 4.
[r] 1 Cor. 1. 27.
[s] Acts 12. 23.
[t] Ioel 2. 25.
[u] Iſa. 30. 14.
[x] Pſal. 68. 2.
[y] Pſal. 83. 13.
[z] Reu. 18. 21.
[a] Iudg. 5. 30.
[b] Pſal. 44. 3.
[c] Iudg. 5. 20.

but in them was verified that of the Pſalme; *Their owne tongues fell vpon them* [d], their owne pen diſcouered them, and that which the watchfull eye of gouernement did not eſpie, their owne priuy buzzing brought to light. I report no new thing: you know the letter, how it was endited, to whom it was ſent, and how it was conſtrued. And ſo was that made good which *Salomon* ſaith; *Curſe not the King, &c. that which hath wings ſhall declare the matter* [e]: It was a quill, a peece of a wing, that reuealed it. Thirdly, it was an vtter fall: their purpoſes were defeated to their owne confuſion: So that we may well take vp that of the Pſalmes, *They made a pit, and digged it, and fell into the pit that they made; their miſchiefe is returned vpon their owne head, and their cruelty fallen vpon their owne pate* [f]; and *prayſed be the Lord, which hath not giuen vs as a prey vnto their teeth* [g]. Thus by plaine Teſtimonies of Scripture, and by our owne experience, it is proued vnto vs, that the *Enemies* of God and of his Church ſhall *all periſh ſo as Siſera*, in the height of their pride, by meanes (in mans conceit) improbable, by a courſe and ruine irrecouerable.

[d] Pſal. 64. 8.
[e] Eccl. 10. 20.
[f] Pſa. 7. 14, 16
[g] Pſal. 124. 6.

The 1. *Vſe.* The firſt vſe of this doctrine, is to ſtirre vs vp to fill our mouthes with the praiſes of God, ſo often as we recount the deliuerances which God hath vouchſafed to his Church, eſpecially thoſe which in our owne times we haue had experience of. This vſe did *Deborah* make of the victory againſt *Siſera* [h]: *Moſes* of the ouerthrow of *Pharaoh*, and the deliuerance out of Ægypt [i]. Many bee the Pſalmes which were penned vpon ſuch occaſions. It is the chiefe thing which God expecteth of vs; *Call vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me* [k]. The ſpirit of God notably deſcribeth the ioy of the Church for the ruine of the Kingdome of Antichriſt, *Hallelu-iah, ſaluation, and glory, and honour, and power be to the Lord our God, &c.* [l]. And the ſeruants of God are incited and encouraged ſo to doe. *O Heauen reioyce of her, and ye holy Apoſtles and Prophets, for God hath giuen you iudgement on her* [m]. And albeit we may haue cauſe of pity when we thinke vpon their ſoules, yet ſo farre forth as the ruine of the enemies of God, makes for the Churches good, we ought to reioyce in their ouerthrow. *The righteous* (ſaith *Dauid*) *ſhall reioyce when hee ſeeth the vengeance* [n], and *bleſſed ſhall he be* (ſaid the people touching Babylon, which had held them in long captiuity) *that taketh and daſheth thy children againſt the ſtones* [o]. No nation hath more cauſe to performe this duty then wee. It were long to rehearſe euery particular. Truly may it be ſaid of the Church of *England*, as *Iacob* ſaid to *Ioſeph* in his will; *The Archers haue grieued her, and ſhot againſt her, and hated her, but her bow hath abode ſtrong, the hands of her armes haue been ſtrengthened by the hands of the mighty God of Iacob* [p]; and ſhee may ſay as the Church of Iſrael, *They haue oftentimes aſſaulted me from my youth vp, but they could not preuaile againſt me* [q]. Neither was any deliuerance giuen vs by God, more notorious then was this, from that bloody maſſaker intended againſt the whole State, by an vnheard of kind of execution vpon the Kings Maieſty, his deareſt Queene, their Princely Sonne (our hope for hereafter) the honourable Counſellours, the noble Lords, and Barons, the reuerend Biſhops, the graue Sages and Iudges of the Land, beſides many worthy Gentlemen and Commoners of the Realme: no ſtory, whether barbarous or Chriſtian, maketh mention of any the like brutiſh, helliſh, cruelty. That which (in my opinion) throughout the ſtory of the Scripture commeth neereſt vnto it, is that plot of *Haman*, for the vtter rooting out of the people of the Iewes. For the better quickning of vs vnto thankfulneſſe, I will a little inſiſt vpon it, and ſhew you firſt, how theſe two conſpiracies, (that of *Haman* and his adherents, and this of the Papiſts combined in the Powder-Treaſon) doe agree: and then ſecondly, wherein this latter doth in ſauage cruelty farre exceede that, and ſo by conſequence, how our deliuerance is farre more admirable then was that of the Iewes, though that were alſo very famous: Firſt, touching the agreement betwixt the two plots, and the deliuerances from both, mark it thus.

[h] Iudg. 5. 2.
[i] Exod. 15. 1.
[k] Pſal. 50. 15.
[l] Reu. 19. 1.
[m] Reu. 18. 20
[n] Pſal. 58. 10.
[o] Pſal. 137. 9.
[p] Gen. 49. 23, 24.
[q] Pſal. 129. 1, 2, &c.

The

The Iewes Enemies, were their Enemies for Gods ſake: Theſe, ours, for Religion ſake. Theſe had ſet downe a certaine day in which (as it were) in an inſtant to doe their villany. Ours, had reſolued vpon a day alſo, yea euen vpon a very point of time, in which to accompliſh their diuelliſh enterpriſe. Theſe had diſpoſed the manner of the Iewes deſtruction by a Lot, euery conſpirator was appointed his particular ſeruice. Ours had allotted euery one his taske, ſome to prouide at home, ſome to negotiate abroad in other countries, ſome to make tumults in the city, others to raiſe rebellion in the country. Nay, ſcarſe a Papiſt of any intelligence in the land, (as may eaſily be gathered by their generall confidence at that time) but he was imployed at the leaſt thus farre foorth, to pray for the good ſucceſſe of the Catholiques, there being then ſome ſpeciall ſeruice in hand for their common benefit. Theſe which ſought miſchiefe againſt the Iewes, had the warrant of a King, for that which they did: Ours, the allowance of him, that taketh vpon him to be aboue Kings, the Man of Rome, euen his holineſſe, his vnholy diſpenſation: Indeed a thing deuiſed in Hell, might ſoone paſſe with *Scots and allowed*, at Rome. Well, in fine, theſe aduerſaries were ſuddenly defeated; Ours, in a moment diſappointed, euen when their monſtrous conception was at the very point of deliuerance. They were ſlaine the ſame day in which they thought to haue murthered: theſe periſhed then when they promiſed to themſelues an eternall victory. Thus farre wee haue ſeen, Enemies alike, danger alike, a deliuerance in ſome circumſtances not vnlike. Now marke, how in ſome other things againe, this of Ours far exceeds. Theſe enemies of the Iewes were of another Nation: Theſe Popiſh conſpiratours were our owne country-men. The Iewes whom they ſought to deſtroy were their vnderlings, captiues, and ſuch as liued in their land but by courteſie: Thoſe whom theſe Romiſh Leaguers ſought to murther, were their lawfull Gouernours; to whom both by Religion and Nature they did owe obedience. Oh inhumanity, oh Popery, be theſe thy fruits! If this be Religion, let hell be made heauen, and let the depth of villany bee the height of piety. The plotters againſt the Iewes were heathen men, Pagans, Infidels, *Haman* himſelfe an *Amalekite*, a ſworne enemy to Gods truth: Theſe in name Chriſtian and Catholiques of Rome, members of that Church, out of which (if we will believe them) there is no holineſſe. Well might *Nero* be a Saint, if this were holineſſe. I may well ſay of them, as *Iacob* did of the fact of *Simeon* and *Leui*; *Curſed be their wrath, for it was fierce, and their rage, for it was cruell*. To proceede yet: Theſe ill-wiſhers to the Iewes, albeit they meant nothing but miſchiefe, yet they carried not their purpoſe ſo cloſely but that it was knowne, and the poore Iewes had warning, if not to eſcape death, yet to auoid the miſery which might happen to their ſoules by a ſudden death: Theſe (whom we ſpeake of) intended ſuch a ſlaughter, which being but a blaſt, might haue brought many to their reckoning before God, before they had thought vpon their account. Neuer any rage ſo great among men called Chriſtians, but although the blood was ſhed, yet there was leaue giuen to the ſoule to prepare it ſelfe for the Lord. But Popery muſt belike it ſelfe, it hath euer been a butchery of ſoules. How true is the ſaying of *Salomon*: *The mercies of the wicked are cruell*? This is the Romiſh mercy, to ſay men be Heretiques, and yet to ſend them away quicke without any moment of time to repent them. If this be their mercy, what thinke you may their cruelty be? Hang downe your heads you Papiſts, & ſhame, you pretenſed Catholikes, neuer ſeeke for fig-leaues to couer the nakednes of your *Italian* mother: *though ſhe waſhed with nitre, and much ſope, yet this iniquity is ſo marked before God*, and ſo hateful in the ſight of all indifferent men, that the reproach therof can neuer be done away. There is one yet very effectual circumſtance, to note out the exceeding greatnes of our deliuerance aboue this of the Iewes: God gaue deliuerance to theſe Iewes, in a time when they were humbled by captiuity, & had alſo caſt

Prou. 12. 10.

Ier. 2. 22.

downe themſelues by faſting and prayer, for the auoiding of that which was comming towards them. I confeſſe here was mercy, but this of ours farre exceeds. For the Lord wrought this for vs in a time, when we were (as we yet are) puffed vp by the continuance of proſperity, and euen lulled aſleepe in the depth of ſecurity, our great ſinnes crying loud in his eares for vengeance, and euen vrging his Iuſtice to make vs a by-word, and an aſtoniſhment to the world, by ſome extraordinary iudgement. So that in this we haue a greater euidence of Gods mercy, that when ſo many foule enormities, eſpecially the long contempt of the Goſpell, did euen fight againſt vs, yet he wrought ſo for vs, as to deliuer vs out of the very iawes of deſtruction. Now all theſe things being duly conſidered, I may truly ſay of this fift of *November*, as was ſaid of the night in which the Iſraelites went out of Egypt; *It is a day to bee kept holy to the Lord, it is that day of the Lord, which all the children of England muſt keepe throughout their generations*[a]. And although Papiſts, for the hiding of their owne ſhame may wiſh of this day, as *Iob* did in his agony of his birth-day, *That it may not be ioyned to the daies of the yeere*[x]; yet let vs euer make conſcience, according to the moſt religious appointment of the Law, *To keepe it in his ſeaſon from yeere to yeere*[y], as an eternall preſident of Gods care for his Church, and as an neuer dying teſtimony of the hideous cruelty of blood-thirſty Catholiques. And I would I could ſpeake any thing that might bee effectuall to quicken the common and vniuerſall dulneſſe of our ſpirits, whom theſe great and vnſpeakable kindneſſes of God to vs, to our State, our Gouernours, our wiues and families doe very meanly affect. I remember what *Ioab* ſaid to *Dauid*, when he ſhewed ſo little cheerefulneſſe, after the victory againſt *Abſalom*; *I perceiue* (ſaid *Ioab*) *that if Abſalom had liued, and we all had died this day, that then it would haue pleaſed thee well*[z]. It may bee ſo thought of many, that if all good people had been ſwallowed vp in that gulfe, and none but Atheiſts and Papiſts left aliue, it would haue giuen them more contentment. If wee cannot ſhew our ſelues to reioyce in the goodneſſe of God vnto his Church, ſurely we ſhall neuer ſee the *Felicity of his choſen*[a].

a Exod. 12. 42

x Iob 3. 6.

y Exod. 13. 19

z 2 Sam. 19. 6.

a Pſa. 106. 5.

The 2. Vſe. Secondly, this Doctrine is full of comfort to all true Chriſtians. For here we haue an abſolute aſſurance of the irrecouerable foile which ſhall be giuen to all the enemies of Gods Church. They ſhall periſh like *Siſera*: *They that hate Sion, ſhall bee all aſhamed and turned backward*[b]. *God will ariſe and his enemies ſhall be ſcattered, they that hate him ſhall flee before him*[c]. The Lord hath ſaid this, and he will performe it. Eſpecially this is to be applyed as a comfort to all that feare God, in reſpect of the continuall working and tempering of the Popiſh crue: they are continually plotting and deuiſing treaſons, mutinies, murthers: *They bragge in their talke, and ſwords are in their lips*[d], *they imagine deceitfull words againſt the quiet of the land*[e], *they incourage themſelues in a wicked purpoſe, and commune together to lay ſnares priuily*[f]. But the word of God ſhall be true: *They conceiue miſchiefe, but ſhall bring forth a lie*[g]. Haply the Lord may here and there execute ſome perſonall vengeance vpon ſome by them; Haply they may increaſe in corners, and *draw Diſciples after them*[h], it being iuſt with God, ſo to puniſh the contempt of the Goſpell in this land, and *To ſend them ſtrong deluſions to beleeue lies, who will not receiue the loue of the truth that they might be ſaued*[i]: but certenly their maine purpoſe for the confuſion of Proteſtant kingdomes which they aime at, and the publike re-eſtabliſhment of Idolatry which they gape for, I am fully perſwaded that they ſhall neuer accompliſh, but ſtill their policies and enterpriſes ſhall turne backe vpon them to their owne confuſion. For doubtleſſe the time now faſt approacheth, in which we ſhall ſee the verifying of that propheſy, which ſpeaking of the ruine of Antichriſts kingdome, as of a thing already done, crieth out, *It is fallen, It is fallen Babylon the great City*[k], *&c.* the limmes thereof ſhall *fight with the Lambe, but the Lambe ſhall conſume them*[l].

b Pſal. 129. 5.

c Pſal. 68. 1.

d Pſal. 59. 7.

e Pſal. 35. 20.

f Pſal. 64. 5.

g Pſal. 7. 14.

h Act. 20. 30.

i 2 Theſ. 2. 10, 11.

k Reu. 4. 8.

l Reu. 17. 14.

Thirdly

Thirdly, here is matter of aduertisement to vs all, to beware of ioyning our selues with these Enemies of God and his Church, either in likenesse of opinion, or pliablenesse of affection, oraptnesse to pitty them, and to thinke tolerably of them, or in familiarity of conuersation. We are commanded to *Goe out of Babylon, that we be not partaker of her sinnes, and so receiue of her plagues*[m]: We ought rather euery man for his part to helpe forward that iudgement which God hath prepared for them: Magistrates by punishing, Ministers by confuting their errours, priuate men by discouering them: which is the effect of the charge touching Babylon: *Reward her as she hath rewarded you, giue her double according to her workes*[n], and, *Put your selues in aray against Babel round about, all yee that bend the bow, shoote at her, spare no arrowes, for she hath sinned against the Lord*[o]. Furthermore, this we are also to be admonished, not to thinke it enough, if in shew and outward profession we cleaue to Gods Church, vnlesse also wee respect and follow these things, which may aduance Gods glory, and edifie his Church. For this is a sure thing, that albeit the professed enemies of the Church because of the promise of God, shall not preuaile in regard of an vniuersall ruine to the Church and state, yet if we be (as too many are) aduersaries to the sincerity of Religion, aduersaries to the preaching of the Word, contemners of the ordinances of God, worldlings, *belly-gods*[p], *louers of pleasure, more then louers of God*[q], *walkers after our owne lusts*[r], *denying the power of godlinesse*[s] *in our liues*; the force of this curse touching *The ruine of Gods enemies*, shall light vpon vs, neither shall it serue our turne, in the day of Christ to say, we are no Papists: For albeit wee haue, *Lord, Lord*[t], and *the Temple of the Lord*[u] in our mouthes, yet if wee *Hate to be reformed*[x], and *walke stubbornely against God*[y], *the Lord will not bee merciful vnto vs, but the wrath of the Lord*, and his *iealousie shall smoake against vs*, and *he will*[z] *put our name from vnder Heauen*[a].

The 3. Vse.

m Reu.18.4.
n Reu.18.6.
o Ier.50.14.
p Phil.3.19.
q 2 Tim.3.4.
r 2 Pet.3.3.
s 2 Tim.3.5.
t Math.7.22.
u Ier.7.4.
x Pſal. 50.17.
y Leui.26.23.
z Deut.29.20

THE WORLD-LINGS DOVVNE-FALL.

The Wiſe-mans Verdict.

By *Samuel Hieron.*

Pſal. 73. 19.
How ſoone are they deſtroyed, periſhed, and horribly conſumed?

Eccleſ. 8. 13.
It ſhall not bee well to the wicked:

AT LONDON
Printed for *Thomas Man*, and
Cantrell Legge. 1624.

To the VVorſhipfull, and my very good Friend, *Nicholas Gilbert*, of *Bowringſleigh* in *Deuonſh.* Eſquire.

SIR, *the poſterity of the wicked hath alwaies been both vnto them a matter of emboldning, and to the children of God an occaſion of ſome ſcruple. The former do thereupon* talke preſumptuouſly [a], *imagining that either* there is no God [b], *or elſe if there be, then ſure he is* like them [c]; *becauſe (as they interpret it) their courſes are by him fauoured ſo exceedingly. The latter are ready to call Gods* Iudgements into queſtion, *how it can ſtand with right, that thoſe ſhould be in* wealth that rebelliouſly tranſgreſſe [d]. *The miſtaking of both theſe, is fully diſcouered in the Scripture; and the ſumme of that which the Scripture hath to that end, is the very ſubſtance of the two Sermons that enſue; the very pith and abridgement of them both being that ſpeech of* Salomons: Though a ſinner doe euill an hundred times, and God prolongeth his dayes, yet I know it ſhall bee well with them that feare the Lord; but it ſhall not be well to the wicked [e]. *Theſe doe I here preſent vnto you, as the pledge my deſire, not to be vnthankefull for your loue; I make no doubt but you will ſo receiue them. I wiſh you comfort by them, and by all other, either your priuate readings, or publike hearings. So remaine I,*

[a] Pſal.73.8.
[b] Pſal.10.4.
[c] Pſal.50.21.
[d] Ier.12.1.
[e] Eccl.8.12.

From Modbury.

Your Worſhips in any Chriſtian office,

SAM. HIERON.

The Worldlings downfal.

PSAL. 49. 12.

But man shall not continue in honour, he is like the beasts that die.

I Know not whereto better to compare this Text, then to the *Writing* vpon the Wall, in the midst of the King of Babel his royall feast. When the King was in the height of his banquet, *drinking wine* (as the Storie speakes) *before a thousand*, suddenly he saw *the fingers of a mans hand over against the Candlestick vpon the plaister of the Wall*. It cooled him presently, his *countenance was changed, his thoughts troubled him, the ioynts of his loynes were loosed, and his knees smote one against the other*. Of the same nature is this Text. It seemeth to me to be (as it were) a counter-buffe, or crosse-blow, to the plots and endeauours of carnall and worldly-wise men, for the setling of their outward estate here in this life. In the sixt and eleventh verses of this Psalme, we may see them in their prime, bestirring themselues exceedingly, *trusting in their goods, boasting themselues in the multitude of their riches*, and like the rich man in the Gospell *pulling downe their barnes, and building greater*, imagining *that their habitation shall continue euer, and calling their lands by their names*, that they may preserue their memory from oblivion. But now marke the Writing vpon the Wall. *Man shall not continue in honour, he is like the beasts that die*. This is a sudden qualm ouer the stomacke, as the sentence of death, is an vnexpected guest amidst a great calme, and it doth vtterly distaste all the former supposed felicity. Thus much (briefly) to giue a generall insight into this place of Scripture.

The generall nature of this place of Scripture.

a Dan. 5. 1, &c.

b Luke 12. 18.

For order in handling it, take it thus: Here is two-fold thwarting or crossing of the purposes of the vngodly worldlings. The first is this; *He shall not be that which he euer wished to be: He shall not continue in honour*: The other is this; *He shall be that which he neuer desired to be: He shall be like the beasts that die*. He shall misse of that which he sought for, and he shall haue that which hee looked not for. Of these two seuerally.

The diuision.

The first part is, that *Man shall not continue in honour*. In which clause there is no word very ambiguous. It may haply be demanded, whether the word *Man* is of so large extent, as that thereby is meant euery particular man: whereto is answered, that the word must be restrained onely to such a man, as is in this Psalme described, who *trusts in his goods, and boasts himself in the multitude of his riches, and supposeth his habitation shall continue euer*, &c. The word in the Hebrew Text is, *Adam*, a name giuen to our first Father, but fitting to vs all, in regard that our making is of *earth* c: yet best agreeing to him, who as he is earth by creation, so is earth also in affection, *minding* onely *earthly things*, as speaketh *Paul* d: And such an one indeed, is here intended. Touching the word (*Honour*) it is well knowne what it meaneth. And yet (in the ignorance of some) it may happen to be too much restrained. Therefore by it we must conceiue generally any eminent estate, or such condition which either for wealth, office, blood, or any outward part, is of regard and esteem amongst men. It is well translated by some (*shining*) so that it signifieth any such condition, which doth (as it were) glitter

The 1. Part.

c Genes. 3.

d Phil. 3. 19.

Splendor.

glitter in mens eyes, which the world set by much of, for worldly respects. Now the word (*Continue*) implyeth a possibility of being in *Honour*, because no man can be said not to *continue in honour*, but only he which hath formerly been in Honour. So that now this first clause occasioneth vnto vs to discourse vpon two points: *One, that a carnall man, a man that hath no taste of any goodnesse, may possibly thrive and prosper, and grow great here on earth.* The other; *That the prosperity of such an one, hath no perpetuity.*

The 1. Doct. Touching the first of these, wee haue proofe enough for it out of the Scriptures. *Dauid* describing a notorious *wicked* man, yet saith of him, that *his wayes*
e Psal. 10. 5. *alwaies prosper*[e], and that (as it is well translated out of the Hebrew,) they *are fenced in*, as though hee were ordinarily out of the reach of common miseries.
f Psal 73. And the same *Dauid* records in another Psalme[f], how much it troubled him, and what a temptation it was vnto him, to see the flourishings state of the vngodly; *I fretted* (saith he) *at the foolish, when I saw the prosperity of the wicked.*
g Vers. 3. The very same thing also, so perplexed the Prophet *Ieremy*, that he was bold euen to reason the case with God, how it could stand with his iustice so to suffer it. *Wherefore doth the way of the wicked prosper, and why are they all in wealth that rebellously transgresse*[h]? The point is excellently described by *Iob*, *The wicked live*
b Ier. 12. 1. *and waxe old, and grow in wealth: their seede is established in their sight with them, and their generation before their eyes. their houses are peaceable without feare, and the rod of God is not vpon them, their bullocke gendereth, and faileth not, their cow calueth, and casteth not her calfe*[i], &c. The Scripture also giueth more light to this Doctrine by examples, propouning thus much vnto vs, that euen the children of God, such as feare him, and make conscience of their waies, come often far behind the wicked in outward prosperity: *Isaac* the sonne of promise is carried to the slaughter, when *Ismael* the sonne of the bond-woman sitteth quietly at home. *Iacob* the loued, is put forth to keepe sheepe, and *Esau* the hated, goes on hunting. If you looke for *Ioseph*, you shall finde him in prison[k], for *Daniel* you shall see him in the den[l], for *Ieremy*, he is making bookes of *Lamentations*, and wishing his *head were full of waters, and his eyes a fountaine of teares*[m], to expresse his griefe, when the vngodly *stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the fold, and sing to the sound of the viole, and drinke wine in bolles, and put farre away the euill day*[n]. Now the reason why the Lord taketh this (as may seeme) a strange course, is this: First, that his children for their sinnes, in this life may not go altogether vnchastised, and by chastisement may be brought to the greater measure of humility: and that the prophane, hauing at least some shew of some good things, may not goe altogether vnrewarded, and so may the sooner fill vp the measure of iniquity. Secondly, that it may appeare to be but a slander, which the diuell imputed to *Iob*, and in him, to all that are the Lords, that they serue God for rewards[o]: For when they, euen in the midst of the crosse, shall continue in their innocency, it will then be manifest, that it is conscience and not reward which keepes them in obedience. Thirdly, the Lord taketh this course, as to take away all colour of excuse from the vngodly, so to assure vs that he doth not (as it were) make his bookes of account cleere in this life, but reserueth the full and finall account, vntill the last day of reckoning, in which euery thing shall be recompensed to the full, whether it be good or euill. Thus we see the truth of this point, and the reasons of it; namely, that a carnall man may haue a full measure of outward prosperity.
i Iob 21. 7, 8, 9, 10.
k Gen. 39. 20.
l Dan. 6. 16.
m Ierem. 9. 1.
n Amos 6. 3, 4, 5, 6.
o Iob 1. 9.

The Vse. The vse of this Doctrine is very excellent. It serueth to shew the vanity of a conceit, which is crept into the hearts of a great many, and which so strongly possesseth them, that it maketh them to contemne all religious instruction, and neglect all reformation whatsoeuer: And it is this: There is many an one (and let euery man looke into his own heart, to see whether he be not the man) who being in his conscience guilty of many sins, which by the ministry of the word,

are

are publikely reprooued, as of ignorance, contempt of the Word and Sacraments, ſcorning of Religion, neglect of the worſhip of God, Sabbath-breaking, ſwearing, wantonnes, oppreſſion, and ſuch like, yet *bleſſed himſelfe*[p], in his heart, and ſets light by the threatnings of Gods vengeance; becauſe for all his hardned courſe of ſinning againſt God, God ſeemeth to bleſſe him, and to proſper him in all things: And therefore he doth often thus commune with his owne ſoule: *I doe indeed heare the Preacher ſpeake much againſt mee, and I confeſſe my ſelfe to bee then ſuch an one as he nameth: hee telleth often of the wrath and diſpleaſure of God againſt ſuch courſes, and how the Lord is an auenger of all ſuch things. But yet ſtill (God I him thanke) here I liue and haue health and quietneſſe: My heart is at peace, my field beareth as good a crop, my cattell bring as great increaſe, my buſineſſe hath as good ſucceſſe, my ſelfe cary as good credit and opinion with the world, as the holieſt of them all. Now if God were ſo offended with my cariage, as the Preacher would inforce, how could it be, that he being the giuer of theſe things, would beſtow them vpon me? Is it likely that I ſhould thus enioy them, if my conuerſation were not pleaſing in his ſight? Would he thus fauour me, vnleſſe he did loue me? Surely no: And therefore here is my reſolution, they ſhall all talke, and preach, and reproone while they will, I will continue one maner of man, ſeeing I ſee the bleſſing of God vpon me ſo apparantly.* Theſe bee the very thoughts of carnall men, who ſtrengthen their hands to ſtill, becauſe of outward proſperity. Now the Doctrine taught is very effectuall to ſhew the idleneſſe of this fancy. *Dauid* here ſpeaking of a meere worldling, denieth not but he may be in honour. So that a man may outwardly proſper, and yet ſtill be hatefull and abominable before God. *Eſau* was a man hated[q] of God; yet *the fatneſſe of the earth*[r] was his portion, as well as holy *Iacobs*. And when *Abraham* intreated God on the behalfe of *Iſmael*, although the Lord would not yeeld in regard of tying the promiſed ſeed to his generation; yet for outward things he promiſed to *make him fruitfull, and to multiply him exceedingly*[s]. The Scripture ſpeaketh of ſome, which haue *their portion in this life*[t], and yet haue no part in heauen: ſuch an one was the rich glutton, of whom the Text ſaith, that *in his life time he receiued pleaſure*[u], and was therefore tormented afterwards. So that it is but a fond courſe for any man to promiſe peace to his owne ſoule, becauſe of outward things. For, (as *Salomon* ſaith) *The ſame condition is to the iuſt and to the wicked to him that ſweareth, and to him that feareth an oath*[x]. Let not then any man, being by the powerfull applying of the word conuicted of ſinne, hearten himſelfe to continue in it becauſe of Gods forbearance, imagining, *becauſe God holdeth his peace, that he is ſuch an one as himſelfe is*, but rather let him feare, leſt the Lord doe but fatte him vp againſt the day of ſlaughter, ſuffering him to run on, till he haue filled vp the full meaſure of iniquity, that hee may then receiue the full meaſure of deſtruction. And ſo much for the firſt doctrine.

The ſecond Doctrine of the firſt clauſe, is, *That the proſperity of the wicked is not perpetuall*; (*But, he ſhall not continue in Honour.*) This (*But*) is that which croſſeth the hopes of all worldlings, and nippeth their expectation vp in the head. Many the like *Buts* wee finde in holy Scripture. *The bread of deceit is ſweet*, (ſaith the Wiſe-man,) *But the throate is filled with gravell*[y]. *Reioyce, O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes*[z]. *But know thou for all theſe things, God will bring thee to iudgement*[a]. *Theſe things haſt thou done, and I held my Tongue, thereof thou thoughteſt that I was like thee: But I will reproue thee, and ſet them in order before thee*[b]. It is the ſpeech of God to wicked Hypocrites. So *Paul* ſpeaking of thoſe which are oppoſites to the miniſtry of the word, giues them their *But* alſo, *As Iannes and Iambres withſtood Moſes, ſo doe theſe reſiſt the truth, men of corrupt minds, Reprobate concerning the Faith: But they ſhall proceede no longer*[c]. So the rich man in the Goſpell was met withall: He promiſed to his ſoule great matters, *But God ſaid vnto him, O foole, this night ſhall they fetch thy ſoule from thee*[d].

So

p Pſal. 10. 3.
q Rom. 9. 13.
r Gen. 27. 39.
s Gen. 17. 20.
t Pſal. 17. 14.
u Luke 16. 25
x Eccl. 9. 2.
The 2. Doct.
y Prou. 20. 17.
z Eccl. 11. 9.
a Pſal. 50. 21.
b 2 Tim. 3. 8, 9
c Luke 12. 20.

So that this word (*But*) prooueth many times to be as gall and worme-wood: It doth ſo come athwart the purpoſes of the vngodly. *He ſhall* not continue in honour (ſaith the Text:) the words are properly, *He ſhall not tary all night in Honour:* and thereupon becauſe it is *Adam* in the Hebrew, ſome (and the ſame learned) haue vſed this place, to prooue that *Adam* fell the ſame day in which he was created. How euer it be touching that, the holy Ghoſt his meaning is to note out a very ſhort continuance. We are wont to deſcribe a ſhort aboad, by lodging in an Inne, where a man ſeldome ſtayeth in his trauaile aboue a night. Now the continuance of the carnall man in his honour and poſperity, ſhall be farre leſſe, the time ſhall be (as it were) a degree ſhorter. The truth hereof is fulfilled by two meanes. For firſt, either his proſperity continueth not to him, or elſe (ſecondly) he continueth not to his proſperity. Touching the firſt, *Iob* ſaith, that the wicked man albeit he haue gotten much, and raked heaps together, yet many times *his eyes ſee the deſtruction* [d]. And to effect this, the Lord hath ſet euen an hoſt of enemies againſt all worldly things. The rich in money, is in danger of theeues; he which abounds in houſhold-ſtuffe, is in hazzard of fier: The ruſt layeth ſiege to thy gold, and the moth to thy garment. Thy great heards of cattell may be ſwept away with rottenneſſe: At Sea, Pirates may ſpoile thee: In thy husbandry, blaſting may vndoe thee. All theſe, and many moe meanes then theſe, the Lord hath to take proſperity from the vngodly. Adde, that ſometime the plague lighteth vpon him, which *Dauid* prayed for vpon his enemies: *the Extortioner* (or *Vſurer*) *catcheth all that he hath* [e]. The Lord can make him when he *Soweth much, to bring in but little, and to put vp his wealth into a broken bagge* [f]: So that he ſhall conſume *like the fat of lambs* [g], and grow poore, and waſte in his outward eſtate, to the vexing of his heart, he knowes not how: yea and all this, many times in leſſe ſpace then the wealth was gathered. The tree which was many yeeres in growing, is burnt to aſhes in a ſhort ſpace: And the famous Temple at Ieruſalem, which was *forty and ſix yeeres a building* [h], was ſcarſe ſo many houres in burning. The wealth of many yeeres getting, is many times brought to nothing in an inſtant. It is like vnto the chaffe, which though it be a while laid vp together vpon an heape, yet on a ſudden commeth a blaſt of winde, and ſcattereth it to and fro, from the face of the earth, ſo that it is euen a thing vnpoſſible to bring it backe againe to the former condition: And by this meanes is that verified vpon the man of earth, which the Scripture ſaith: *He hath deuoured ſubſtance, and he ſhall vomit it: for God ſhall draw it out of his belly: The increaſe of his houſe ſhall goe away, it ſhall flow away in the day of Gods wrath, then ſhall none of his meate be left, therefore ſhall none hope for his goods* [i]. As the Lord doth often thus deale with the wicked worldlings in his own perſon, ſo though he ſuffer haply the owner himſelfe to enioy that he hath during his time, yet he curſeth it to his poſterity. *God layeth vp the ſorrow of the father for his children* [k]: And, *If his children be great in number, the ſword ſhall deſtroy them, and his poſterity ſhall not bee ſatisfied with bread* [l]: *He getteth a ſonne* (ſaith Salomon,) *and in his hand is nothing* [m]: one that comes to beggery, notwithſtanding the great wealth of his predeceſſor. This is an euill which the Preacher ſaw vnder the Sunne, *A man to whom God hath giuen riches, and treaſures, and honour, and he wanteth nothing for his ſoule of all that it deſireth, but God giueth him no power to eate thereof, but a ſtrange man ſhall eate it vp* [n]. It is that which in this Pſalme [o] is called, *Leauing riches for others*: and wherewith the Lord twitteth the rich man; *Whoſe ſhall thoſe things be, which thou haſt prouided?* [p] Thus the Lord when he is ſo pleaſed, can, and doth take away proſperity from the wicked. Now put caſe it continue in full meaſure with him ſo long as he continueth, yet at laſt the Lord taketh him from it. So he tooke the rich man from his wealth [q], *Haman* from his honour [r], *Belthazzar* from his Empire [s], *Nabal* from his abundance [t], *Herod* from his ſtate [u], the *Glutton* from his belly-cheere [x]. Indeed (ſaith *Dauid*) *I haue ſeen the wicked*

d Iob 21.20.
e Pſal. 109.11
f Hag. 1.6.
g Pſal. 37.20.
h Ioh. 2.20.
i Iob 20.15, 21, 28.
k Iob 21.19.
l Iob 27.14.
m Eccl. 5.13.
n Eccl. 6.2.
o Verſe 10.
p Luke 12.20.
q Luke 12.20
r Eſt. 7.10.
s Dan. 5.30.
t 1 Sam. 25.38
u Acts 12.23.
x Luke 16.23.

wicked ſtrong, and ſpreading himſelfe like a greene Bay-tree, yet hee paſſed away, and loe he was gone, I ſought him, but he could not be found [y]. And Zophar in Iob, The reioycing of the wicked is ſhort, and the ioy of the Hypocrites is but a moment. Though his excellency mount vp to the Heauens, and his head reach vnto the clouds, yet he ſhall periſh for euer like his dung, ſo that they which haue ſeen him, ſhall ſay, Where is hee? Hee ſhall flie away as a dreame, and they ſhall not find him, and ſhall paſſe away as a viſion of the night, ſo that the eye which had ſeen him, ſhall ſee him no more [z]. This is the portion of the wicked man, and the heritage that he ſhall haue from God for his workes [a].

[y] Pſal. 37. 35.

[z] Iob 20. 5, 6, 7, 8, 9.

[a] Iob 20. 29.

The vſe of this doctrine is twofold. The firſt is taught by *Dauid*, thus, *Bee not vaine, if riches encreaſe, ſet not your heart thereon* [b]. It is further vrged by *Salomon*: *Wilt thou caſt thine eies vpon that whiteh is nothing? For riches taketh her to her wings as an Egle, and flieth into the Heauen* [c]. The Apoſtle *Paul* alſo preſſeth the ſame point: *Charge them that are rich in this world, that they truſt not in vncertaine riches* [d]; It is but folly for a man to truſt to that of which there is no aſſurance. All is but like to *Ionas* his *Gourd*, which came vp in a night, and withered in a night [e]. Rather we ſhould labour for that *one needfull thing* [f], whereof being once poſſeſſed, we can neuer after be depriued.

The 1. Vſe.

[b] Pſal. 62. 10.

[c] Prou. 23. 5.

[d] 1 Tim. 6. 17.

[e] Ionas 4. 10.

[f] Luke 10. 42.

The ſecond vſe is taught in this Pſalme: *Bee not afraid*, let it neuer diſquiet thee, *when one is made rich, and when the glory of his houſe is increaſed, for he ſhall take nothing away when hee dieth* [g]: More at large in another Pſalme: *Fret not thy ſelfe becauſe of the wicked man, neither bee enuious for the euill doers, for they ſhall ſoone be cut downe as the graſſe, and ſhall wither like the greene herb.* And afterwards; *Yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and hee ſhall not bee found, his day is comming* [h], *&c.* So that the vſe is, to teach vs to poſſeſſe our ſoules with patience, notwithſtanding the gallantnes and iollity of the vngodly: for he hath but his time, like a great thiſtle which ſtartes vp in the Summer, and at the comming of Winter, is hidden in the earth; or, a counter, which now by the Merchant is put for an hundred pounds, and anon is throwne into the bag, and is no better then thoſe which ſtood but for an half-peny. Thus much for the firſt croſſe: *the earthly man ſhall not be that which he wiſhed to be.*

The 2. Vſe.

[g] Verſe 16. 17.

[h] Pſal. 37. 1, 2, 10, 11.

Now followeth the ſecond: *He ſhall be that he neuer looked to be. He is like the beaſts that die.* This clauſe is to be applyed, chiefly to the end and death of the earthly man, in which, *hee ſhall be like the beaſts that die*: or, as it is more properly, *He ſhall be like the beaſts dying of the murraine* [i], and ſo become carion, and are good for nothing. Now for the opening hereof, we are to vnderſtand that the earthly minded man, is in his death like vnto beaſts ſo dying, in foure things eſpecially. The firſt is, that he dieth vnwillingly. So it is with the *beaſts*. It is in the nature of euery thing to deſire the preſeruation of it ſelfe, and to abhorre the contrary. Hereupon in the vnreaſonable creature there is a kind of ſtrugling and reluctation, and wraſtling with death, ſo that it doth not but by violence yeeld thereunto. Euen ſo it is with the vngodly, which mindeth only earthly things. His death (I know) may be peaceable in ſhew (the naturall ſtrength being waſted and abated by ſome long ſickneſſe,) and in ſpeech, he may pretend a willingneſſe to depart: but it is vnpoſſible that it ſhould be with fulneſſe of inward conſent. *For what hope hath the Hypocrite, when he hath heaped vp riches, if God take away his ſoule?* ſaith the Scripture [k]; And, *when a wicked man dieth, his hope periſheth*, ſaith *Salomon* [l]. So that becauſe he cannot with any comfort, aſſure himſelfe of entrance into reſt, therefore he cannot but be moſt vnwilling to depart. For who will be willing to part from a preſent ſetlednes, for a matter of vncertainty? who would not rather ſtay here to enioy that which he is well acquainted with, then to loſe his life for the hazard of he knows not what? True it is, Gods children long *to be diſſolued* [m], and I am now ready to be offered, and *the time of my departure is at hand*, ſaith *Paul*, in a comfortable and reioycing manner [n]. But

The third doctrine, & the ſecond part of the Text.

[i] *Peccatibus mortiſinis. Tremel.*

[k] Iob 27. 8.

[l] Prou. 11. 7.

[m] Phil. 1. 23.

[n] 2 Tim. 4. 6

with the wicked it is not ſo; death, to them is called *The king of feares*[p], and the ſlymy valley is a place of terrour to their conceit. Therefore, *they will fetch thy ſoule from thee*[q], ſaith God to the rich man. As who ſhould ſay, *Thou art loth to depart, but they ſhall fetch it away from thee, they ſhall take it by violence.* The ſecond particular wherein this earthly man is like to the *dying Beaſts*, is this: The carkeis of the beaſt ſo dying, cannot chuſe but be noyſome and vnſauory: the ſmell is offenſiue vnto euery one that paſſeth by, and the ſight vnpleaſing. So is the dying worldling in Gods ſight. *Precious in the ſight of the Lord, is the death of his Saints*, ſaith *Dauid*[r]. And no marualle; Their *bodies are the Temples of the holy Ghoſt*[ſ]: their ſoules are *holy and vnblameable and without fault*, (by the blood of Chriſt) *in Gods ſight*[t]. Their death therefore muſt needs be a ſacrifice of a ſweet ſmelling ſauour vnto God. As for the vngodly, it is not ſo with them. Their bodies are cages of vncleanneſſe, their *throtes open ſepulchers*[u], *their members weapons of vnrighteouſneſſe*[x]: In their ſoules dwelleth the *Prince that ruleth in the ayre, euen the ſpirit who worketh in the children of diſobedience*[y]. How can they be but noyſome in the eyes of God, yea, moſt lothſome and abominable? Surely he will ſay vnto them, *Depart from me, I know you not*[z]. The third degree of likenes betwixt the dying beaſt, and the dying worldling is this: The body of a beaſt whom ſuch a diſeaſe hath quelled, becommeth a prey to the fowles of the aire, and is torne in peeces by other beaſts. *Where the carkeis is, thither the Eagles reſort*, ſaith our Sauiour[a]. It fareth ſo with the worldling: for as his goods ill gotten come many times, through the iuſt iudgement of God, to be a prey to others, and to be the ſpoyle of ſtrangers, ſo his ſoule is ſeized vpon by the damned ſpirits, and is preſently arraigned before the Iudgement ſeate of God[b], and is diſmiſſed thence into *owne place*[c], where it is kept *in chaines vnder darkeneſſe, vnto the Iudgement of that great day*[d]. The fourth and laſt point of likenes, is this: There is no regard had of the death of a bruit beaſt, the remembrance is ſoone gone. The owner may haply bewaile that loſſe, it being ſome diminution of his ſubſtance: but otherwiſe, it is a matter which the world paſſeth by and taketh no notice of. So is the death of the carnall worldling. There may be (perhaps) ſome ſorrow among his owne people, who receiued ſome outward benefit by his meanes, and with them his memory may continue. But elſe there is no miſſe. The Church of God hath no occaſion to lament his loſſe, in regard that it is depriued of a comfortable member. No man will open his mouth to ſay of him, *Alas he is now gone, who if he had ſtill liued, ſuch was his zeale, his godly wiſdom, and good cariage, that he might much haue furthered Gods glory.* But men let him goe, with ſome ſuch phraſe, *What is ſuch an one gone?* and there is an end; ſome other worldlings (perhaps) of the ſame humour, and of the like fleſhly diſpoſition, who hath been fellow with him in the ſame carnall courſes, may chance to ſay as the old Prophet did ouer the Prophet of God when he buried him, *Alas my brother*[e], *my old friend, ſuch an one is gone, with whom I haue ioyfully conuerſed many times, whom I haue been acquainted with ſo many yeeres, &c.* Here is all. But Gods Church findes not it ſelfe maimed in regard of the holy communion of Saints. And thus by degrees his memory ſoone dieth, according to the ſaying of Salomon, *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot*[f]. *His remembrance ſhall periſh from the earth, and he ſhal haue no name in the ſtreets.*[g] And ſo much for the opening of this doctrine.

The Vſe.

Now to preuent all ſuſpitious miſconſtruings, I muſt (before I mention the vſe) ſay thus much[h], If any man ſhall ſpider-like turne the ſweet taſte of a well-meant ſpeech into poyſon, and imagine it to be an inuectiue againſt ſome particular, he ſhall therein wrong both me and himſelfe: Me, in vncharitable miſtaking me: himſelfe, becauſe he ſhall by that meanes be hindred from making that good vſe of the doctrine taught, which is required. If you demand of me therefore, whom I meane by this man of whom I haue diſcourſed hitherto, I ſay vnto

[h] The reaſon why this preuention was vſed, was, becauſe this ſermon was preached at a funerall.

[p] Iob 18.14.
[q] ἀπαιτοῦσι τὴν ψυχήν σου. Luke 12.20.
[r] Pſal. 116.15
[ſ] 2 Cor. 6.19.
[t] Coloſſ. 1.22.
[u] Pſa. 5.9.
[x] Rom. 6.13.
[y] Epheſ. 2.2.
[z] Mat. 7.23.
[a] Mat. 24.28.
[b] Heb. 9.27.
[c] Acts 1.25.
[d] Iude 6.
[e] 1 Kin. 13.30
[f] Prou. 10.7.
[g] Iob 18.17.

vnto thee (whosoeuer thou art which makest the question,) *Thou art the man* if so be thou be such an one as is in this Psalme described, *which trustest in thy goods, and boastest in the multitude of thy riches*[l]. My Sermon hitherto hath been as a parable: in which though one singular man hath been named, yet one in speciall hath not been meant. I will make the morrall and meaning to be the same that our Saviour Christ made to that speech of his, touching the rich man: In the end to shew his true intent, he addeth this saying, *[k] So is he that gathereth riches to himselfe, and is not rich in God.* The same is the man intended in this doctrine. But as for aiming at any one in particular, my conscience is free in the sight of God. And therefore let vs all apprehend and entertaine it as a matter which concernes our selues, and make this vse of it, to beware how in our liues and conuersations, we be like *brute beasts led with sensuality*[l], or *like horse and mule which vnderstandeth not*[m], or as the *sow*, whose greatest felicity is to *wallow in mire*[n], or in vnbridled lusts *like fed horses*[o], or otherwise like the basest creatures groueling still on the earth, and alwaies looking downward: For this is certen, if we liue like beasts, we shall perish like the beasts, and our last end shall be like theirs, yea, and worse then theirs; because death which is to them an end of woe, shall be to vs the beginning of sorrowes, and as it were a prologue to the most wofull Tragedy of a neuer ending misery.

l Verse. 6.

k Luk. 12. 21.

l 2 Pet. 2. 12.
m Psal. 32. 9.
n 2 Pet. 2. 22.
o Ierem. 5. 8.

The Wiſe Mans Verdict:

Wherein the wicked are diuerſly caſt, *and the Righteous cleerely acquitted* from a hopeleſſe Death.

PRO. 14. 32.

The wicked ſhall be caſt away for his malice, but the Righteous hath hope in his Death.

WEe haue a rule giuen vs in the Scripture, not to iudge of any man by his preſent outward eſtate: becauſe (as the Preacher ſaith) *All things come alike to all* [a]: Nay for the moſt part, the wicked of the world *are not plagued with other men* [b]: So that hee which ſhall paſſe his Verdict, according to the outward accidents, ſhall *iuſtifie the wicked* [c], and cauſeleſly condemne the *Generation of Gods children* [d]; *Dauid* therefore hath giuen vs another rule, namely, to paſſe by the preſent outward condition of ſuch, as an inſufficient witneſſe, and *to marke the end* [e] of both, becauſe by the iſſue of both a man ſhall truly vnderſtand the eſtate of both. Now if our care be to follow this direction, and to learn to know by the examination of the ends, whether of the two is the better, to be *Wicked*, or to be *Righteous*, we cannot haue a truer glaſſe, wherein to behold both, then this ſpeech of the wiſeſt *Salomon*; *The wicked ſhall be caſt away for his malice: there is the end of the wicked: but the Righteous hath hope in his death, there is the concluſion of the Righteous.* Of theſe two parts I will ſpeake in order.

a Eccle. 9. 2.
b Pſalme 73. 5
c Iſay 5. 23.
d Pſal. 73. 15.
e Pſ. 37. 37. 38

The diuiſion.

Of the 1 part, in which alſo the 1. doctrin of the Text is opened at large.

The ſubſtance of the firſt part is, concerning a puniſhment to bee inflicted vpon a certaine man: for the cleering whereof, we are to examine three things: 1. *The name of the offender, Wicked.* 2. *The nature of his offence, Malice.* 3. *The equality of his puniſhment, Shall be caſt away.*

The name by which the offender is here deſigned, is *Wicked*: a name very fitly agreeing to euery man by nature. For, when *the Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke after God, they were all corrupt, there was not one that did good, no not one* [f]. So that ſo long as a man continueth a meere naturall man, that is, one who was as he firſt *borne in iniquity* [g], ſo goeth on *to drinke iniquity like water* [h]: He is very deſeruedly entitled with this name, *A wicked man.* And therefore by *wicked*, here wee muſt vnderſtand, the *Naturall man* [i] *without Chriſt* [k], not being yet *renued in the ſpirit of his mind* [l], *nor begotten againe vnto a liuely hope* [m], *by the word of truth* [n].

f Pſal. 14. 2, 3.
g Pſal. 51. 5.
h Iob. 15. 16.
i 1 Cor. 2. 14.
k Ephe. 2. 12.
l Ephe. 4. 23.
m 1 Pet. 1. 3.
n 1 Iam. 1. 18.

Now the offence which maketh him liable to the enſuing puniſhment, is *malice*: which word is not here to be reſtrained according to the common vſe of it in our language, to the *ſinne* of vncharitableneſs alone, though euen that *ſin* alſo may be well brought within this compaſſe: but it is here of a larger extent, it is the very ſame which *Moſes* calleth *a roote that bringeth forth gall and wormewood*: that is, (as it is alſo there expounded,) *A walking according to the ſtubbornneſſe of a mans owne heart*, making light of the words of the *Curſe* [o] againſt *ſinne*.

o Deut. 29. 18. 19.

It

It is that which *Salomon* speaketh of elsewhere [p], when the *heart is fully set to doe euill*. It is that which *Esay* meant, when men *draw iniquity with cords of vanity, and sinne as with cart-ropes* [q]: studying how to commit more vngodlinesse. It is that which *Paul* teacheth *a despising the Riches of Gods bounty, not knowing that it should lead to repentance* [r].

In one word, it is that *sinne* which *Dauid* toucheth in the Psalme [s], *a hating to be reformed*, together with a scornefull *casting the Word of God* behind one: a man desiring to say to God as the wicked speake in *Iob* [t]: *Depart from me, for I desire not the knowledge of thy waies*. This is the *sin of malice* in this place; namely, a hardned, wretchlesse, secure, perverse, obstinate continuing and going on in *sin, without repentance*. This is the offence.

The punishment followeth, *shall be cast away*: the very name whereof (mee thinkes) should make our *ioynts to tremble, our legs to shake, and retinue of sin to enter into our bones* [u]. For surely, of that man, against whom it shall be awarded, it may be truly said, as was said of *Iudas*, *It had been good for him if he had neuer been borne* [x]. And the same may well say, as did *Iob* in his perplexity [y]: *Let the day perish wherein I was borne, and the night when it was said; there is a man child conceiued, Why died I not in the birth, or why died I not when I came out of the wombe?* And for me, although I had the *Tongues of the learned* [z]; nay, albeit I could speake with the *tongues of Angels* [a], yet I were not able to describe it vnto you as it is: for that which cannot enter into any mans heart to conceiue, passeth the skill of any man to expresse. Notwithstanding, I will endeauour it, that so by the consideration of the punishment, we may learne to beware of that offence, that is able to lay vs open thereunto.

This punishment then, to be *cast away*, or to be forsaken of God (for so do I account it all one) hath three degrees: First, *it is begun in this life*. Secondly, *it is increased at the time of death*. Thirdly, *it is perfited at the day of Iudgement*.

Of these three degrees I will treat in seuerall:

First of all, *The wicked is cast away for his malice in this life*, when as the Lord bringeth vpon him that euill, which in one place the Scripture calleth *the Spirit of Slumber* [b]: in another, *a reprobate minde* [c]: in the third, *a heart that cannot repent* [d]: in a fourth, a being *past feeling* [e]. It is the same which we commonly call, hardnesse of heart, when a man is so benummed, that he cannot bee mooued either with the promises of Gods mercies, or with the feare of his iudgements: he is not affected with the one, nor affrighted with the other. Of all the Iudgements which the Lord can inflict in this life, this is the most terrible, and such, as that those which know any thing, haue learned to feare it more, then either the plagues of *Egypt*, or the botches of *Iob*, or all other outward miseries whatsoeuer. God laid many punishments vpon *Pharaoh*, but this exceeded all, when hee said, that he *would harden Pharaohs heart* [f]. If *Pharaoh* had had a yeelding and a relenting heart, those other outward afflictions might haue been profitable vnto him: but because his heart was hardned, those punishments were vnto him but as the fore-runners, and preparatiues of eternall destruction. In Deuteronomy [g], the Lord threatneth many iudgements vpon disobedience, but that is the most grieuous, *I will smite thee with blindnes, and with astonishment of heart*. *Dauid* knew and considered this right well, and therefore, after the committing of his great *sinne*, he begged earnestly of God: *O cast me not away from thy presence, and take not thine holy Spirit from me* [h]. He cared not what became of him, so that the Spirit of the Lord might abide still with him, to mollifie and to soften his heart, and to dispose and frame him to obedience. So in another place he prayeth, *Keepe thy seruant from presumptuous sinnes, let them not raigne ouer me* [i]. As if he had said, *Lord, neuer suffer me to come to that extremity, to sinne with an high hand against thee, so that all feare of thy Iustice should bee taken from me.* These were *Dauids* sutes, trembling within himselfe at the very thought and conceit of this

[p] Eccl. 8. 11.
[q] Esay 5. 18.
[r] Rom. 2. 3, 4.
[s] Psal. 50. 17.
[t] Iob 21. 14.
[u] Hab. 3. 16.
[x] Matth. 26. 24
[y] Iob 3. 3, 11.
[z] Esay 50. 4.
[a] 1 Cor. 13. 1.
[b] Esay 29. 10.
[c] Rom. 1. 28.
[d] Rom. 2. 5.
[e] Eph. 4. 19.
[f] Exod. 7. 3.
[g] Chap. 28. 28. Stupore cordis.
[h] Psal. 51. 11.
[i] Psal. 19. 13.

punishment. As it is a fearefull punishment, so it is the ſame which the Lord moſt inflicteth vpon the obſtinacy and malice of godleſſe people, according as
t Iſa. 5.1.&c. it is ſhadowed out vnto vs in the parable of the *Vineyard*, vſed by the Prophet. There the Lord compareth the *houſe of Iſrael* vnto a *vineyard* planted in a very *fruitfull Hill*; which notwithſtanding very great coſt he bowed, remained altogether fruitleſſe: the Lord *looked that it ſhould bring forth grapes, and it brought forth wilde grapes*: he expected *Iudgement, but behold oppreſſion; for Righteouſneſſe, but behold a crying*. Now (ſaith he) *I will tell you what I will do to my Vineyard; I will take away the hedge thereof, and it ſhall be eaten vp; I will breake the wall thereof, and it ſhall be troden downe, and I will lay it waſte, &c.* All which ſhewyth, that when men haue long abuſed the Lords long ſuffering, and haue ſtill hated to be reformed, he will leaue them (as it were) to the ſpoile, he will withhold from them the graces and bleſſings of his Spirit, and will keep away all good meanes that might better them, and will giue them ouer to thoſe vile courſes, from which his mercy, and patience, and louing kindneſſe could not reclaime them. Thus it is
u Pſal. 69.27. iuſt with God, to make one ſinne the puniſhment of another, to reuenge the *malice of the wicked* with a hardned heart, to *lay iniquity vpon his iniquity* u, and to let
w Reu. 22.11. him that will needs be *filthy*, to be *filthy ſtill* w. And for this cauſe the Lord ſo dealeth with the *malicious wicked men*, that either he is neuer reproued by the
x Hoſea 4.4. Miniſtery of the Word x, or elſe if he be reproued and taught, his *heart is made fat, and his eares heauy, leſt he ſhould vnderſtand with his heart, and ſo conuert and be*
y Iſay 6.10. *healed* y. This is the firſt degree of Reiection.

The ſecond is at the time of death, and that hath three branches: for at death one of theſe three things alwaies befalleth the *wicked* perſon. Firſt, either he dieth ſuddenly; ſecondly, or he dieth ſullenly; thirdly, or he dyeth deſperately. And firſt, of dying ſuddenly. It is the common opinion of many, and they doe thereby vtterly beguile their owne ſoules, that how ſoeuer they doe demeane themſelues in their courſe of life, yet they ſhall haue a time for preparation to another world, ſome lingring ſickneſs, giuing them a ſufficient warning of their end. In this time, their meaning is to diſpoſe of their conſciences, and by the beſt aduice they can get, to make prouiſion for their ſoules. But now it falls out many times, that the Lord fruſtrates and diſappoints this idle hope, and they which imagine by a lingring ſickneſs, to haue time enough to be prepared, *goe downe*
z Iohn 21.13. *ſuddenly to the graue* z. Thus the *rich man* in the Goſpell, when he was in his beſt hopes of a long and contented life, imagining that he ſhould haue time enough to ſpend that quietly, which he had gotten greedily, was ſuddenly arreſted with
a Luke 12.16, 20. that killing meſſage, *O foole, this night will they fetch away thy ſoule from thee* a. So *Belſhazzar* the King of the Chaldeans, when he was in his greateſt iollity, in his royal feaſt, and (as it is moſt likely) had not ſo much as a thought of death, ſaw the writing vpon the wall, that his *Kingdome was numbred, and the ſame night he*
b Dan. 5.5,26, 30. *was ſlaine* b. Thus was *Korah* and his faction ſuddenly ſwallowed vp in the midſt of their rebellion c. Thus was *Iſhboſheth* ſmitten in the dead of his ſleepe d. Thus
c Num. 16.31, 32. the houſe fell on *Iobs* children, while they were in the height of their banquet e. Thus *Ananias* and *Saphira* ſunke downe at *Peters* feet, in the midſt of their lying
d 2 Sam. 4.7.
e Iob 1.19.
* Act. 5.5,10. hypocriſie *. So we haue ſeen, and heard, and knowne, many taken away at the very inſtant, and put out like a candle, and cut off as the top of an *eare of corne*
x Iob 24.24. x, when, of all thoughts, the thought of death hath been further from the. Not that I take vpon me to determine peremptorily, that euery one who ſo dieth, is
y Rom. 11.33. damned; for Gods *Iudgements are vnſearchable, and his waies paſt finding out* y: whether can death after what faſhion ſoeuer it commeth, come ſudden to him that is prepared: but this is that which I ſtand vpon, and which I haue (I thinke) ſufficiently prooued, that the Lord both can and doth many times by a ſudden iudgement, make voide their hopes, who truſting to a preparation in their laſt ſickneſſe, doe neglect the beſt time, and the fitteſt opportunity for *Repentance*.

Well,

Well, put case the *malicious wicked man* escape this first *euill*, and be *visited* after the most ordinary *visitation of all men*[z], yet behold, the *wrath* of the Lord is not *so turned away, but his hand is stretched out still*[a]: his *store house*[b] of Iudgements can affoord another plague; and that is *sullennesse* and blockishnesse, such a sicknesse seazing vpon a man, which together with weaknesse of body, brings dulnesse of heart, and drowsinesse of spirit. The Lord hath the hearts of all men in his hand, the opening and vnlocking them is a thing onely in his power; and as he is mercifull to offer grace, so he is iust to punish the contempt of grace: and for that cause he doth often inflict this iudgement, that those men should in their sicknesses and at their deaths forget themselues, which in their life-times forgat God. This is that *fatnesse of heart*, which *Dauid* noteth in the *wicked*: *Their heart* (saith he) *is as fat as grease*[c]. *Paul* calleth it, *a vaile laid ouer the heart*[d]. We haue a pregnant example hereof in *Nabal*[e], the very true patterne of a right worldling, *He made a feast like the feast of a King* at his sheep-shearing; his *belly* was his *God*[f], and his good cheare was his glory: the next morning *his heart died within him, and he was like a stone*; there was no more sense or taste of goodnesse in him, then in a stone; within some ten daies after he died. He had (as we say) in these *ten daies*, a faire time to repent: but how could he? his senses were locked vp, and his soule within him was benummed, so that if euen *Samuel* himselfe (which was then but newly dead[g]) had been liuing, and present with him, or some such other, and had vsed his best skill and gift to perswade him, all had bin but lost labour, God had forsaken him, and in his iustice euen sealed him vp in his owne dulnesse. The Lord knowes, that our times are euen full of many such men and women, euen possessed in their sicknesse with the *spirit of slumber*, making themselues beleeue, that all with them is well, when they neuer yet knew what it was to be in danger of Gods wrath, presuming to haue a part with God, and yet perceiue not how they haue displeased God. Talke with them of their knowledge, what vnderstanding they haue in the mystery of Christ, inquire touching their feeling, what apprehension they haue of *sinne*, what true longing they haue after the righteousnesse of Christ; these things are riddles vnto them; you shall finde in them no sauour of sound knowledge, no token of true repentance, no fruit of liuely faith, no testimony of a well-grounded hope, no signe of ioy, as looking for a better life: you shall heare no bewailing of former ships, no bemoning or lamenting themselues, no laboring for assurance of Gods loue; nothing but wofull deadnesse and dulnesse of spirit, breaking out (perhaps) now and then into some generall termes of acknowledgement, or of desire of mercy, but nothing which may argue a through-touch, or a comfortable expectation of Gods fauour. The ignorance of this point deceiueth many, and bewitcheth a number of soules. For mens ordinary opinion is, that if a man can perfectly say his prayers (as we call it) if he can say (*I crie God mercy and all the world*) or testifie that he beleeues in Iesus Christ (which is yet more then many can make shew of) and protest a willingnesse to die, and so depart as meekely as a Lambe, or goe away as quietly as a Bird in a shell, that then he is certainly saued, and there is no doubt but he is with God. But (alas) I pray be not deceiued. *Dauid* speaking of the wicked of his time, saith, there were *no bands in their death*, they liued merrily, and died quietly: yet he saith after, that God doth *cast them downe into desolation*, and that they are *horribly consumed*[h]. And it is most sure that a man may (to the eye of the beholders) die peaceably, and haue many ordinary good words in his mouth, and yet goe to hell. Our Sauiour hath spoken it, and it must be true, That *many shall say to him, Lord, Lord*, which for all that shall bee put off with this; *Depart from me, I neuer knew you*[i]. And therefore, howsoeuer I would not perswade any to be rash in his iudgement touching others, but to leaue Gods courses to himselfe, yet it is wisdome for euery man to feare this for his own particular, and not to flatter himselfe in his

[z] Num. 16.29.
[a] Esay 9.17.
[b] Deut. 32.34
[c] Psal. 119.70
[d] 2 Cor. 3.15.
[e] 1 Sam. 25. 36,37,38.
[f] Phil. 3.19.
[g] Vers. 1.
[h] Psal. 73.4. 18,19.
[i] Mat. 7.22,23

owne dulnes, but to beg earnestly of God, that howsoeuer otherwise hee shall thinke good to deale with him, yet he would not leaue him to a dead heart, but would quicken his desire to the mercy of Christ, by the liuely sense of his own vnworthinesse.

The third branch of this *casting away* in the time of death, is by leauing him to die desperately, that is, with some feeling of *sin*, but without any taste of comfort. And this commeth to passe two waies. Sometimes the wicked man hauing in his sicknesse some apprehension of *sin*, and some kind of desire to heare comfort, and (it may be) to others seeming, some fitnesse to receiue it, yet it so commeth to passe in Gods most iust dispensation, that at the instant there is not a man to be found, that is able to apply spirituall comfort vnto him, that knoweth how to dip the tip of his finger in water, wherewith to refresh his wearied and fainting soule. For, whatsoeuer we thinke of it, it is a matter of more skill then we are aware of, to know how to speake to the heart of a sicke man. *Esay* saith, that he had *the tongue of the learned giuen* him, for this one piece of seruice, *to know to minister a word in time to him that is weary*[k]. And although when one is sick, many will come to testifie their kindnes, and wil speak (according to their skill) to comfort the patient, yet it may be said of the most, as *Iob* said of his friends, *Miserable comforters they are*[l]: For these generall speeches, *Call vpon God, be of good cheare, you shall doe well: I doubt not: Feare ye nothing*, and the like; they be to no purpose, they are like playsters too little for a sore, and are many times as vnfit, and as vnseasonable, *as is snow in Summer, or, as the raine in Harueſt*[m]. Now (I say) the Lord oftentimes so dealeth with the *wicked*, that though he wisheth comfort, yet (as it is said of the hungry prodigall) there is no man that can *giue vnto him*[n]. For as God oftentimes, for the sinne of a Nation, sendeth such a *famine of the Word*, that men *running too and fro to seeke it, shall not find it*[o]: so it also falleth out diuers times in the cases of particular men, that they may send and seeke for one to instruct their ignorant soules, and to relieue their languishing spirits, and yet shall not light vpon any that is fit for such a seruice. Another way of furthering the desperate end of a wicked man (if this do faile) is the leauing of him to that horror of conscience, that albeit there be one with him, able to discouer vnto him the infinit and vnspeakeable mercy of God in Christ, yet hee shall bee so swallowed vp of dismaiednesse, that he shall not know which way to entertain the comfort that is offered. Then he which in this life and health and iollity thought no sinne to be dangerous, shall not be able to be otherwise perswaded, but that euery small default is damnable; the diuell shall so lay open all his sins, the sinnes of his youth, the sinnes of his age, his vanity, his swearing, his riot, his contempt of Gods word, his vncleannes, his oppression, and such like, and so set them (as it were) in troupes before him, that all the comfortable speeches in the world shall not affect him, but he shall conclude with *Cain*, *My sinne is greater then can be pardoned*[p]: and so as he lived without conscience, his death shall be without comfort: as in his life time hee made a mocke of the counsell of the Lord, and cast his words behind him, so now the Lord will *laugh at his destruction, and mocke when his feare is come*[q]. Thus, as it is truly said, that the hand of the Lord is not shortened, when he is purposed to saue, so neither is his arme weakned, when he is minded to destroy: he is euery where round about vs, we are as it were in a circle, the further we are from one part, the neerer are we to another. If the wicked man escape sudden death, he is in danger of a dulling sicknesse: if he be free from that, he is like to fall into horrour of conscience, and to be ouerwhelmed with despaire. Now to make the matter more apparant, the forsaking and casting away which is at the very point of death, and at the parting of the soule from the body, is meet to be considered. The course which God taketh with his children is this: When the soule is set at liberty from the prison of the body, it is instantly conueyed *by the Angels into Abrahams bosome*[r], *it returnes to*

k Esay. 50. 4.

l Iob. 16. 2.

m Prou. 20. 1.

n Luke 15. 16.

o Am. 8. 11, 12

p Gen. 4. 13.

q Prou. 1. 26.

r Luke 16. 22.

God

God that gaue it [f]: as soone as the *earthly house is dissolued*, the soule hath *a building giuen of God, a house not made with hands but eternall in the Heauens* [g]: it is ioyned to the *Spirits of iust and perfit men* [h], the *long white robe* of Christs righteousnesse is giuen vnto it [i]: but now with the soule of the *malicious wicked man*, it is far otherwise: for so soone as this *House of clay* [k], the body is broken, it fareth with the *soule*, as with the man of whom *Amos* speaketh [l], who *did flye from a Lyon, and a Beare met him*: it is escaped out of a miserable world, but is in a moment plunged into another misery. It is seized vpon by the wicked Angels, and is presently brought before Gods Tribunall seate (*for after death commeth Iudgement* [m]): thence hauing receiued the Doome, it is dismissed into it *owne place* [n], there *to be reserued in euerlasting Chaines, vnto the Iudgement of the Great Day* [o], *in a Land darke, as darkenesse it selfe, where there is no order, but the light is there as darkenesse* [p].

[f] Eccl. 12.7.
[g] 2 Cor. 5.1.
[h] Heb. 12.23.
[i] Reu. 6.11.
[k] Iob. 4.19.
[l] Amos 5. 19.
[m] Heb. 9.27.
[n] Act 1.25.
[o] Iude vers 6.
[p] Iob 10.22.

Now let vs consider how this punishment begun in this life, and encreased at death, is made perfit at the day of Iudgement: & that is, when as the body formerly rotten in the dust, shall by the mighty worke of God be reunited to the soule, and both together punished with *euerlasting perdition from the presence of the Lord, and from the glory of his power* [q]. This is the vpshot of all, this is the last forsaking, this is an vtter and an endlesse forsaking; the misery whereof it passeth my skill to expresse: Only thus much we may conceiue. *Dauid* saith, That *in the presence of God there is fulnesse of ioy, and at his right hand pleasures for euermore* [r]: therefore we may be sure, that on the contrary part, out of Gods presence, there is fulnesse of misery, and at his *left hand* [s] woes for euermore: there is nothing to be found, but that which *Ezekiel* saw written *in the Roll of the Booke* which was giuen him, *Lamentations and mourning, and Woe* [t].

[q] 2 Thess. 1.9.
[r] Psal. 16.11.
[s] Matth. 25.33.
[t] Ezec. 2.9, 10

Thus I haue vnfolded the first clause of my Text, & the doctrine therein contained: the extract (as it were) and briefe sum of all is this. The sinner that hates to be reformed, shal be in his life time giuen ouer to hardnes of heart; in the end of his daies he shall be either suddenly arrested, or else stricken in sicknes with deadnes of heart; or if he be capable of comfort, he shal want meanes to receiue it; at the instant of death he shall be committed to the custody of the damned spirits, and at the day of Iudgement, both body and soule shall haue their share *in the Lake that burneth with fire and brimstone, which is the second death* [u].

[u] Reu. 21.8.

I pray you let vs endeauour to make some good vse of this point, and let vs with patience heare it applyed to our selues. I know that for the generall we will all bee ready to acknowledge, that the *Wicked shall be cast off for his Malice*, and we will confesse, that it is iust with God to deale so with him; but in particular to lay this to our owne hearts, as though we were chargeable with the sin which is here called *Malice*, therein (perhaps) we will not be so forward, and therfore without applying, this Doctrine will not be so profitable. To come to the point then, that the first title of *Wicked* is well agreeing to euery one of vs, if we be taken as we be by Nature, is a cleer case, & I will presume vpon all your iudgements, that you do willingly and freely confesse so much: all the question will be touching the latter, whether this sin of *Malice* be our sin, yea or no? and therefore that point is especially to be stood vpon. I expounded *Malice* in the beginning to be a peruerse careless going on in Euill, without repentance. So that he, whom the Lord hath diuerly dealt with, sometimes by the outward voice of the word, sometimes by inward checks of conscience, sometimes by crosses vpon himselfe, sometimes by iudgements vpon others, and yet remaineth vnreformed, the same man he was wont to be, he, in the language of the Scripture, is rightly called a *Malicious wicked Man*. Now what thinke we? Is there need for the finding of a man thus disposed, to make some priuy search, or as the prophet speakes [l], to *Search Ierusalem with lights*, as though it were some rare or difficult matter to light vpon a man thus conditioned? Surely no.

The Vse.

[l] Zeph. 1.12.

I may

I may rather be bold to ſay as *Ieremy* did of his times, that if a man run *too and fro by our ſtreets, and behold, and enquire*[k], hee ſhall haue much a doe to finde one that is free from this offence. Who is there that is able to deny, but hee hath been one way or another called vpon for a reformation of his life, to *caſt off the old Man, and put on the new, which after God is created in righteouſneſſe, and true holines*[l]? There is no ignorant perſon, no carnall man, no contemner of Gods word, no ſuperſtitious perſon, no ſwearer, no profaner of the Sabbath, no adulterer, no wanton, no tryator, no oppreſſor, no ſinner in any kinde, but either by the outward ſound of the word preached, or by the *ſmiting of his owne heart*[m], or by ſomething or other, he hath been vrged, and moued, and perſwaded to *returne from his euill waies, and to make his waies, and his workes good*[n]; who is there, that if he were now ſuddenly ſummoned before God, to *reaſon*[o] with him, and to anſwer before him, were able to deny this, or to plead for his excuſe, that liuing vnder the miniſtry of the word, he neuer heard any thing to the contrary, but that he might continue in his vngodly courſes? This is moſt true, and yet (to ſpeake of a true and through reformation) where (almoſt) is the man that is reclaimed, who is not rather encreaſed in wickednes, and more vnlikely to be recouered then at the firſt? Doe not ignorant perſons continue in blindnes and vnteachablenes? Contemners in careleſnes? Superſtitious people in worſhipping God after their own deuices? Swearers in taking Gods glorious name in vain? Adulterers in vicioufnes? Rioters in licentiouſnes? Oppreſſors in exaction? Euery one as he was wont? He that will vndertake to be a Patrone of this diſſolute and worſt age of the world, let him if he can with any face auouch the contrary: And is not this *malice*? is not this obſtinacy? doth not this argue that men are incorrigible? Let vs take heed therefore, inaſmuch as this is euery mans caſe: we may be forborne a while, the Lord may hold his tongue? for a time, and ſeeme to ſome to haue caſt off the gouernment of the world, and not to take notice of theſe things, nay the Lord may (perhaps) abundantly proſper vs with outward things, we may *ſpread our ſelues like a greene Bay-tree*[q]: *we may liue and waxe old, and grow in wealth, our ſeed* may be *eſtabliſhed in our ſight with vs, our houſes may be peaceable without feare*[r], we may build faire houſes, and call our *Lands by our Names*[ſ]: and our *Poſterity may delight in our talke*[t], and our neighbors *praiſe vs*[u], we may in the end for outward ſignes die peaceably, and mildely, there being no *bands in our death*[x]: Yet for all this, the Lord will not bee found *ſlacke (as ſome men count ſlacknes*[y]) but vndoubtedly, if we be found *wicked*, we ſhal be *caſt away for our malice*. Nay what ſhould I ſay, (*ſhall be?*) inaſmuch as the Lord hath alreadȳ begun with vs in the firſt degree, and that is *hardnes of heart*, and the reſt will follow, if this be not looked vnto. And that this that I ſay, may the more affect vs, I will name you fiue ſignes of *hardneſſe of heart*, which you ſhall ſee to be common amongſt vs in theſe times.

The firſt is: The not fearing of it; ſo much ariſeth out of that which hath bin ſpoken formerly: for ſeeing this *puniſhment* of hardneſſe is of that nature that it deadeth the heart, it muſt needs bring with it a feareleſneſſe in regard of it ſelf. As he which hath it, ſcarſely knoweth he hath it, (for he who complaineth of hardneſſe of heart, his heart is not hardned,) ſo when he heareth it threatned, he is no whit affected or touched therewithall. And therefore it is certen, that as no man is further from this puniſhment then he which moſt feareth it, ſo no man is deeper in it, then he which leaſt regardeth it. A ſecond ſigne, is Greedineſſe in the committing of *Sin*. *Paul* coupleth theſe two together, to *be paſt feeling*, and *to worke all vncleannes with greedines*[z]. A man therefore who is egerly ſet to the practiſe of euill, and is ready to catch all occaſions to commit it, we may ſafely conclude of him, that this ſecret vengeance hath ouertaken him. A third ſigne is ſhameleſneſſe and boldneſſe in Iniquity. *Eſay*, deſcribing the hardened people of the *Iewes*, ſaith thus of them: *The triall of their countenance teſtifieth againſt*

k Ierem. 5.1.
l Ep. 4.22,24.
m 2 Sa. 24. 10
n Ier. 18.11. o Iſa 1.18.
p Pſal. 50. 21.
q Pſal. 37. 35.
r Iob. 21.7,8,9
ſ Pſal. 49.11.
t Verſe 13.
u Verſe 18.
x Pſal. 37.4.
y 2 Pet. 3.9.
z Ephe. 4. 19.

againſt them, yea, they declare their ſinne, as Sodome, they hide them not [a]: and Ieremy of the ſame people ſpeaketh thus: *Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they haue any ſhame* [b]. And in another place, he ſaith, they had *a Whores forehead* [c], that could not bluſh. Therefore when men are not abaſhed to haue ſinnes euen noted in them, and ſeen to be ordinarily practiſed by them, it betokeneth that this hard diſeaſe hath ſeized vpon their hearts. A fourth ſigne is, hating to be reproued: There is euer ſome good hope of that man who can meekely ſuffer the words of aduice, when admonition is receiued with calmnes of ſpirit, it is a good teſtimony: ſo on the other ſide it is a ſigne of a forſaken heart, to ſpurne at reproofe, to ſnuffe at it, to account him an *Enemie, who telleth the truth* [d]. *A ſcorner loueth not him that rebuketh him*, ſaith *Salomon* [e], and Chriſt calleth them *Swine* which turne againe, and all to rent them which *caſt pearles before them* [f]. The laſt ſigne is, the making light of the threats of *Gods vengeance*. Thus the hardened people of old were wont to ſay, that *Prophets were but as wind* [g], and to thinke in their hearts, *The Lord will doe neither good nor euill* [h], and to come in mocking manner to the Prophets, ſaying, *What is the burden of the Lord*? ieſting at that which was threatned and ſcoffing at it, as at an idle tale. Theſe ſignes of hardnes of hart will ſoone appeare to be amongſt vs. Touching the firſt ſigne, aske your ſelues: you haue heard this matter now treated of vnto you, how hath it affected you, what terror thereof hath it ſtruck into you, how hath it moued you ſecretly out of trembling hearts to beg of God to keepe it from you? Muſt not many ſay, that it hath been but an idle ſound vnto them, and that their ſpirits and conſciences within them haue not been wrought vpon thereby? yes queſtionleſſe. Againe (for the next ſigne) are not men eger and greedy to commit ſinne, are not our worldlings greedy of gaine, our vſurers greedy of encreaſe, are not men giuen to vanity, greedy of delight, are not the malicious greedy of reuenge? Thirdly, doth not ſhameleſneſſe ſit in the foreheads and faces of many, as though it were a glory and ioy to do wickedly? Are men aſhamed to be known to be ignorant? Are they ſorry for it, that they vnderſtand ſo little in matters that concernes the good of their ſoules? Are Swearers aſhamed, that any ſhould heare them blaſpheme? Are miſpenders of the Sabbath aſhamed to bee ſeen in their courſe, doe they hide themſelues in corners, and doe it cloſely, that they may not be eſpied? Doe vicious perſons hang downe their heads, becauſe men take notice of their naughtines? Doe rioters bluſh at it, that their exceſſe is looked on, or doe they not rather make the ſtreets ring of their vnrulineſſe? Are proud people touched with it, that they are pointed at for their folly? Do thoſe which ſpeake euill of the truth which is taught, and ſcoffe at good things, whiſper it in ſecret, for feare leſt they ſhould be ouer-heard? Doth not euery kind of euill hold vp the head, as though it had rather deſerued commendation, then were any way to be reproued? Fourthly, be not the guilty in theſe and the like kinds impatient of reproofe? Doth it not vexe and enrage them, that the word of God findes them out? Should not Chriſt himſelfe if he were in body preſent as he was once, haue cauſe to ſay as he then did; *The World hateth me, becauſe I teſtifie of it, that the workes of it are euill* [i]? There be many exceptions made againſt preaching, but the ground of all is this, men cannot indure to be reproued. Laſtly for the laſt ſigne, whatſoeuer iudgement is denounced in the name of the Lord, whatſoeuer is vrged touching the neerenes and ſtrictneſſe of his iuſtice, it is generally ieſted at; men thinke they haue heard ſuch threatning oft, but yet haue eſcaped, and therefore their reſolution is, that it ſhall all be turned into vanity: ſo that the *terror of the Lord* [k], be it neuer ſo gravely and effectually diſcouered, doth rather waken then weaken their outragious extremity. This then is the iſſue of all this ſpeech, touching the ſignes of hardneſſe of heart, which are amongſt vs: namely, that there need no doubt to be made of the truth of this

which

[a] Iſa.3.9.
[b] Ier.8.12.
[c] Ier.3.3.
[d] Gal.4.16.
[e] Prou.15.12.
[f] Math.7.6.
[g] Ier.5.13.
[h] Zeph.1.12.
[i] Ier.23.33.
[k] 2 Cor.5.11.

which *Salomon* saith, touching the *casting off of the wicked*, sith we already may see the first degree thereof, in the flintines of mens harts, which is an assurance, that whithout speedy preuention, all the other certenly shall ensue: and therfore this putteth men in mind of the speech of *Moses* to *Aaron*, not long after the *rebellion* of *Corah*: when as God brought in a sudden Pestilence among the people for their murmuring; *Take the Censer* (saith he) *and put fire therein of the Altar, and put therein incense, and goe quickly to the Congregation, and make an attonement for them: for there is wrath gone out from the Lord, the plague is begun*[l]: so it is fit that we should al *prepare to meet our God*[m], and that with speed: for surely the plague is begun: hardnes of heart hath spread it selfe far, and this first Woe is a presaging of the rest, that the Lord will cast vs off in sicknes, in our death, and in the day of Iudgement. *O let our eies cast out riuers of waters, let them drop without stay*[n], let vs *ply* the Lord with importunate and striuing[o] prayers, and *giue him no rest*[p], vntill he take *the stony hearts out of our bodies, and giue vs hearts of flesh*[q], yeelding and melting *hearts*[r], that *Gods punishment may be fearefull vnto vs*[s]; wee may bee *afraid of his iudgements*[t], *and stand in awe of his words*[u]: So shall the Lord take pleasure in vs; for *to him* (saith he) *I will looke, euen to him that is poore and of a contrite spirit, and trembleth at my words*[x]. And thus much for the first part of this Scripture.

[l] Num. 16. 46
[m] Amos 4. 12.
[n] Lam. 3. 48, 49.
[o] Rom. 15. 30.
[p] Isa. 62. 7.
[q] Ezek. 11. 19.
[r] 2 Kin. 22. 19
[s] Iob 31. 23.
[t] Ps. 119. 120.
[u] Verse 161.
[x] Isa. 66. 2.

The second part of the Text, with the expositiō and doctrine thereof.

We are now come to the second part. *But the righteous hath hope in his Death.* In handling whereof, I am to open vnto you two things: 1. What is a *Righteous man*. 2. What it is to *haue hope in death*.

One is said to be *Iust* or *Righteous* sundry wayes: 1. Iust by nature[x], and so no meere man euer was since *Adams* fall. *Surely there is no man iust on Earth, that doth good and sinneth not*[y]. 2. Iust in opinion and conceit[z], such Christ meant in that speech, *I am not come to call the righteous*[a]. 3. Iust by imputation[b], so was *Abraham*: he *beleeued God, and it was counted vnto him for righteousnes*[c]. 4. Iust in respect of purpose and true endeauour[d]: So was *Paul*, I forget *that which is behind, and endeauour my selfe vnto that which is before, &c.*: and he would all that are *perfect to be so minded*. The *Righteousnesse* by imputation, begets this latter: and this latter is an vndeceiuing signe of that.

[x] Κατὰ φύσιν.
[y] Eccl. 7. 21.
[z] Κατὰ δόξαν.
[a] Math. 9. 13.
[b] Κατὰ λογισμόν.
[c] Rom. 4. 3.
[d] Κατ' ἀναγωγήν.

This Iustice by imputation discouering it self in the pursute of Righteousnes, by Papists is scoffed at as a meere collusion, and by diuers professors of Religion, is not so well conceiued of; & therfore to stop the mouths of gain-sayers, and to helpe the weak vnderstanding of those which mean wel, I wil a little open it.

[e] Psal. 3. 13, 15

And first touching Imputation, that is, God his accounting vs *Righteous*, in and for the *Righteousnes of Christ*, it is made plaine three waies. 1. By considering the proportion betwixt Christ his dying as a sinner for vs, & our liuing as righteous for him. It is an excellent place in the Apostle[f]: *He made him to be sinne for vs, which knew no sinne: that we should be made the righteousnes of God in him.* Out of which place, this is expresly concluded, that we are so made righteous before God for Christ, as he was made a sinner for vs. Now how was *Christ* made a sinner for vs? Surely by Imputation: *The Lord layed vpon him the Iniquity of vs all*[g]. God accounted our sin, his, and so he was punished as a sinner: and so he accounts his *Righteousnesse*, ours, and so are we rewarded as Righteous.

[f] 2 Cor. 5. 21.
[g] Isa. 53. 6.

This is that Royall exchange made betwixt Iesus Christ, and the true beleeuer: he becomes a *Curse*[h] for the beleeuer: that the beleeuer may be an *heire of blessing*[i] *through him*. 2. This point is cleered by examining the Analogy betwixt *Adam* and *Christ*. The beleeuers are said to be so made *Righteous* by the Obedience of *Christ*, as they were made *Sinners* by the disobedience of *Adam*[k]. Now how commeth that personall sinne of *Adams*, in eating of the forbidden Tree, to be our sinne also, making vs euen in it selfe liable to eternall death, but onely by Imputation? *Adam* was a publike person, and his Act was reputed the Act of his whole posterity.

[h] Gal. 3. 13.
[i] 1 Pet. 3. 9.
[k] Rom. 5. 19.

After the same manner, the obedience of Christ how commeth it to be for our

Righteous.

Righteousnesse, but by imputation onely? he stould before God, in the person of the whole body of his elect, and therefore is his obedience reputed the obedience of all the elect. Thirdly it wil appeare by scanning the nature of suretiship, when one man vndertakes and engageth himselfe for another. Let the case be betwixt *Paul* and *Onesimus*. *Onesimus* ran away from *Philemon* his master, and at his departure (by all likelihood) tooke with him some part of his masters goods; *Paul* becomes a mediatour for him, and for the better furtherance of his request, he offereth to see the wrong and damnage which is done, to be discharged: *If he hath hurt thee, or owe thee ought, that put on mine account, I Paul have written thus with my owne hand, I will recompence it*[l]. By this meanes *Onesimus* is discharged, and *Paul* is become debtor to *Philemon*; but how? Neither hath *Onesimus* repaied ought, neither hath *Paul* stolne or borrowed ought: It is by Imputation. By vertue of the vndertaken suretiship, *Onesimus* his debt lies vpon *Paul*, and *Pauls* freedome from debt, turnes to the acquaintance of *Onesimus*. So is it in this case of iustification. Wee stood bound to God to performe so many duties of righteousnes, and to sustaine so much damage, euen the eternall weight of Gods displeasure, for so many holy seruices vnperformed. Christ commeth betweene, and giueth himselfe to God the Father for a full discharge.

[l] Phil. v. 18, 19

This is he now reputed the Debtor, and must pay the mulct, we adiudged righteous, and must receiue the reward: and yet neither is he a Debtor by his owne priuate transgression, nor we freed by our own personal iustice, but both by Imputation. This similitude is very fitting, because, as our *sinnes* are called *debts*[m], so Christ is said to haue *giuen himselfe, as a full price, proportionable euery way to our debt*[n], and so by *his stripes* to haue *healed vs*[o].

[m] Mat. 6. 14.
[n] 1 Tim. 2. 6.
[o] Isa. 53. 5.

I maruell Papists should gibe at *Imputation*, as at an absurdity, when as they themselues maintaine *Supererogation*; whereby the holinesse of one man is disposed of, to the spirituall benefit of another.

Now nex, for that *Righteousnes* which is so called in respect of the endeauour, it hath in it no inconuenience, seeing both *Paul* (as hath been said) calleth euen those Christians *perfit*, who *accounting themselues* not *already perfit*, doe notwithstanding with their best intention *follow hard toward the marke, for the price of the high calling of God in Christ Iesus*[p], and our Sauiour pronounceth those *Blessed, who doe hunger after righteousnes*[q]. He then here in this Text, is a *iust* or a *righteous* man, who is iustified before God by the imputed righteousnes of Christ, and hath *giuen vp*[r] himselfe to Gods *seruice, in holinesse and righteousnesse, before him all his daies*[s].

[p] Phil. 3. 12, 13, 14.
[q] Matth. 5. 6.
[r] Rom. 12. 1.
[s] Luk. 1. 74, 75

The next point in opening the sense, is, what it is *to haue hope in death*. By *hope* here we must not conceiue that which is commonly so called, and which is almost in euery godlesse wretch, namely, a groundlesse conceit, *that all is well, and that God will be good vnto vs*: for in that sense, the most carnall men haue a kind of *hope in death*: They thinke they shall doe well enough, and no doubt the Lord will take them to his mercy, &c. when as indeed, being sifted and looked into, they haue no shew of good reason, why they should so hope. But the *Hope* here spoken of, is of another nature, it is built vpon a farre surer foundation; and therefore it is termed *a hope not making ashamed*[t], because he which hath it, is neuer disappointed, but alwaies enioyeth the end of his *Hope*. Elsewhere it is called the *Helmet of Saluation*[u], because it is (as it were) the safegard to all other parts of Christian holines. So that this *Hope* ariseth not out of *imagination* or *supposition*, but out of the assurance of the fauour of God in Christ Iesus. *Hope* is nothing else but an expectation of the accomplishment of that whereof we receiue assurance by faith. Faith ascertaineth the *soule*, that for Christs sake God hath forgiuen it, and hath acquited it from the condemnation which it had deserued, and that heauen is now reserued for it, a place being there *prepared* by Christ, who is for that purpose *gone before*[x]. *Hope* is the quieting of the *soule*, begetting in it both an earnestnes of desire, and yet withall, a contentednes to awaite Gods

[t] Rom. 5. 5.
[u] 1 Thes. 5. 8.
[x] Iohn 14. 2, 3.

leasure

leaſure for the enioying of that happines, whereof faith formerly hath aſſured it. So then, *the righteous hath hope in his death*: that is, the man iuſtified before God by Chriſt, and ſtudying to walke in the waies of righteouſnes in his life, when death commeth, and his ſoule is now ready to depart from his body, quietly awaiteth the Lords good leaſure, contenting himſelf with an aſſured expectation of entring into a place of *reſt* [x], by the merit and death of Chriſt Ieſus.

x Heb. 3. 11.

Now what a bleſſing this is, to haue *hope in death*, is more eaſie to be felt in hart, then to be vttered by mouth. There is nothing more miſerable then a man at the point to die, who hath no hope, no comfortable aſſurance of entring into *reſt*: Hell it ſelfe cannot be more helliſh, then the torment of a conſcience in ſuſpence, hauing many reaſons to feare the worſt, and little ground for which to looke for fauour. *A wounded ſpirit* (ſaith *Salomon*) *who can beare it?* [y] And I pray you, thinke what can comfort a dying man, if he haue not this *hope*? Many things there are of force to diſcourage him, but nothing that can relieue him. If hee looke into his body, he feeles nothing but weaknes, himſelf panting for life, and euen now (as it were) drawing his laſt breath: if he behold his friends, he ſeeth them weeping, lamenting, and wringing their hands, which breeds a ſuſpition in him, that ſure in all mens opinion his time is neer, and his caſe miſerable: if he aske his Phyſitian, he tels him he hath ſmall hope of his recouery: if he returne into his owne conſcience, there he finds a catalogue of ſins, ready to become euen a cloud of witneſſes againſt him, when he muſt anon appeare before God: If he thinke vpon hell, he ſeems to ſee it (as is were) gaping, ready to deuour him: If he thinke vpon God and vpon heauen, he beholds Gods frowning countenance, and heauen gates euen ſhut againſt him. Alas (poore ſoule) what can comfort him? What ſhall be found out able to refreſh him? not all the cordials and reſtoratiues of Phiſitians, not the attendance of ſeruants, nor the ſugred words of friends, not all his wealth, if he be the richeſt man aliue: for he feeles hell already in his ſoule, the worme of conſcience begins to gnaw him, which ſhall euer eate him, but neuer conſume him. Oh wretched man that thou art, who ſhall deliuer thee? This is the miſery of a hopeleſſe dying man. But oh the comfort, the reioycing of a righteous *ſoule*, euen when *the ſnares of death haue compaſſed him*, and the *griefe of the graue haue caught him* [z]: For what though he haue *receiued the ſentence of death* in himſelfe? it is for no other end but to teach him not *to truſt in himſelfe, but in God, which raiſeth the dead* [a]. What though he ſeeth plainly, that his end is come? yet he reioyceth, that this *departing is ſo neere at hand*, becauſe the remembrance of this, that he hath *fought the good Fight, and kept the Faith*, doth embolden him to expect the *Crowne of righteouſneſſe* [b]. What though the eies of his body are now redy to be cloſed vp by death? yet by the eie of his faith he ſeeth *the Heauen open*, ready to receiue him, and his Sauiour *ſtanding at the right hand of God* [c], ready to entertaine him. In a word, what though the violence of ſome tormenting ſickneſs doth euen (as it were) thruſt his ſoule out of the habitation of his body? yet he dare be bold to ſay with *Dauid*, *Into thine hand I commend my ſpirit, for thou haſt redeemed me, O Lord God of truth* [d]. O thrice happy man that thou art, what diuell, what hell, what ſinne can endanger thee?

y Prou. 18. 14.

z Pſal. 116. 3.

a 2 Cor. 1. 9.

b 2 Tim. 4. 6, 7

c Acts 7. 56.

d Pſal. 31. 5.

Now as the miſery of being a caſt-away, ſhould make vs beware of the *ſinne* of obſtinacy and maliciouſneſſe, and ſtiffe-necked going on in euill, ſo the happines of the eſtate of righteouſnes ſhould ſtirre vs to ſpend our beſt endeauors, in labouring by true humility, by vſe of the good meanes of inuocation, of hearing the Word, of profiting by the Sacraments, to be *found in Chriſt* [e], and to be accepted righteous before God for his ſake, and to ſhew forth the fruits of righteouſnes in our liues, euen *fruits worthy amendment of life* [f]: that ſo whenſoeuer death ſhall come (as ſurely it will come ere long) our *fleſh may reſt in hope* [g], and our departing hence may be as the ſayling ouer the ſea, as the comming out of a narrow wombe, into a more large and light ſome place, as a return from exile, and as an enlargement out of priſon.

e Phil. 3. 9.

f Mat. 3. 8.

g Pſal. 16. 9.

THE

THE BRIDEGROOME

Isa. 62.5.

As the Bride-Groome is glad of the Bride, so shall thy God reioyce ouer thee.

By *Samuel Hieron.*



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To the right VVorſhipfull,

and vertuous Lady, the Lady *Bright Halſewell*, of Halſewell in *Somerſet*.

MADAM, I pray, pardon my boldnes, in that being vnknowne, I dare thus preſſe vpon you with theſe papers. My excuſe is; he who firſt mooued me to preach, and ſince perſwaded me to publiſh this enſuing Sermon, would needs I ſhould inſcribe it to your Name. It was deliuered at the Nuptials of your hopefull Heire: in that reſpect, I know it ſhall find acceptance. But yet the maine inducement to mee, to commend it by this particular direction to your *Ladiſhip*, is the conſtant report I haue receiued of your good affection to the beſt things. In aſſurance of this, I was the more emboldened to preſent you with this Mite, which if it ſhall affoard any comfort either to your ſelfe, or to any other truely fearing God, I haue all I aimed at, in imparting it to the common view. For which end, I will follow it with my prayers, and to your *Ladiſhip* in particular, I remaine.

From Modbury.

A true deſirer of thy onely good,

SAM. HIERON.



THE BRIDEGROOME.

MATTH. 9. 15.

Can the Children of the Marriage-Chamber mourne, as long as the Bridegroome is with them? But the daies shall come when the Bridegroome shall be taken from them, and then shall they fast.

BEing entreated to this seruice, my desire was to handle some such Scripture, as might occasion me both to deliuer something agreeable to the cause of our present meeting, and withall to speake that which might concerne vs all, as we bee Christians. Should I speake nothing of Marriage duties, haply when I had done, it might be said of some, *What was this Sermon to the present businesse?* Should I treate there of onely, many (perhaps) might goe away with a conceit, that they had heard nothing which did much concerne them. This Text, I trust, shall fit both turnes, of which I will not doubt to say, as *Iacob* did of his pretended venison: *The Lord hath brought it to my hands*[a]. I entreate you to lift vp and ease thereof, that your soules may blesse me, when that you shall finde that I haue presented you with such sauory meate, as either you do loue, or else ought (if your stomackes be well affected) to desire.

This Sermon was preached at a marriage.

[a] Gen. 27. 20.

Touching this Text, I pray you in a word to conceiue thus much. Ceremonies haue been in all ages of the Church, because of the diuersity of mens affections, the very fuell of contention. They which haue agreed well together in the maine, yet haue been exceedingly hated, and (as it is said of *Paul* and *Barnabas*[b]) *parted* one against the other in the Dye, and hereby the chiefe businesse hath been much letted, and the common enemy much aduantaged. Sathan (the caterer of all mischiefe) practised this stratagem in the daies of our Sauiour. When he perceiued how the truth grew, and preuailed by the vniforme proceedings of *Iohn Baptist* and *Christ*, he endeauoured to make a Rent (if it were possible) betwixt them, by promoting a question about *Fasting*. *Iohn* trained vp his disciples to much outward strictnesse; the followers of our Sauiour liued (as might seeme) after a more easie fashion. Here now grew a question, How could the freedome of Christs Disciples bee iustified without condemning the austerity of *Iohns*? and if *Iohns* strictnesse was good, surely then the liberty of Christ could not be approued. This mooued the wicked Pharisees to take them both, and to say (as they did) that the one had a diuell, and the other was a glutton[c]. This matter was set afoot by some of *Iohns* approuers, (euen good men are a little too apt sometimes in these cases to bee quicke,) and the Pharisees cunningly ioyning with them: indeed to them it would haue been a ioy to haue seene Christ and *Iohn* by the eares. The challenge is made something peremptorily in the former verse, *Why doe we & the Disciples fast?* Now my Text is Christs plea for clearing of himself, and for the deciding of the difference: *Can the children of the marriage-chamber mourne, &c.* Wherein he compares himselfe to a Bridegroome, and his disciples to be speciall guests, chosen to accompany the Bridegroome: Now a wedding (saith he) you all know, is a time of mirth, not of mourning, of feasting, not of fasting; will you then that I should now inuite

The state of the Text.

[b] Act. 15. 39.

[c] Luk. 7. 33, 34.

my Disciples, as *Iohn* doth his? Should I during the time of this my comfortable presence with them, apply them to this sadder course of fasting? It sureth not with that plenty of reioycing, which my being among them doth afford. Indeed there is a time approching, in which I shall be taken from them, that will be a time of humiliation, *then shall they fast*. Thus haue you the state of this Scripture.

The order in handling it.

For order in handling it, I will follow this course: sith it is a similitude fetched from such a busines as hath giuen being to this dayes meeting, I will first speake of such things, as out of the Text may concern the present occasion, and then of such things as were principally intended of our Sauiour, and doe concerne vs all. Respectiuely to the occasion, I will treat of two particulars. 1. *The title of a Bridegroome applyed to Christ.* 2. *The lawfulnesse of reioycing together, when we are called to the Company of a Bridegroome.*

It is manifest to all who conceiue ought, that by the title of a Bridegroome, our Sauiour meant himselfe. In *Matth.* Chap. 25. he which in the first verse is called the *Bridegroome*, in the thirteenth is termed the *Son of Man*. The Church is his *beloued* [d]. This life is the time of wooing and betrothing. The Ministers of the Gospell are the *Bridegroomes friends* [e], and doe *beseech, as in Christs stead* [f]; they are busied in preparing the Church for one *husband*, and to *present her as a pure virgin vnto Christ* [g]. The assurances are here drawne vp, and he hath giuen his word in his Word, vnto her, that he will *marry her vnto him for euer, in iudgement, in mercy, and in compassion* [h]. *Earnest* is giuen [i]: A ioynture is made, shee shall be an *Heire annexed with Christ* [k]. Hee sendeth her euer and anon tokens of loue, *spirituall blessings in heauenly things* [l], shee shall not be *destitute of any gift* [m]. He is but gone before to prepare a place for her, and her traine in the *many mansions of his Fathers house* [n]. Hee will returne, and the last day of the World, shall be the first day of her full enioying him. Now he cryeth as the Mother of *Sisera*, *Why is his chariot so long, why tarry the wheeles of his chariot* [o]? and still beggeth with him by sighes vnexpressable, *Returne my welbeloued* [p]; but then the marriage shall be consummate, and she shall *be euer with the Lord* [q].

d Cant. 1. 8.
e Iohn 3. 29.
f 2 Cor. 5. 20.
g 2 Cor. 11. 2.
h Hos. 2. 19.
i Eph. 1. 14.
k Rom. 8. 17.
l Eph. 1. 3.
m 1 Cor. 1. 7.
n Iohn. 14. 2, 3
o Iudg. 5. 28.
p Cant. 2. 17.
q 1 Thes. 4. 17.

The 1. Doct.

Thus you see how well the title of a *Bridegroome* agreeth with Christ: I will not worke so much as I could out of this title, respectiuely, to the matter of marriage; onely this: *This Name giuen to Christ, doth teach euery one that carryeth the same title, two things.* 1. *How to chuse his Loue.* 2. *How to loue his Choice.* Touching the former of these, I set downe this doctrine: *That in chusing a spouse there ought more respect to bee had to inward goodnesse, then to outward goods.* Such hath been the course of this our Bridegroome: In seeking of a Church and people to himselfe, what eye hath he carried to nobility of birth, to betternesse of bloud, to propernes of person, to exactnes of beauty, to abundance of wealth, to any manner of outward thing? *He seeth not as man seeth* [r]. *He taketh no bullocks out of the house, nor goats from the fold* [s]. *He delighteth not in the legs of any man* [t]: *He regardeth not the rich more then the poore* [u], *but in euery nation he that feareth God, and worketh righteousnesse is accepted with him* [x]. All that he requireth is to *feare him, to walke in his wayes, and to loue him* [y]. His maine expectation is, that his beloued be *all glorious within* [z], that she *be decked inwardly with lawlinesse of minde* [a], *the hid man of the heart is before him a thing much set by* [b]. Now I demand, shall his example who is the *Author and finisher of our Faith* [c], be of no value? Should not the *same minde be in vs, which was euen in him* [d]? Should we not *shew forth the vertues of him that hath called vs*? Indeed in true iudgement, that which is to bee *desired of a man is his goodnes* [f], What is *beauty without vnderstanding, but as a iewell of gold in a swines snout* [g]? What benefit to haue *a contentious woman with a wide house* [h]? Better to dwell in a *corner* where one may sit dry, then to be vexed with such a continuall *dropping* [i]. Was *Iezabel* the better for her paint [k], or had *Ahab* any whit the better bargaine in her because she was the daughter of a King [l]? Better with *Boaz* to take *Ruth* from among the gleners, and with *Iacob*, to serue

r 1 Sam. 16. 7.
s Psal. 50. 9.
t Psal. 147. 10.
u Iob 4. 19.
x Acts 10. 35.
y Deut. 10, 12.
z Psal. 45. 13.
a 1 Pet. 3. 5.
b 1 Pet. 3. 4.
c Heb. 12. 2.
d Phil. 2. 5.
e 1 Pet. 2. 9.
f Prou. 19. 22.
g Prou. 11. 22.
h Prou. 21. 9.
i Prou. 19 13.
k 2 King. 9. 30.
l 1 King. 16. 31

seuen

seuen yeeres for a wench that keepeth sheepe, then to haue an idolatrous *Manasseh* [m], or a trecherous *Athaliah* [n]. The rule of *seeking the kingdome of God first* [o], ought to take place in all our vndertakings, especially in Marriage, of which the purpose in Gods ordaining it, is a *godly seed* [p]: It is the foundation of a family, and a family ought to be a modell of a Church; and therefore in it, that should chiefly be intended, by which religion may be furthered. It is not denied but outward things in matters of wedlock may be looked too, It is fit, that as for yeeres, so for estate and meanes there should be a proportion, for *God is not the author of confusion*. *Dauid* was not apt by and by to entertaine the motion of marrying so much aboue his reach, as with the daughter of a King, himselfe but the sonne of *Ishai*, the Yeoman [r]. It is possible for a man to bee either too base, or too presumptuous in his choise. Besides the rule of the Scripture (*Parents lay vp for the children* [s]) bindeth to a care to dispose of them, that as much as may be, they may enioy the more *blessed thing, to giue rather then to receiue* [t]. But the question is now touching the scope in the matter of choice; not whether *Hagar* and *Sarah* may dwell together, but which of the two must bee Mistris. The speciall thing which must be sought for, must be this, to haue an euen yoke fellow, which shall be fit in bearing that *yoake*, which Christ calleth to [u]. Our Bridegroome propounded this as a maine article in his wooing: *Bee holy as I am holy* [x]: All the world shall not win him to the contract where this wants. He will haue no *concord* with *Belial* [y]. This is the rule of choise. What said *Iehu* to *Ionadab*, when he was following his course against the posterity of *Ahab* and against *Baal*. *Is thine heart vpright as mine is? then giue me thy hand*: such a question were not amisse, for a man to aske the woman; *Is thy heart as mine for matters of Religion? then and then am I, art thou so also? then giue me thy hand*: otherwise as *Dauid* said to *Mephibosheth*, *why speakest thou any more of thy matters* [a], what should we treat of portions and ioyntures, when he be not like to agree together in the principall?

I demand now of yow, haue the men of this generation no need to be taught this lesson? I would I could perswade as many to learne it, as I know haue need to be taught it. The truth is, generally in matters of choise, religion beareth the smallest stroke. Me thinkes, the choise of many about wiues, is like that in vse about bargaines and farmes. The questions are (mostly) *What is it worth besides the rent? what house vpon it, how neere the market, the mill, the sand?* When heare you this, *how neere the Church*, or, *what Minister in the Parish*, or, *what good Preacher dwelleth by?* Thus is it in this matter also; thus it runneth, *what portion, what ioynture, how much money in hand, what security for the rest?* Not a word, *how for religion, what knowledge of God, how disposed in things that concerne the kingdome of God?* Nay, the truth is, men are so violent this way, that scarcely ordinary naturall contentments are looked vnto as they should: where there may be a good lading of that *thicke clay*, which the Prophet speaketh of [b], or that which *Achsah Calebs* daughter craued at her marriage, *springs aboue and springs beneath* [c], men will loue, they haue their affections at command. Wanton *Dinah*, subtill *Dalilah*, scorning *Michal*, gain-saying *Zipporah*, who were not like to be entertained vpon these tearmes? Were shee as obedient as *Sarah*, as wise as *Deborah*, as religious as the *Shunamite*, as deuout as *Hannah*, as well affected to the world as *Lydia*, yet shall she be thrust out with as much contempt as *Thamar* was by *Ammon*, if she want these [d]. Now fie vpon this misiudging age, nothing doth more declare the scarsity of religion among men. The *Athenians* desiring to finde out their childrens inclination, that so they might direct them to such callings as they were fit for, would bring them into a roome full of all manner of instruments: looke therefore what kinds of instrument any one did chuse, and seemed to take delight in, to that calling whereto that instrument belongeth, their conclusion was, he was disposed. So in this, the manner of mens choise doth pro-

[m] 1 Kin. 15.13
[n] 2 Kin. 11.1.
[o] Mat. 6.33.
[p] Mal. 2.15.
[q] 1 Cor. 14.33
[r] 1 Sam. 18.23
[s] 2 Cor. 12.14.
[t] Acts 20.35.
[u] Mat. 11.29.
[x] 1 Pet. 1.16.
[y] 2 Cor. 6.15.
[a] 2 Kin. 10.15.
[a] 2 Sam. 19.29

The Vse.

[b] Hab. 2.6.
[c] Iud. 15.19.
[d] 2 Sam. 13.17

proclaime their hearts. It is a ſigne they haue no great loue to religion, ſith they make ſo ſmall inquiry for religion. Their maine call is for wealth, this ſheweth that their principall affection is to the world. I pray God that that which is ſo powerfull to diſcouer this ſinne, may be as effectuall to reforme it, that the guilty may lament it, and they which are yet come to the occaſion of ſhewing their diſpoſition in it, may auoid it. And thus farre of learning to chuſe. The next is of louing where we haue choſen.

It is well knowne that Chriſts loue to his Church is the patterne of that loue
f Eph.5.25. which the husband oweth to his wife f. Now in Chriſts loue to his Church two things eſpecially deſerue note. 1. Bounty (hee withholds nothing which may be for his Churches good.) 2. Perpetuity (he neuer leaueth where hee
g Ier.13.3. once loueth) *I haue loued thee with an euerlaſting loue*, ſaith he to his Church g.
The 2. Doct. Hence we are taught, firſt, *That the Bridegroomes loue to his beloued, ought to extend and reach as farre, as any neceſſity in her ſhall require a ſupply.* S. Paul ſaith, *loue is bountifull* h: And indeed this is Bounty, to carry that heart to a wife, as to leaue (if it
h 1 Cor. 13.4. be poſſible) no neceſſity vnſupplied. Is not the loue of Chriſt to his Church ſuch? Wherein may it be truly ſaid that he hath been ſparing, or that he hath carried the matter with a pinching hand? Hauing nothing dearer to himſelfe
i Eph.5.2. then himſelfe, yet in this loue, *He gaue himſelfe as an offering vnto God* i. He hath
k Iohn 14.18. bound himſelfe by promiſe to his elect, not to *leaue them comfortleſſe* k: Hee is
l Heb.4. 15. *touched with a feeling of euery infirmity* l, and *through his riches hee will fulfill all their*
m Phil.4.19. *neceſſities* m. Here is the proportion and ſcantling of the husbands loue. What
n Eph.5.23. other thing is required when he is called *the head of the wife* n, but that he ſhould looke out euery way, to protect, to ſupply, to furniſh, to remoue inconueniences, to procure comforts. What elſe is intended in that iniunction, *ſo ought*
o Eph.5.28. *men to loue their wiues as themſelues* o? Who vnleſſe it be ſome hatefull miſer, is pinching to himſelfe? Now, the neceſſities of a wife which be to be ſupplyed are of 2. ſorts; either inward or outward. The inward (which reſpect the ſoule) are chiefly to be looked vnto, the ſoule being the more worthy part. The husband ought to be vnto the wife a kinde of domeſticall inſtructer. Wherefore
p 1 Cor.14.35 elſe is ſhee to *aske him at home* p? And how otherwiſe ſhall he be the *guide of her*
q Prou. 21.17. *youth* q, if he be not able and willing to guide her *feet in the way of peace* r? Out-
r Luke 1.79. ward wants muſt be regarded too. This is that which the Spirit of God calleth
s Ruth 3.9. *ſpreading of the wing* s, *nourſhing and cherſhing* t. Indeed I may ſay as *Lot* did in ano-
t Eph.5.29. ther caſe, *Wherefore elſe is ſhe come vnder the* husbands *roofe* u? There muſt be
u Gen.19.8. maintenance according to her ranke, and that with cheerfulneſſe. (Chriſt ladeth his Church with benefits and that vnſought to:) And there muſt be due imploy-
x Prou.31.11. ment; her husbands *Heart* muſt *truſt in her* x. There is no loue where there is niggardlineſſe in the one, and cauſeles ſuſpition in the other. Here is the bounty of loue: a tender and a kind reſpect had to euery need.

The 1. Vſe. This reproueth the common neglect. Husbands ſeeke little to further the ſaluation of their wiues: ſome cannot doe it, ſo great is their ignorance, and ſome care not to doe it, ſo little is their conſcience. But if thy wife die in her ſinne, through thy default, thy not teaching, thy not admoniſhing, thy not praying, with her and for her, God will require her bloud at thy hands. Thou art liable to
y Pſal.78.71. account for the ſoule of thy ſeruant, euen his which is *behinde the ewes* y, or at *the*
z Exod. 11. 5. *mill* z, much more for hers which *lyeth in thy boſome* a, and is ordained to be an
a Deut.13.6. heire with thee *of the grace of life* b.
b 1 Pet.3.7.

Secondly, this taxeth the ſtraightnes of many husbands in matters of outward conuenience: there is ſcarſely ought to be gotten from them except it be euen wrung out by importunity, or wrought out by ſome indirect and vniuſtifiable meanes: There is I know an extremity of too much exſoriouſneſſe, ſuch as is in ſome who are forward to further euery vaine and idle humour of the wife. But there muſt be a meane betwixt a ſparing and a diſſolute hand. *A good*

man

man doth measure his affaires by iudgement [c]; and *Loue as it is bountifull* [d], so it is discreet, for it *reioyceth not in iniquity* [e]. *To another mans wife all loue is dishoneſt: ſo is too much to a mans owne.* There may be dotage at home, as well as adultery abroad. Remember the patterne. Chriſt leaueth the Church neither in want, nor in wantonneſſe, he will ſupply her in the one, and cut her ſhort in the other. Thus farre of the Bounty of Loue.

[c] Pſal. 112. 5.
[d] 1 Cor. 13. 4.
[e] *In vxorem alienam omnis amor turpis, in ſuam nimius.* Hier.

The ſecond thing imitable in Chriſts loue is perpetuity. The Doctrine is, *That the husbands loue to his wife muſt be continued with ſtedfaſtneſſe to the end.* This is the glory of our Bridegroome, where he loueth, *he loueth to the end* [f]: His *gifts and callings are without repentance* [g]: Nothing *is able to ſeperate from his Loue* [h]. If there be a ſmall fault, he hides it, he remits it, he may chaſten it, but he will not caſt off for it. When is a man weary of loue to himſelfe? When is the head become an enemy to a limme, if it haue a deformity? Nay, it doth both tend and tender it ſo much the more. There is nothing hath right to the abolishment of a mans loue to his wife, but that which maketh her no wife, and that is, adultery or death: and yet euen after death there ought to be a reſpect to her memory, and after her ſeparation for adultery, a loue of pity, though not of delight. *Reioyce with the wife of thy youth, let her breaſts ſatisfie thee at all times* [i]. Conſtancy is the crowne of euery good action; Indeed good is not good, if it be not perpetuall; and it is one of the qualities of *Loue, not to fall away* [k].

[f] Iohn. 13. 1.
[g] Rom. 11. 29.
[h] Rom. 8. 39.
[i] Prou. 5. 19.
[k] 1 Cor. 13. 8.

The Vſe.

This condemneth the inconſtancy of many mens affections. *Seneca* ſpeaketh of one, who was ſo fond, that he tied his wife to him with his garter: forſooth he could not endure her out of his ſight. Such violent loue is in ſome in the dayes of their firſt acquaintance, that they ſcarce can tell what belongs to comlines, which yet in time loath as much, as they were ouer abundantly kind in the beginning. It is the glory of marriage when there is both a continuance and a growth of loue, ſo that the laſt parting affecteth with greater griefe, then the firſt meeting ſatisfied with content. Hee that would further this, had need of good diſcretion. It muſt be his *glory to paſſe by many offences* [l]; and to temper himſelfe from the ouer quicke apprehenſion of euery occaſion of diſtaſt. His loue muſt *couer* [m], yea, and labour to recouer a multitude of defects. Bitterneſſe and violence muſt be no gueſts in his houſe, and of all other *Wraths*, it were pity the Sun ſhould *goe downe vpon* [n] his owne wife. The more tender the loue, the more hard to be ſodered, when it hath receiued a cracke. I may ſay of ſuch breaches as *Salomon* doth of thoſe betwixt Brethren, they *are as the barres of a Pallace* [o]; it is not eaſie to diſſolue them. Theſe things muſt be watched againſt, that loue may bee perpetuall. Thus much how euery Bridegroome may learne of this grand Bridegroome, how to chuſe his loue, and how to loue his choice. In chuſing let religion bee the main enquiry. In louing let there be bounty to ſupply euery want, and conſtancy to keepe the affection ſtrong vnto the end.

[l] Prou. 19. 11.
[m] 1 Pet. 4. 8.
[n] Eph. 4. 26.
[o] Prou. 18. 19.

Now leſt I ſhould be thought to giue inſtructions but by halues, a word let me adde touching her to whom the Bridegroomes loue muſt be thus bountifull, thus perpetuall. Out of his duty ſhe may iudge of hers. Is he bound to loue, and ſhall it be free for her, to anſwer his good affection with neglect? If he muſt be bountifull, ſurely ſhe muſt be dutifull; If he muſt not ſpare to ſupply her, ſhee muſt not faile to obey him; If his loue muſt bee ſo her without change, her faſhion muſt bee ſuch to him as may occaſion no diſtaſte. Hee muſt inſtruct, ſhee muſt learne; hee muſt guide, ſhee muſt follow; he muſt admoniſh, ſhee muſt hearken; hee muſt allow her cheerefully out of his eſtate, ſhe muſt conforme her ſelfe contentedly to his eſtate. Hee muſt not ſtraiten her, and ſhee muſt not vndoe him: hee muſt truſt her, and ſhe muſt not deceiue him: he muſt not be bitter, and ſhe muſt not be ſtout. In a word, he muſt euer account her for his Loue, and ſhe muſt euer eſteeme him as her Feare. Here is a ſweet proportion. I wiſh it to you that are eſpouſed this day, it ſhall be better vnto you

then

then both your eſtates. So much of that which is to be noted out of the ſimilitude, agreeably to the preſent occaſion.

The next generall thing, is the Lawfulnes of reioycing, when we are called to the company of the Bridegroome. Our Sauiour ſecretly inſinuateth this to be lawfull: for out of the freedome to be more chearefull then vſuall at a Marriage, he iuſtifieth his courſe of not binding his diſciples to the ſeuerity of faſting, whileſt he was preſent. The doctrine is thus. *The 4. Doct.* *That there is a lawfulneſſe of mutuall Reioycing at Mariage Solemnities.* I haue already made it to appeare, how this Doctrin ſpringeth hence. Chriſt buildeth vpon this generall ground, that a marriage is rather a time of gladnes then of mourning. It is well knowne, that our Sauiour himſelfe, being thereunto inuited, affoorded his preſence at a marriage-feaſt in *Cana* of *Galile*; yea, and by his firſt miracle ſupplied there the lacke of wine [p], a ſufficient teſtimony of the lawfulneſſe of the liberall vſe of the creatures of God vpon ſuch an occaſion. I remember, how in the Prophet [q], the Lord deſcribeth the contentment he taketh in his choſen, by that ioy which is vpon the marriage day: *As a Bridegroome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.* With this ſorts the parable, in which the inuiting and calling of men by the Goſpell to the grace of God, is ſhadowed out by *a mariage feaſt*, celebrated by a King at the nuptials of his ſon, to which many are intreated [r]. Such courſes we read in Scriptures vpon like occaſions, as *Abrahams* feaſt at *Iſaacks* weaning [s], *Iacobs* feaſt at the entertainment of his brethren [t], the peoples feaſt after the returne from captiuity, when the Law had been expounded to them [u], the Iewes feaſt, vpon their deliuerance from *Hamans* conſpiracy [x]: In the primitive Church they had *Loue-feaſts* [y]. In a word, our Sauiours direction how a man ſhould demeane himſelfe being inuited to a Marriage feaſt [z], is a ſufficient iuſtification of this point: for had the courſe been vnlawfull, he would rather haue vtterly inhibited it, then haue deliuered rules of behauiour at it.

The Vſe. The vſe is not to perſwade to this courſe, or to vrge it (for although we may doe it, yet we are not bound to doe it) but to informe vs herein out of Gods Word, that we may be haue our ſelues in things of this nature as *Men of knowledge*, which is the true ſeaſoning vnto euery courſe. S. *Paul* ſaith that *the creatures of God are ſanctified by the Word* [a]. Euery man eates, and eating in it owne nature is not vnlawfull, but yet euery mans eating is not lawfull: So there is a generall vſe of Mariage-feaſts, and a Mariage-feaſt in it owne nature is lawfull, but yet euery mans vſing of it is not good: & why? becauſe it is not *ſanctified vnto him by the Word*, he goeth to it at aduenture, his conſcience not having any direction and guidance from the Word, and ſo that which is lawful in it ſelfe becommeth a ſinne vnto him. It is a good courſe for a Chriſtian to be ſure of his warrant for *his actions whatſoeuer is not of faith is ſinne* [b] Againe, the lawfulneſſe of the thing, bindes to a care to take heed of vngodlineſſe in the vſe. There be no greater ſinnes committed then in the abuſe of lawfull things. The name of (lawfull) carieth vs headlong into euil before we be aware. It is not lawful to be merry, lawful to drinke wine, lawfull to feaſt, lawful to make good cheere, lawfull to weare good clothes? yes verily: but vnder theſe pretexts come in riot, luxury, intemperance, pride, and a floud of euils. A Chriſtian hath neuer more need to feare himſelfe, then when he is to haue to doe in ſuch things, which in themſelues may be vſed. He is neuer in any thing ſo ſubiect to a fall, eſpecially in ſuch meetings to ſolemne feaſts, leſt the *table* plenty ſhould become *a ſnare* vnto him. *Iob* was very iealous of his children, that they *blaſphemed God in their hearts* [d], when they were at their feaſts. What great euils doe we finde in Scripture, to haue accompanied ſome great feaſtings, where the feare of God hath not been? As *Nabals* drunkenneſſe [e]; at *Abſhalomes*, murder [f]; at *Aha-ſhueroſh* his, a wofull breach betwixt him and his wife [g]; at *Belſhazzars*, terrible blaſpemy againſt God [h]: at *Herods*, killing of *Iohn Baptiſt* [i]. What iudge-

[p] Iohn. 2. 2.
[q] Iſa. 62. 5.
[r] Matth 22.
[s] Gen. 21. 8.
[t] Gen. 43. 32.
[u] Neh. 8 10.
[x] Eſter. 9. 22.
[y] Iude, v. 12.
[z] Luke 19. 7.
[a] 1 Tim. 4. 5.
[b] Rom. 14. 23.
[c] Pſal. 69. 22.
[d] Iob 1. 5.
[e] 1 Sam. 25. 36
[f] 2 Sam. 13. 29
[g] Eſt. 1. 10, &c.
[h] Dan. 5. 3, 4
[i] Mat. 16. 6.

iudgements read we, to haue ouertaken men in their ſecure eatings: *Elah*, ſmotten and killed while he was *drinking* [k]: the Iſraelites, *whileſt the fleſh was yet betwixt their teeth, before it was chewed, the wrath of the Lord was kindled againſt them* [l]. *Iobs* children, the *houſe fell vpon* them at their banquet [m]; I ſay with the Apoſtle, *Theſe things came vnto them for enſamples, and were written to admoniſh vs* [n]. To the end therefore our reioycings and feaſting at this or the like occaſions, may not be vnlawful, two things are chiefly to be cared for. Firſt, that there be a carefull watching to preuent exceſſe, *Gluttony and drunkenneſſe are workes of Darkeneſſe* [o], and *Take heed leſt at any time your hearts be oppreſſed with them*, ſaith our Sauiour [p]. There is a woe to thoſe that continue till they be *inflamed* [q]. It was one of the ſinnes of the old world, *eating and drinking like beaſts* [r], as long as the ſtomacke would craue, a mans eating ſhould be *for ſtrength, not for drunkennes* [ſ]. The ſecond thing to be cared for, is that God be not baniſhed out of our thoughts, but that ſtill his preſence may be remembred, and his iudgements conſidered. The neglect hereof is called *Feeding without feare* [t]. It is one of the common miſeries of *feaſting* now adaies; Men (as they think) muſt lay aſide all thoughts and ſpeeches of God and godlineſſe, or elſe they ſuppoſe they cannot be ſo merry as they would. Truth is, by ſuch meanes they ſhould be reſtrained from that which is called *mad mirth* [u], otherwiſe hereby they ſhould be much quickned to an holy reioycing. And thus farre of thoſe two things out of this Text, which concerne the occaſion; *Now it remaineth to ſpeake of the things eſpecially intended by our Sauiour, which may concerne vs all. Can the children of the Marriage chamber, &c?*

Here I will teach two doctrines. The one is this: *That the true ground of the ioy and reioycing of Gods people, is and ought to be the preſence of Chriſt Ieſus.* This is that which our Sauiour here maintaines, that the children of God haue a kind of immunitie from mourning, and from thoſe ſtraiter exerciſes of humiliation, when the Spouſe of the Church the Lord Ieſus is among them. To cleare this point, the manner of Chriſts preſence muſt be enquired into. He is either preſent in body, as he was at the time of ſpeaking theſe words with his diſciples, or after a ſpirituall manner, concerning which is that promiſe, *Loe I am with you alway, vnt ill the end of the world* [x]. He is ſpiritually preſent, either by outward meanes, or by inward feeling. The outward means by which he is preſent, are the publike Miniſtry and preaching of the word, and the free vſe of the Sacraments. Hence is it, that Chriſt is ſaid to be in *the midſt* of ſuch aſſemblings [y]: *Iohn* beheld him in *the midſt of the ſeuen golden candleſticks* [z]: The Miniſters of the Goſpell are ſaid to be in *his ſtead* [a]: in their teaching, *the Wiſedome* of God *powreth out his mind* [b], vnto the ſonnes of men. As for inward feeling, when the Lord vouchſafeth it, he is ſaid to be *neere* [c], according as when he withdraweth it, he is ſaid to *abſent himſelfe* [d]. So that now the meaning of the doctrine is, that the maine matter of all ſound reioycing vnto Gods children, is the liberty of the meanes of grace, and the euidence which they feele in their ſoules of Gods fauours. Touching reioycing in the outward meanes, we haue for example the ioy of the men of Bethſhemeſh at the reſtoring of the *Arke* [e], the ioy which was in Ieruſalem at the reforming of religion by *Hezekiah* [f]: the ſhouting when the foundation of the Temple was laid after the captiuity [g], the extraordinary gladneſſe, when the publike teaching of the Law, which had a long time bin diſcontinued, was againe eſtabliſhed [h]. In the new Teſtament Samaria had *great ioy*, for *Philips* miniſtry [i]: *Paul* while he lay by the heeles, yet triumphed, becauſe *Chriſt was preached* [k]. By theſe, we ſee how the *Children of the marriage-chamber*, take a kind of holy contentment, when the *Bridegroome* is among them by the outward meanes. Now for reioycing in the inward euidences of his preſence to the ſoule and ſpirit, looke we vpon *Dauid*, boaſting in *that ioy of the heart*, which was giuen him by the Lords *lifting vp of his countenance vpon him* [l], vpon the *Eunuch*, going on his way *reioycing*, becauſe he felt how faith in Chriſt was wrought in his ſoule [m].

[k] 1 Kin. 16. 9.
[l] Num. 11. 33.
[m] Iob 1. 19.
[n] 1 Cor. 10. 11
[o] Rom. 13. 13.
[p] Luke 21. 34.
[q] Iſa. 5. 11.
[r] Mat. 24. 38.
[ſ] Eccl. 10. 17.
[t] Iude 12.
[u] Eccl. 2. 2.
[x] Mat. 28. 20.
[y] Mat. 18. 20.
[z] Reu. 1. 1.
[a] 2 Cor. 5. 20.
[b] Prou. 1. 23.
[c] Pſal. 145. 18.
[d] Pſal. 76. 7, 8.
[e] 1 Sam. 6. 13.
[f] 2 Chr. 30. 21.
[g] Ezra 3. 11.
[h] Neh. 8. 12.
[i] Acts 8. 8.
[k] Phil. 1. 18.
[l] Pſal 4. 7.
[m] Acts 8. 39.

This was *Maries* ioy *reioycing in ſpirit*, that ſhee knew God in Chriſt was *become* her *Sauiour* [n]. This is that ioy, which is called *Ioy in the holy Ghoſt* [o], *peace in beleeuing* [p]. *Peter* termeth it *glorious and vnſpeakable* [q], and Chriſt ſaith, it is ſuch as *none can take away* [r].

n Luke 1.46.
o Rom.14.17.
p Rom.15.13.
q 1 Pet.1.8.
r Iohn 16.22.

The Vſe. This ſerueth very effectually to ſhew, that they are none of the *Bridegroomes friends*, which in theſe euidences of his preſence find ſo little ſweetneſſe. Men reioyce in their wealth, in their gettings, in their health, in their beauty, in their honour, in their belly-cheare, in their gay apparell, in the pleaſures of ſinne, in the ſatisfying of their wretched luſts, in the ouerthrow and fall of their enemies. Such things as theſe giue a kind of contentment vnto many: but how ſcarſe are they, which vnfainedly reioyce in the liberty of the Goſpell, in the freedome of true religion, in the great mercy and goodneſſe of God vouchſafing to reueale vnto vs the knowledge of himſelfe in Chriſt Ieſus? Whoſe ſpirits are inliued, whoſe heart leapeth, like the *Babe in the wombe of Elizabeth* [ſ], for ioy of this ineſtimable bleſſing? Chriſt is a continuall ſuter to vs, by the Miniſtry of his word, he doth in it make loue to our ſoules, he wooeth vs, he beſeecheth and entreateth vs to entertaine him; he offereth vnto vs many tokens of heauenly kindneſſe, many rich graces to which all the iewels in the earth are not worthy to be compared. But (alas) how be theſe things regarded? who generally) doth not take more pleaſure in an idle tale, or in a ſcurrilous ieſt, then in theſe particulars? Well, wee ſee here, Chriſt accounts his preſence in his Church, whether in body or in ſpirit, whether viſibly, or by meanes, to be as the preſence of a Bridegroome to his beſt beloued. If we feele our ſelues to find no comfort in thoſe things which are reported to be ſo full of comfort; it is a ſigne we are none of the *children of the Wedding*, but of thoſe rather, which ſhall be ſhut out, and diſmiſſed with that heauy voyce, when yet they ſhall beg and deſire to come in, *Depart from me I doe not know you* [t].

ſ Luke 1.44.
t Mat. 25. 11.

The 6. Doct. The next Doctrine hence to be obſerued is, *That it is the wiſdome and duty of Gods Children in the dayes of their reioycing, and then when they haue moſt comfort by the Bridegroomes preſence, yet to thinke vpon and to make proviſion for a change.* Our Sauiour here ſaith, that albeit he now vſeth his Diſciples ſomewhat tenderly, theſe being (as it were) the daies of his firſt acquaintance, yet they muſt not thinke to liue ſo alwaies, but know rather, that there be times of more ſtraightneſſe, and of greater ſadneſſe to be looked for. So that it is plaine, that it is the wiſdome of Gods children, in the daies of their greateſt ioy to be in continuall expectation of a time of mourning: As the *Bridegroome is with them*, ſo they muſt remember that the *Bridegroome* may be taken *from them*. For this cauſe Chriſt often told his diſciples of *hauing affliction in the world* [u], of *weeping and lamenting, when the world was iocund* [x], of *drinking of his cup* [y], of being *hated of all men* [z]. The poore Iewes were in *perplexity*, while the *King and Haman ſate drinking in the pallace* [a]. We muſt reſolue to paſſe through many ſtormes, before we *attaine the End of our Faith, the ſaluation of our ſoules* [b]. It is worth the noting, how God in all ages, hath kept a kind of continuall entercourſe in his Church, betwixt peace and perſecution, betwixt quietneſſe and trouble. It hath neither been alwaies vnder the croſſe nor alwaies flouriſhing in an outward ſetledneſſe: Sometimes in Kingdomes and ſtates, the Goſpell hath been freely preached, the Sacraments ordinarily adminiſtred, publike aſſemblies vſually frequented, without danger; Sometimes againe it hath been intermitted, nay it hath bin baniſhed and perſecuted, & it hath bin as much as a mans life hath bin worth, to be known to profeſſe it. And as is the ſtate of the Church in generall, ſo it is of Chriſtians in particular. Sometimes they heare the *Bridegroomes* voyce ſecretly and ſweetly ſpeaking peace to their ſoules by his ſpirit, & this cauſeth much comfort; ſometimes they be much perplexed with doubtings and ſad paſſions, and this occaſioneth a great deale of ſorrow: Sometimes they haue the *voice of ioy and deliuerance in their*

u Iohn 16.33.
x Iohn 16.20.
y Mat.23.22.
z Mat.24.9.
a Eſt. 3. 15.
b 1 Pet.1.9.

their tabernacles [c], and sometimes against, *bitter griefe* in stead of *Felicity* [d]. How then can it but be wisdome to expect *affliction and tribulation*? The expectation of it cannot hasten it, nay, it may preuent it, at the least it shall cause it to be the more easie when it commeth.

[c] Psal. 118. 15
[d] Isa. 38. 17.

Here is a necessary aduertisement for vs. We now through Gods goodnes, doe enioy the *Bridegroomes* presence, his voyce soundeth amongst vs in daily Ministery. Happy were we if we reioyced in it, as we should. If we do, yet let vs not forget that the *Bridegroome* may be taken from vs, and that there may come daies of greater desolation. Who can tell, nay (considering our sins) who hath not reason to feare, that God will take away from vs the meanes of grace, and depriue vs of the comfortablenes of his blessed word in the commonnes thereof? when we shall see a dimming of such lights, by whose bright-shining many haue been comforted; when we shall behold Pulpits taken vp, with such *Prophets as looke out vaine and foolish things for the people, not labouring* (as they should) *to discouer their iniquity* [e], when we shall find in the multitude such a grossenesse of heart, as was sometimes in those of *Ierusalem*, that they did not *know the things which belonged to their peace* [f], when we shall behold sin in all estates to be grown to an height, and the word of God to become a reproach, then let vs feare the *Bridegroomes* going. The present conditions of the times should worke somewhat with vs: we see or may see, what working, and what plotting there is among Papists, by treachery and bloody designes, to put out the light of the Gospell, and to cause the voyce of the *Bridegroome* vtterly to cease. And yet alas we sit still, as if neither Church nor state, neither religion nor peace were in danger. Nay rather it is now verified, which was said of old, *The Lord did call vnto weeping and mourning, but behold, ioy and gladnes, eating flesh and drinking wine* [g]. Thus we goe on in a kind of besotted course, till *a dart strike through our liuer, as an oxe that goeth to the slaughter, or as a foole to the stockes for correction* [h]: Oh that there might be a generall humbling of our selues before the Lord, *teares running downe as a riuer*, and, *our hearts crying to the Lord* [i], that mischiefe may returne vpon the heads of the contriuers; and that for his names sake, for his truths sake, for his Sonne Christs sake, the glorious Gospell of his Sonne, the gracious voyce of the *Bridegroome* may be continued with vs to the end of the world. *If this be not in the generall, yet let it be in the particular, euery family apart, as the Scripture speaketh* [k]. We haue iust cause to feare the beginnings of Gods iudgements, and yet withall too, euen admire his loathnesse to depart: like that of old, when *the glory of the Lord* departed by degrees, first *from the Cherub, to the doore of the house* [l], then to *the entry of the gate of the Lords house* [m], then *from the midst of the city to the mountaine towards the East-side of the city* [n]. The Lord would as it were haue vs to entreat him, he looketh to be importuned. Let vs therefore euen this day *vow vnto the mighty God of Iacob* [o], that *we will preferre Ierusalem to our chiefe ioy* [p], and that we will euen *wrastle* with the *Bridegroome* as *Iacob* did with the *Angel* [q]. Oh if any thing may keepe him yet with vs, either praying or fasting, or weeping, or hearing, or repenting, sure he shall not depart: It were better to fast before to keepe him with vs, then to fast when he is gone, to restore him to vs: Better to weepe in Sion to preuent *Babel*, then when we sit *by the riuers of Babel, to weepe for Sion* [r]: This is the maine vse. Albeit the aduertisement may be further stretched, to euery priuate Christian. Dost thou now feele in thy selfe, euidences and pledges of the fauour of God in Christ Iesus, it is good to reioyce in them, it is good also to know that it is possible for them to be ouerclouded for a time, and that the Lord may call thee to some inward conflicts: Make ready therefore for the combat: The *Bridegroome* goeth and commeth not only by giuing and remooving the outward meanes, but by giuing and remooving inward feeling.

[e] Lam. 2. 14.
[f] Luke 19. 42.
[g] Isa. 22. 12, 13
[h] Pro. 7. 22, 23
[i] Lam. 2. 18.
[k] Zach. 12. 12.
[l] Ezek. 10. 4.
[m] Verse 19.
[n] Chap. 11. 23
[o] Psal. 132. 2.
[p] Psal. 132. 2.
[q] Gen. 32. 26.
[r] Psal. 137. 1.

The Preachers Plea:

OR,

A Treatiſe in forme of a plaine Dialogue, ma-*king knowne the worth and neceſsity of that* which we call Preaching, ſhewing alſo how *a man may profit by it, both for the informing of his* Iudgement, and the reforming *of his life.*

By *Samuel Hieron.*

1 Cor. 1. 21.

Seeing the World by Wiſdome knew not God in the Wiſdome of God, it pleaſed God by the fooliſhneſſe of Preaching, to ſaue them that beleeue.

At London

Printed by *Iohn Legat* for *Simon Waterſon*, and are bee ſold at his ſhop in Pauls Church-yard at the ſigne of the *Crowne.* 1624.

To the Honeſt and wel-diſpoſed Reader.

IT is the vſuall manner of the moſt which publiſh bookes, to dedicate the ſame to ſome Honourable perſonage, or to ſome one of ſpeciall place, partly to ſhew thankefulneſſe for ſome receiued fauours, partly to procure credit and countenance to their writings, that vnder ſo good protection, they may the more boldly paſſe forth to the common view of all men. If I now vary from this generall receiued courſe, thinke not I pray thee (good Reader) that I doe it in ſome humour, as if I either affected ſingularity, or miſliked the common cuſtome: but know for a truth, that there are theſe two cauſes of my ſo doing: The firſt is, the obſcurity of mine owne condition, who liuing here in a remote part, haue wanted either will, or opportunity, or both, to ſhrowd my ſelfe vnder the patronage of ſome great perſon: The ſecond is, the nature of this preſent Treatiſe. For howſoeuer there bee (and that not farre from the place of mine abode) ſome of good quality, vpon whoſe acceptance I thinke I might haue preſumed, yet conſidering that which I haue framed, is but a homely and courſe diſcourſe, meant chiefly for men of the plaineſt faſhion, I thought I ſhould breake the rules of comelineſſe and correſpondence, if I ſhould aduance the inſcription of my labour, to a perſon of higher degree, then of that meane and middle ranke, to the vſe whereof all that theſe following leaues containe, principally was intended. Therefore (friendly Reader whoſoeuer thou be, if thou be a true Nathaniel [a], a man of an honeſt and good heart, be thy outward condition as it may be [b], though thou lye among the pots [c], or art behind the ewes with young [d], or howſoeuer elſe, euen as it were bound in outward miſery [e], and of baſe eſteeme in the eyes of men, yet thou art he whoſe patronage I affect, and in the hope of whoſe good allowance, I take comfort, I know well, that he which offereth any thing to the ſight of the World, muſt make ready his backe for the long furrowes [f] of euery buſie cenſurer. It was truly ſaid of him (though but a Heathen) that amongſt men, nothing can ſcape without a nippe. But what then? If thy conſcience ſhall giue this teſtimony of mine endeauours, that thy heart is comforted thereby, in regard that thy iudgement is ſtrengthened in ſo neceſſary a point, then let the moſt profeſſed and ſharp-toothed carper ſay what he pleaſe: Nay though (as Iob ſpeaketh) hee ſhould write a booke againſt mee, yet I would take it vpon my ſhoulder, and binde it as a crowne vnto me [g]. And as Dauid reckoned not of Michols taunts, in regard of the honour done vnto him by thoſe religious Maidens [h]: ſo will I alſo ſet at nought the malicious taxings of all gain-ſayers, if I ſhall approue my ſelfe to thy conſcience in the ſight of God [i].

If now thou demand of me, what it is which I doe here offer vnto thee, know this briefly: It is a Treatiſe tending to the diſcouery of the worth and excellency of the word preached; teaching thee alſo, which art a continuall hearer, how thou maiſt by hearing edifie thy ſelfe in thy moſt holy faith [k], as well by eſtabliſhing thy heart in the ſoundneſſe of truth, that ſo thou maieſt not be caried about with diuers and ſtrange doctrines [l]; as by framing thy ſelfe to obey from the heart vnto the forme of doctrine, whereunto thou either art, or ſhalt be deliuered [m]. This is the ſumme. The ſumme of the Treatiſe

If thou demand againe, what hath mooued me to attempt this? I anſwer in as few words. There are two queſtions common in the mouthes of many, either ignorant or ill-diſpoſed perſons, by which the beauty of Preaching is and hath been much defaced in the eyes of many, not ſo well ſeiled: the one is, What needs all this Preaching? The other is, Who knoweth who to beleeue among theſe Preachers? Theſe two demands were firſt hatched in hell, but ſince being cheriſhed by Anabaptiſticall and Popiſh ſpirits, and by them buzzed into the heads of vnlearned, vnſtable [n], and irreligious people, they are brought vnto a diuelliſh perfection. Somewhat I can ſay out of mine owne experience, that through a conceit that theſe two queſtions (as they are preſſed by ſome wily workemen) are vnanſwerable, our Miniſtery is drawne into contempt, and the calling of a Preacher, is deemed of all other profeſſions the moſt ſuperfluous, and ſuch as may well bee ſpa-

The cauſes of writing it.

[a] Iohn 1.47.
[b] Luke 8.15.
[c] Pſal 68 13.
[d] Pſal 78. 71.
[e] Pſal.107.10.
[f] Pſal 129.3. Ἀμείλικτοι αἱ ἀνὼβολαὶ τῶν βαγῶν. Cleanthus apud Athen.
[g] Iob 31.35.
[h] 2 Sam 6.22
[i] 2 Cor.4.2.
[k] Iude 20.
[l] Heb.13.9.
[m] Rom.6.17.
[n] 2 Pet.3.16.

ſpared

ved without any preiudice to the wel-being of Gods Church. The giuing answer to these hellish interrogatories, as it hath many times exercised me in the execution of my publike Ministery, so it hath at this time drawne me to the compiling of this present Treatise: both that those of these parts, who to my knowledge haue need, and doe desire it also, may haue something by them, whereupon aduisedly to deliberate for the setling of their iudgements, and that others likewise elsewhere, who (it may be) haue experience of the like Satanicall encounters, may (in stead of a better helpe) enioy the benefit of this that I haue laboured in. This is the maine occasion, this is my chiefe intent in this tractate: wherein, as I haue freely vttered that which I am perswaded is the truth, so will I be ready also either to alter or better my iudgement, if any man out of Gods Word shall offer to instruct me: hauing learned this lesson, To teach what I know without grudging, and to learn that wherein I am ignorant, without blushing. *And though perhaps many know in this matter, as much as I or any man can tell them, yet I am sure many are ignorant, and therefore I may maintaine my course with that saying of* Augustin; It is better to giue him that hath, then to turne him away that hath not. *It is meeter that they which know, should be wearied with many repetitions, then those which are vnskilfull sent away empty for want of instruction. As for Writers in our times, directly of this subiect I know none. If there be none, I wish there may be; for as the saying is,* One man is no man: *and by the more this truth is auouched, the better it is confirmed. If there be that haue laboured in this very kind wherein I now do, yet it can be no preiudice to my endeauour. The ancient prouerbe is, that* one barke cannot beare all passengers: *so neither can one author serue all men.* Augustin *held it as profitable, that of the same questions many bookes should be made by sundry men in a differing stile, though not with a differing faith. All stomacks we see are not alike: One kind of dressing pleaseth one, which hath no relish with another: and yet the same meate ordered after another fashion, may fit his appetite also. As there is a difference of stomackes, so of humours and dispositions in men. The same matter diuersly handled, may finde entertainment with diuers men: which yet digested after one onely fashion, would haue acceptance but with few.*

Touching the manner of writing, I will promise thee nothing more then ordinary: It is not for me either to praise or discommend mine own workes: the one were vanity, the other folly. *I submit all to thy iudgement. Only this I say, somwhat to helpe my selfe:* Hierome *saith there are two things requisite for Diuinity-Studies, Silence, and Leasure. Of the lacke of both these I may well complaine. Household affaires, and the seuerall occasions ned by those businesses, cannot but breed distraction: and he which is exercised with the care of a Congregation, shall meet with very seldome intermission. I intreate thee therefore, when thou shalt find me to faile in any thing (from which I account not my selfe priuiledged) impute it to this fore-named want: and hope thou of me, that if I had more freedome and more time, all things should haue been brought to better perfection.*

I haue troden in an old beaten path, both by old and new Writers, by Diuines and Heathen, namely, to frame my matter to the forme of a Dialogue, a very good way (in my seeming) to helpe the vnderstanding of common men: I confesse it to haue eased me much in writing, I doubt not but it shall serue to thy benefit in reading also. Well, whatsoeuer it is (good Reader) thine it is: and being thine, I am commanded by him that may command vs all, not to withhold it from thee. Receiue it therefore with the same hand, with which it is deliuered to thee: Vse it to thy comfort: and whatsoeuer good thou receiuest by it, let the glory be the Lords. All that I desire of thee by way of recompence, is that thou be a suter to God on my behalfe,* That with his preuenting and following mercy in all needfull things which I know not, he would instruct me; in all truth which I do know he would vphold me; and in those things, wherein, as a man I haue failed, he would reform me. *And the same God* sanctifie *vs* both throghout, that our whole spirit, and soule, and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ P. *Farewell* (Modbury *in* Deuon. 1. *Septemb.* 1604.

Thine in the Lord,

SAM. HIERON.

Δεῖ διδάσκειν ἀνεπαισχύντως, μανθάνειν ἀνεπαισχύντως. Basil Epist. 1. ad Greg. Naz.

August. de bap. contra Donat. Εἰς ἐστὶν, οὐδεὶς ἄνθρ.

Νεῖς μὲ μὴ ἐστὶν οὐδεὶς ἄνθρωπος. Diuerso stylo non diuersa fide: August. de Trinit. lib. 1. cap. 3.

Semetipsum laudare vani, vituperare, stulti est: Laert. de Arist. Hieron. ad Marcellinam.

* Prou. 3. 27. Vt præueniente & subsequente misericordia, quæcunque ignoranter nescio doceat me, in his quæ vera noui custodiat me, in quibus vt homo fallor corrigat me: Fulgen. ad Mon. lib. 1. p 1 Thes. 5 23.

The Preachers Plea: *Or*, a Treatise in forme of a plaine Dialogue, making knowne the worth and necessity of that which wee call *Preaching*, *shewing also how a man may profit by it, both for the informing* of his iudgement, and the reforming of his life.

Epaphras a Minister [a]. *Nymphas* a priuate man [b].

[a] Col. 4. 12.
[b] Vers. 15.

Nymphas.

SIr, vnlesse I do very much mistake, I haue often heard you in your publike Sermons vrge the sufficiency that ought to be in a Minister, and especially for the clearing of doubts and cases of conscience among those, of whom the holy Ghost hath made him ouer-seer.

Epaphras. It is not vnlike, that among other points deliuered, in the ordinary Ministery, you haue receiued this also: for I am well aduised that of old it was the appointment of God, that *the Priests lips should preserue knowledge, and men should seeke it at his mouth* [a]. So that we all, as many as tender the good of the Church of Christ, haue cause to bewaile our countries estate, in which are so many *Wels without water*, as S. *Peter* termeth them [b], and that not vnfitly: for as a Well placed by the way side, in regard of the outward seeming thereof, putteth the poore thirsty trauceller in hope of some refreshing: who repairing to it, and finding nothing but emptines, goes on his way with the greater discouragement: so these kind of men standing in the Church of God, doe by reason of their outward habit and semblance of grauity, make the wearied, distressed, and perplexed Christian conceiue, that if he haue recourse to them, he shall certainly be relieued: but yet when he makes triall, he findeth them to his greater griefe, not vnlike to the images of the Heathen, *Which haue mouths but speake not* [c], not hauing *the tongue of the learned, that they should know how to minister a word in time to him that is weary* [d]. But tell me neighbour, I pray you, this being granted, what you would inferre hereupon?

[a] Mal. 2. 7.
[b] 2 Pet. 2. 17.
[c] Psal. 115. 5.
[d] Isa. 50. 4.

Nymp. Surely, that which I would inferre hereupon, is this: that you being by your calling a Minister, are therefore able, and being also by the prouidence of God that Minister, vpon whose labours I must especially depend [e], *are willing also to enter discourse with me,* [e] 1 Pet. 5. 2.
and to afford me your best helpe for my better vnderstanding in some points, wherein I haue of late daies been very much perplexed.

Epaph. For mine ability in this behalfe, what it ought to be I know, and what I wish it to be, I know also; yet whatsoeuer it is, I shall be most willing (as my duty is) to spend my time, to bestow my labour, and to employ my best endeauours in so holy a businesse, as is your building vp in knowledge, and your furtherance in the waies of godlinesse. And I doe heartily wish, that both you, and others of our neighbours, would more often giue me the like occasion, I should then the better know your doubts, and so fit my self to speake in preaching to euery mans conscience, and you also should by that meanes be resolued in many things, which for lacke of conference must needs breed scruple, especially in those which haue not yet, *through long customs, exercised wits to discerne both good and euill* [f]. This was the practise of the disciples: After that Christ had spoken in publike, when they had him *alone, they asked him* [g]; yea, our Sauiour vrged them hereto himself, enquiring of them after the end of his Sermons, whether they *vnderstood* all [h] they had heard, to the end, that if any doubt remained, it might be cleered to them. It is the probable opinion of some Diuines, that it was the ancient vse in the Synagogues of the Iewes, that when he which taught, had ended so much as he had to say, any man might stand vp, and moone a question for his further satisfying, in the things deliuered. Hence (as it is supposed) came that fact of Christs in the Gospell, of *asking questions of the Doctors in the Temple*: and it is likely the Apostle had reference to that, permitting that liberty to all, saue vnto women, whose asking was appointed to be more priuate.

The profit of conference betwixt the Minister and his people.

[f] Heb. 5. 14.
[g] Mar. 4. 10.
[h] Mat. 13. 51.

Nymp.

Nymph. I am not a little glad to heare this from you: for to tell you the truth plainly without any flattery, I haue heard some complaine of a certaine strangenesse in you, and others of your cote, which they say hath discouraged them from adiourning to conferre with you.

Epaph. That may be but a pretence, and yet I will not altogether excuse either others, or my selfe herein; haply we be not so tender ouer the wants of our people, as we ought to be. Howsoeuer to preuent any such feare in you for this time, I pray you be bold to speake your mind freely, and you shall find me farre from seeming weary of you, or from giuing you any occasion to think, that I am vnwilling to seek to resolue you (as I may) in any thing that may trouble you. And I pray God, the God of all grace, euen for Christs sake, so to blesse this our conference, by giuing to vs both a right iudgement in all things, that it may be both to his glory, and to our further comfort.

The occasion of the whole Dialogue.

Nymph. Amen. Well then, because I doe euen long to acquaint you with that which hath (when I haue been by my self) much disquieted me, you shall vnderstand, that the occasion moouing me at this time to craue your aduice, is this: Since it pleased God to let the light of the glorious Gospell of his Sonne, by preaching, to shine in these parts more clearely then in former yeeres, it hath happened that I haue fallen into the company, sometime of common men, sometime of men of better fashion and, which in the world we call wise men, sometime also of men of learning and by profession, Ministers: some of whose to my griefe I haue heard speake very disgracefully, some very scornefully, all of them much to the lessening of that reuerent estimation which we ought to beare of the preaching of the Word, and of the ordinary course thereof, which is amongst vs.

Resistance doth euer accompany the preaching of the truth.

Epaph. It is not vnlike, neither yet indeed it is to be marueiled at, as though some strange thing were come vnto vs. The diuell knowes by long experience that the preaching of the word is the ruine of his kingdome, and that thereby he is made *like lightning to fall downe from heauen*[l]. And therefore it hath euer been his practise, at the very first entrance of sincere preaching, to raise vp some men of corrupt mindes, *to resist the truth*[m], and to stop the happy proceedings of the Gospell. The first Preacher mentioned in the Scripture, is *Enoch* the seuenth from *Adam*, together with the relation of whose doctrine, the text mentioneth also the *cruell speakings*, and violent courses of *wicked sinners against him*[n]. The next after him was *Noah*, which was a *Preacher of righteousnesse*[o]: and howsoeuer the story mentioneth expressly no tumults raised vp against him, yet it may easily be gathered, in that his preaching so many yeeres before the comming of the floud, yet all that while we doe not finde any one to haue been reclaimed, but they all continued in their accustomed security, *and knew nothing till the flood came and tooke them all away*[p]. Passe from him to *Moses*, of whose resistance the story relateth many particulars: at his first vndertaking any authority among the people, in seeking to end a strife betwixt them, hee was taken vp short with the common speech, *Who made thee a man of authority, and a Iudge ouer vs*[q]? After, when he was sent backe into Egypt to deliuer the people from the bondage of *Pharaoh*, the story is a witnesse how often and openly he was gaine-said, sometimes by the people, they murmuring at him[r]: sometimes by *Iannes and Iambres*, two Egiptians[s], sometimes by *Korah* and his complicies[t]: so that though the Lord wrought mightily by *Moses*, yet he had daily experience of the malice of the wicked against the truth. Now for the times of the Prophets, one *Ieremy* may be a sufficient witnes: hee saith he heard *the railing of many, and the word of the Lord* which he preached, *was a reproach vnto him, and in derision daily*[u]. If you examine the times after Christ, at the first spreading of the Gospell, this will be more apparant. Run through the booke of the Acts: the preaching of *Peter* and *Iohn* was entertained first with *mocking*[x]: afterwards more open violence was vsed, and the men in authority *tooke it grieuously that they taught the people*[y], and by common consent put them to silence[z]. *Steuen* was

a man

l Luke 10.18
m 2 Tim. 3.8.
n Iude 14. 15.
o 2 Pet. 2. 5.
p Mat. 24. 39.
q Exod. 2. 14.
r Exod. 5. 20.
s 2 Tim. 3. 8.
So Chrysostome vpon the place.
t Num. 16.
u Ier. 20. 8, 10.
x Acts 2. 13.
y Acts 4. 2.
z Verse 18.

man full of faith, and of the holy Ghoſt, and they were not able to reſiſt the wiſdome and the Spirit by which he ſpake, yet certaine aroſe euen of the Synagogue, and moued the people againſt him [a]. *Paul* was mightily withſtood, ſometimes by *Elimas* the ſorcerer [b], ſometimes by the Iewes [c], ſometimes by *Demetrius*, and thoſe of that faction [d], ſometimes by *Phygellus* and *Hermogenes* [e], otherwiles by *Hymeneus* and *Philetus* [f]. Thus we haue euen a cloud of witneſſes to confirme this, that it hath euer been the Diuels courſe by all meanes to withſtand the Preaching of the truth. And therefore maruell not, good neighbour at it, when you ſee the like in theſe times: theſe are Satans old prankes, and he will thus beſtirre himſelfe to the end.

a Acts 6.5, 9, 10, 11.
b Acts 13. 8.
c Acts 14. 19.
d Acts 19. 24.
e 2 Tim. 1. 15.
f and 2. 17.

Nymph. *Bleſſed be God, you haue well ſatisfied me in this: ſo that I now ſee that thoſe which loue the truth, haue cauſe to reioyce at it, rather then be diſmayed when they ſhall ſee the outrage of the World, and the fury of carnall men againſt the publiſhing of the Goſpell.*

Epaph. You are not deceiued: for the diuell his ſtrugling on this wiſe, ſheweth that there is a ſtronger then he come, *to bind him, and to take his armour from him* [g]. And though the oppoſitions of men are at the firſt aſſault ſomething troubleſome, yet we haue euer cauſe to reioyce, when we can ſay iuſtly, *After the manner did they to the Prophets* [h].

g Luke 11. 22.
h Luke 6. 23.

Nymph. *Yet Sir, by your leaue, I cannot but maruell, that ſeeing the preaching of the Word is ſo excellent a thing as it is, euen* the power of God vnto ſaluation [i], *men ſhould notwithſtanding ſo eagerly reſiſt it, and ſhew themſelues ſo great enemies vnto it.*

i Rom. 1. 16.

Epa. You will ceaſe to wonder, when you ſhal truly vnderſtand the cauſes moving worldly & vnregenerate men to malice and maligne that, which indeed as you ſay, if the worth thereof were knowne, they ought rather with all reuerence to imbrace: and if you thinke that it may be helpefull vnto you in that, wherein you deſire to be reſolued, I wil open the ſame vnto you ſomthing more at large.

Nymph. *You cannot content me better, then if you ſhal vndertake to diſcourſe thereof: for (as I ſuppoſe) when I haue once learned the true cauſe why preaching is ſo much miſliked, I ſhall the leſſe feare the pretended reaſons, which I daily heare to be alledged againſt it.*

Epaph. The true cauſes why the courſe of preaching, when it is performed ſo as it ought, is ſo much repined at, are theſe three eſpecially. The firſt is this: As men loue nothing more then their ſinnes, ſo they loath nothing more then the diſcouery thereof: they can by no meanes endure to haue their ſecret corruptions ript vp: it is a death vnto them to be thorowly and directly dealt withall: Wicked *Ahab* hated the ſincere Prophet of the Lord *Michaiah*, becauſe he neuer *propheſied good vnto him but euill* [k]; that is, he neuer ſpared him, but deliuered the truth of God vnto him plainly without flattery. Now the preaching of the word, it is as the prouerb is, *The finger in the bill*; it is euer rubbing vpon the gall: and being *light*, *it maketh all things manifeſt* [l], and diſcloſeth euery mans cloſe and ſecret vngodlineſſe. In the daies of blindneſſe (that is, in times and places where there is not a ſetled courſe of preaching) many a man ſeemeth to himſelfe, and to others alſo to be vnreproueable, who when the light of the word by powerfull application breaketh out, is diſcouered both to others, and eſpecially to his owne conſcience, to be nothing leſſe then that which he was ſuppoſed to be. Here is then one cauſe of diſlike: the word thus handled, openeth that which men of all other things deſire moſt to be concealed: ſo that it is true of the word of Chriſt, which he witneſſeth of himſelfe, *The world hateth me, becauſe I teſtifie thereof that the workes of it are euill* [m]. Tell me now I pray you, what thinke you of this?

The cauſe of the diſlike of preaching. The firſt cauſe.
k 1 King. 22. 8. Vngues in vlcere.
l Eph. 5. 13.
m Iohn 7. 7.

Nymph. *Truly I cannot but beare witneſſe to the truth hereof out of mine owne experience. For howſoeuer, I haue now learned, I thanke God, to ſay with* Dauid: Let the righteous ſmite mee, for that is a benefit; let him reproue me, and it ſhall be a precious oyle that ſhall not beake my head: *yet I well remember, when I firſt heard preaching, I was many times diſcontented: me thought the Preacher was too per-*

Pſal. 141. 5.

emptory,

empiery, and a great deale more plaine then needed: yea, I had much adoe at times, not to perſwade my ſelfe that I was chiefly aimed at in ſome things, and that the Preacher had receiued ſome ſecret informations touching me and my demeanour, which he there opened in the pulpit. So hard a thing is it for fleſh and blood to beare the words of reproofe, yea, though in the witnes of a mans owne conſcience he hath euery way deſerued the ſame. But I heartily beſeech God on the behalfe of you, and others of your ſort, that he would enlarge your ſpirits, and giue vtterance vnto you, that you may open your mouthes boldly, to publiſh the ſecret of the Goſpell[a]. *For I thinke there were neuer any daies of greater ſecurity, in which it is needfull that the men of God ſhould* lift vp their voyce like a trumpet, to ſhew the people their tranſgreſſions,[o] and the houſe of *Iacob* their ſinnes[o]. *Becauſe indeed, as it was ſaid of old;* All the world ſitteth ſtill, and is at reſt[p]. *And I wiſh vnfainedly, that the ſeuerall watchmen in their particular Charges, would remember that item which the Spirit of God giueth by the Prophet;* Ye that are mindfull of the Lord, keepe not ſilence[q]. *But Sir, I am afraid I doe too much interrupt you, therefore I pray you proceed to ſhew the next reaſon of diſlike.*

a Eph. 6. 19.
o Iſai. 58. 1.
p Zach. 1. 11.
q Iſa. 62. 6.

Iaph. You haue ſaid the very truth. We can be content to heare the word vntill it rifle vs: But as a purging potion, ſo long as it is in drinking, is but as other drink vntill it work, and then we could be content to caſt it vp again: ſo we can quietly heare the word vntill it work vpon vs, but then it ſeemeth a burden vnto vs. But to come to the opening of the ſecond reaſon of the diſlike of preaching: I haue by obſeruation found it to be this; becauſe preaching is (as men ſuppoſe) an enemy vnto liberty, a thing which by nature euery man deſires to enioy. In the ſecond Pſalme we read what is the opinion that men haue of Chriſtian obedience, they call it *bands and cords*[r], that is to ſay, meere ſeruility and ſlauery, a baſe and ignominious thing to be conformable. This is the very conceit which worldlings haue of yeelding themſelues vnto the doctrine of Chriſt Ieſus. When *Lot* admoniſhed the Sodomites, and began to perſwade with them to deſiſt from violence againſt the ſtrangers that were with him in his houſe: they cried ſtrait, *Shall he iudge and rule?* Forthwith they began to repine againſt his godly aduiſe, as againſt a matter of too much tyranny in *Lot*, and of too great ſubiection in themſelues. It was the imputation of *Korah* & his adherents to *Moſes* and *Aaron*, *You take too much vpon you*[t]: they deemed the gouernement of *Moſes* too peremptory, as an enemy to their liberty, and therefore not to be endured. When the Prophet *Amos* preached, it was ſaid, that the *Land was not able to beare his words*[u]: as who ſhould ſay, his Sermons were too cenſorious: men that were of a liberall and free diſpoſition, were not able to digeſt them. One reaſon which the Iewes had againſt Chriſt, to ſtirre vp themſelues to finde meanes to ſuppreſſe him, was, becauſe they ſuppoſed that if they let him alone, *the Romanes would come and take away both their place and nation*[x]. They thought bondage would follow vpon his doctrine. This might eaſily be enlarged with the addition of many examples: but our owne experience may be a ſufficient confirmation: For euen at this day the world maintaineth the ſame opinion of obedience and conformity in Chriſtian duties, that it is an abridgement to liberty, that it ſauoreth of ſlauiſhneſſe and baſeneſſe for a man at the words of a Preacher to be reſtrained.

The ſecond cauſe of the diſlike of preaching.
r Pſal. 2. 3.
ſ Gen. 19. 9.
t Num. 16. 3.
u Amos 7. 10.
x Iohn 11. 48.

Nymph. *Truly Sir it is euen ſo: for out of my poore experience, I am able to witneſſe thus much, that many men imagine, that for them to liue without controlement, following the ſway of their owne affections, if they may ſweare and blaſpheme, and be vicious and riotous, and drunke with the drunkard, and prophane the Sabboth, and ſcoffe at zeale and ſincerity in Religion, and runne into all maner of exceſſe, this is liberty. On the other ſide, they repute the reſtraint from any of theſe things, to be the greateſt thraldome; a miſery it is to be kept within compaſſe, that a man may not ſweare, may not ſpend the Lords day in ſports, or in worldly buſineſſes, or in trauelling vpon his owne occaſions, that he muſt ſet ſuch a narrow watch before his mouth, as that there ſhould be no filthineſſe, nor ſooliſh talking, nor ieſting: that hee ſhould bee tied to the continuall*

hearing

hearing of the word, to often receiuing the Sacraments, and the like, this is a misery of all miseries, a thing not to be endured: they cry when you tell them these things. This is a hard saying, who can abide it? *and determine as those of whom you spake,* Let vs breake their bands, and cast their cords from vs. *But resolue me herein I pray ye Sir, is this liberty? Are not men herein altogether mistaken?* y Iohn 6. 16.

Epaph. Yes verily: for howsoeuer men think themselues iolly fellowes, because they can seeme to contemne all gouernment, yet indeed of all conditions it is the baseſt, and of all thraldoms the most slauish for a man to be subiect vnto sin, to be giuen ouer to his owne lusts, to be led wholly by the corrupt affections of his owne heart: and to say the truth, euen in reason it must needs be so: for as to be a slaue and a vassall, is in it selfe very opprobrious, and such a thing as euen the nature of man doth abhorre; so, the more vile he is to whom a man is in bondage, the more base and odious is it in the eyes of others, and the more tedious to himselfe, if he be of any ingenuous disposition. Now what more vile thing can there be imagined then sin is? What more abominable before God, what more dangerous to the soule of him that committeth it? So that sin being a thing so vile, in how seruile an estate is he, that is a slaue and a vassall thereunto? Doe you conceiue me in this?

Nymph. *I conceiue you well. But yet this breeds a further doubt: we may all complaine with the Apostle, that we are euen* captiue vnto the law of sinne z: *who then is he that may be called a slaue of sinne?* z Rom. 7 23.

Epaph. Our Sauiour shall make you answer: *He that committeth sin, is the seruant of sin* a: to which to make it more plaine, you may adde the saying of the Apostle, *Know you not, that to whomsoeuer you giue your selues as Seruants to obey, his Seruants you are to whom you obey* b? The latter place is an exposition to the other. He (saith Christ) that committeth sin, is the seruant of sin: he committeth sinne (saith *Paul*) that obeyeth sinne: now he said to obey sin, who finding his corrupt heart to prouoke him to any thing, sets himself presently to performe the same, or as the holy Ghost speaketh, *taketh thought for the flesh, to fulfill the lusts thereof* c; *His eye waiteth for the twilight* d, and he seeketh opportunities for his filthinesse. So the Adulterer is a slaue to his sinne, because he is wholy at the command thereof, studying how to compasse the same, and to satisfie his vncleane desires to the vttermost. The Drunkard is a vassall to his sin, because it is as it were his businesse, to set himselfe to the committing of it, to get money to bestow vpon it, to gather company that he may haue fellowes in it, to rise early to follow it e, to make his body able to beare it f. The couetous person is a drudge to his money: for, for it he will doe any thing, he will defeat one, and defraud another, and oppresse a third, and grind g the fourth, and take vsury of the fifth, and rake and wring, and extort, and lie, and forsweare, and what soeuer else for his mony. He is such a Seruant to it, as the Centurions Seruants were to him h: If money say to him Go, he trudgeth by and by: if it say come, it hath him at a beck: If it bid him do this, be it neuer so vile, vniust, or vnlawfull, eftsoones he doth it. In like manner the continuall Gamster, is as it were in the state of villenage to his humor, he will neglect all other occasions, either of rest for his body, or of profit for his outward estate, or of religion for his soules good, to fulfill it: for his life (if company be for him) he is not able to forbeare it. In like sort, the ignorant man is in bondage to his blindnesse, for bring all the perswasions you can against it out of the word of God, yet ignorance shall still haue the vpper hand, either he will not conceiue you, or he will not beleiue you, or he will not be directed by you. So againe, the superstitious is in thraldome to his owne peeuishnesse; for let God command what hee will, or prescribe what forme of worship he thinketh good, yet, thus and thus it hath been so long, and so it shall be and so will I doe for euer. *The word that thou hast spoken vnto vs in the name of the Lord, we will not heare of thee*; said the superstitious vnto *Ieremy*. *But we will do whatsoeuer thing goeth out of our owne mouth, as we haue done, both we and* a Iohn 8 34. b Rom. 6. c Rom. 13. 14. d Iob 24. 15. e Isay 5. 11. f Verse 22. g Isay 3. 15. h Matth. 8. 6.

our Fathers [i]. In a word, whosoeuer suffereth himselfe to be led by the corruption of his owne heart in any thing, without making resistance, without desiring the assistance of Gods Spirit to withstand it, whether it be pride, malice, reuenge, or whatsoeuer else, the same is a Slaue to his sin, a drudge to his owne humour, and the baseſt Creature vnder Heauen. Nay hee is more slauish by degrees, then those slaues, whom they vsed in old times (and as they doe still in some Countries) to buy with money, and to vse at their pleasure. For there is no such slaue, but he keepeth a free-mind in a seruile estate: but men generally, being in this most filthy and wretched thraldome, thinke themselues to be in the most happy estate that may bee, and haue no will or disposition to bee freed, but are enemies to the meanes of their deliuery. Thus haue I shewed you, that though men thinke themselues at liberty when they may liue licentiously, yet they are much deceiued: it may be said of them as *Noah* said of *Canaan*: *Seruants of Seruants they bee* [k], doing the businesse of the Diuell, not grudgingly or vnwillingly as bond-slaues vsually doe, but readily, greedily, and ioyfully.

[i] Ier. 54. 16, 17

[k] Gen. 9. 25.

Nymph. *I am* (*I thanke you*) *well satisfied for this: yet by the way giue me leaue to demand of you one thing: Doth not* Paul *say to Christians*; Brethren yee haue been called into liberty [l]? *so that it seemeth there is liberty euen in Christianity, which what it is* (*if any such be*) *I pray you to instruct me.*

[l] Gal. 5. 13.

The Liberty of Christianity.

Epaph. Certenly the state and calling of a true Christian, is a louely calling, a calling that calleth men vnto it, such a calling as that the beames thereof are able to rauish the eye. True it is, that euer since *Adam* did eate the forbidden fruit, all the mouthes of the posterity are so out of taste, that we can neither heare nor see, nor taste any thing that good is; so that if we looke vpon the estate of a Christian liuing in obedience, with an eye of flesh, it looketh euen like Christ for all the world, euen as *a withered branch, and like a roote in the dry ground: when we see it, there is no forme that we should desire it* [i]. The eye of a naturall man can see no good in it, vnlesse it be good to cleaue vnto the Lord, or *it is good to bee afflicted* [m], or *it is good to runne the way of Gods Commandements* [n], and such like, which are like pils, and to die for it, will not down with a carnall man; yet if it be duly considered, it is the onely estate of liberty. It is not a fleshly liberty, a liberty for men to doe and speake, and liue as they themselues please, euery man after his owne fashion, as though the raines should bee laid on euery mans necke, and he left to his owne disposition. It is no such liberty: for then the more Libertine the better Christian; and then all the world would soone be religious, for all the World are well-neere Libertines. But this liberty which Christians haue, is a spirituall liberty, a heauenly liberty, a liberty of the soule; not which giueth the body liberty from obedience, but which setteth the Soule at liberty from destruction: not which maketh vs free to sinne, but which setteth vs free to serue God: not which giueth a man leaue to liue as caring for none, but which maketh him by loue a Seruant vnto all [o]: a freedome it is from the bondage of Sathan, from the thraldome of sinne, from the curse of Gods Law, giuing an interest into Gods fauour, into the merits of Christ, into the felicity of the chosen, and into the eternall inheritance of Gods Kingdome. This is the liberty of Christians, of which howsoeuer worldly men (which sauour onely of earthly things) may iudge, yet such it is and so great, and hath so many priuiledges annexed thereunto, as that all the enfranchisements and freedomes of this world, are not worthy therewith to be compared; For as the new Ierusalem, which is from aboue, is of all other Cities and Incorporations, the most glorious, so it is the greatest priuiledge that any man can attain, to be, of a stranger and a forreiner, admitted to be a *Citizen*, and free-denizen of that society [p]. Thus at your request I haue giuen you a taste of the doctrine of Christian Liberty: the obedient Christian is the true free-man, euen the Lords free-man.

[i] Esay. 53. 2.

[m] Psal. 119. 71

[n] Verse 32.

[o] Gal. 5. 13.

[p] Ephes. 2. 19.

Nymph.

Nymph. *Doubtlesse this is a most excellent point, and to the soule of a Christian exceeding comfortable, how much therefore are we bound to giue thankes to our heauenly Father, who hath* deuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Son [q]? *And I beseech God to giue vs the grace, that being that* made free from sin, we may become the seruants of righteousnesse [r]: *that so hauing our* fruit in holinesse, the end may be euerlasting life [s]. *But now of it please you, I long to heare the third cause of the small regard of Preaching.*

[q] Col. 1. 13, 14. [r] Rom. 6. 18. [s] Verse 22.

Euph. The third cause of contemptuous resistance, is the iudging of that which is taught by the outward semblance of the Teacher: as for example. Some great man in the World, that haply is a Magistrate, or a man of note and speciall reckoning in the place where he liueth, comming to the Church, and hearing his sinne reproued, and such and such duties perswaded, straite hee casteth his eye vpon the person of the speaker, and him he seeth to be but some ordinary man, one that if he should come in place where he is, should be serued as *the poore man in the terne coat*, of whom Saint *Iames* speaketh [t], *that should be bidden to stand there aloofe off, or sit here at my foot-stoole*: eftsoone, he beginneth to thinke with himselfe, that it would be shame for him, to suffer the words of such a one so farre below him in the world, to carry so great authority with him, as that he should by and by conforme himselfe to his perswasions. Another perhaps, that hath had some good education, and thereby hath gotten some taste of learning, or is otherwise by obseruation and experience, growne to be a man of some reach and capacity: he, when he compareth himselfe with the Teacher, seemeth to see as much (if not more) learning, iudgement, reading and vnderstanding in himselfe as in him: and therefore he saith with himselfe, Why should I yeeld to his instruction? Why should his opinion sway so farre with mee, as to draw me from mine owne courses? Why should not I be as well able to iudge what is meet, as he? A third, that is (it may be) some Gallant, a man of spirit, that thinketh it a part of his courage to be without feare, euen of God himselfe; he hearing at a Sermon threatnings denounced against sinne, and against those very sinnes whereof his life is a continuall practise, in the greatnesse of his stomacke, and in the profaneneesse of his heart, beginneth to set all at nought, imagining that it cannot stand with that hardinesse and vndaunted resolution which he professeth, to be stricken with the words of a silly man, or to haue his heart terrified with a few idle speeches. In a word, the people generally doe not consider how well a thing is spoken, how sufficiently prooued, how soundly seconded, and made good by the word, this neuer entreth into their thought: but they see, that hee which preacheth, what is he but a man of their owne sort, one neither armed with authority to punish them, nor endued with power to constraine them, neither yet furnished with wealth to contend with them: and that all his force lyeth in his tongue, the exercise whereof when it is once ouer-past, there is all that hee can doe, and therefore they make a Tush at his doctrine, and say of the Preacher, as they did of old, *Hee is but wind* [u], and what is he that he should command vs? Thus, this also is one cause of resistance to the holy doctrine taught, men looke no higher then the man, and they value all that is said, by the quality of the speaker.

The third cause of the dislike of preaching.

[t] Iames 2. 2. [u] Ier. 5. 13.

Nymph. *This discourse of yours, so fully discouering the proud conceits of an vnreformed heart, calleth to my mind the commendation which* Paul *giueth of the Thessalonians* [x], When yee receiued of vs (*saith he*) the word of the preaching of God, yee receiued it not as the word of men, but as it is indeed the word of God: *for so long as men haue no higher a conceit of that which they heare, then that it is but a mans doctrine, the respect vnto it cannot choose but be very small; so that I must needs yeeld vnto you in this, that this also may well goe among the number of the causes, why Preaching is of so slender estimation here amongst vs. Yet Sir, men that are enemies*

[x] 1 Thes. 2. 13

in this case, doe pretend other reasons, and will not be knowne of any of these to be the occasion or cause of their dislike.

Epaph. That is most true; for sinne doth euer seeke shades, and it is a tricke which we haue learned of our Grandfather *Adam*, to sew figge-leaues together to couer our nakednesse [f]. For shame men will not say that they are hereby mooued to dislik: yet notwithstanding these be the true grounds, and men in their consciences know it to be so. If a man had asked of *Pashur* why he smote *Ieremie* the Prophet, and put him in the stockes [g], no doubt but hee would tell you a very formall tale, as that, *He Prophesied against the City* [h]: *he hath not sought the wealth of the people, but the hurt: and that hee discouraged the hands of the men of warre, in speaking such words vnto them* [i]. This would be *Pashurs* pretence, thus he would plead for his strait courses against the poore Prophet, yet this is but a colour: for the very matter is, *Ieremy* was a litle too bold, he spake too plain, his Sermons were like a fier, *and like a hammer that breaketh the stone* [k], he kept not a word backe of all that the Lord commanded him.

[f] Gen. 3.7.
[g] Ier. 20.2.
[h] Chap. 26.11
[i] Chap. 38.4.
[k] Ier. 23.29.

Nymphus. *Indeed I haue heard much spoken by many, and diuers exceptions made against preaching, but I neuer heard any man acknowledge his dislike to proceede from any of these causes which you haue named: I wish therefore that you would instruct mee how to stop the mouthes of Gaine sayers, when I light in the company of such. They will not perhaps say much to your faces that are Preachers, but such as I am shall often heare them talke at liberty, and vtter the very bottome of their stomacke, and spend all their powder and shot to the beating downe of that, which I hope they shall neuer be able to ouerthrow.*

Epaph. Assure your selfe of that: for we may be bold to say in the comfort of a good conscience, *They that be with vs, are more then they that be with them* [l]. And when we come on the same errand with *Ieremy*, why may we not hope vpon the same promise, *They shall fight against thee, but they shall not preuaile against thee, for I am with thee to deliuer thee, saith the Lord* [m]? yet notwithstanding, lest their conceits should be any hinderance to those that are well affected, or it should be an encouragement to them in their euill, when they find those that seeme contrary minded vnable to answere them, therefore I do both commend your care herein, and will be as helpefull to you as I am able, in opening the vanity of their seuerall exceptions, that are enemies vnto preaching.

[l] 2 King. 6.16.
[m] Ierem. 1.19.

Nymph. *I thanke you for it: and I trust that he which commanded* Peter *when he was himselfe conuerted, to strengthen the Brethren* [n], *will both bleese your care to my profit, and render to you seuenfold into your bosome the comfort that I shall receiue by your aduice. I will be bold therefore, as farre as I can call to mind, to make knowne vnto you euery thing that I haue heard obiected in this case.*

[n] Luke 22.32.

Epaph. Doe so, I pray you, and faile not till you be fully satisfied, to vrge euery thing to the vttermost.

The seuerall excepters against preaching.

Nymph. *You know Sir, that wee haue in our Country, men of diuers humours, and sundry fashions, some grossely ignorant, and meere sottish, chiefly in matters of Religion; some prophane, such as* Esau *was* [o], *who care more for a portion of meate, esteeme more of a worldly commodity, then of a heauenly treasure; some wise and sensible, as the world calleth wisdome; some learned also, and Schollers by profession: now it hath been my hap at some one time or other, to fall into conference with euery of those sorts, and as communication draweth in one thing after another, so to finde out their seuerall opinions: and though some of them be very simple, and to be called idle surmises rather then grounded reasons, yet because you haue made me so kind an offer, you shall therefore haue all.*

[o] Heb. 12.16.

The Ignorant peoples exceptions against preaching.

Epaph. Be it so, I am well contented: and because Ignorance is a mother of sin, therefore let vs first heare I pray you the ignorant mans exceptions.

Nym. *One thing that I haue heard some ignorant men with vs alleage, is*, that they can see no reason why there should be more vse of preaching now, then there hath

hath been in former times. They haue liued (they say) some thirty, some forty, some more yeeres, without a setled Ministery, hauing onely (vnlesse it were now or then at times) the ordinary Seruice read among them; and all this while they felt no want of that which is now called teaching; and therefore they are minded not to esteeme that much, for the remainder of their life, without which they haue liued and done well enough hitherto. *How like you this Sir? Is not this a profound reason? Is not here good Diuinity?*

Epaph. Indeed you may well call this the ignorant mans reason, it is so grosse, hauing in it but three errours, which you know is nothing to speake of in so short an allegation. First of all, they will neglect preaching now, because they haue liued without it hitherto: as though it were wisdome for a man in his old or middle age, to refuse a kindnesse offered, because in his youth or childhood he had no meanes to enioy it. Had it been a good reason for *Paul*, when Christ called him from heauen, to haue said, O Sir, it is now too late, I am a man that haue spent the best part of my time, without the knowledge of thee and of thy Religion, and therefore I pray thee trouble me not now, I hope to shift out as well for so much of my life as is behind, as I haue done to this day. No man will be so without common sense, as to say, that *Paul* might iustly haue iustly refused vpon such a pretence: and yet it had been as good a reason as theirs. Secondly, they erre in this, in that they account the time of their ignorance to haue been without danger, because they neuer saw the danger. Alas little doe they consider the extreame misery of those times. Christ saith, that *he that walketh in the dark*, namely, without the bright-shining light of Gods holy word, *knoweth not whether he goeth* [h]: he is euen in the valley of the shadow of death, *a stranger from the life of God, walking after the course of this world* [i], *and after the Prince that ruleth in the ayre, euen the Spirit that worketh in the children of disobedience* [k]. A man that beeu in a sound, and is awaked out of it by the paines of his friends, hee will tell you how pleasing the slumber thereof seemed to his senses, and at the first beginning to be awaked, he will say perhaps; You should haue let me alone, why did you trouble me? But when he is better aduised, he will thanke them that brought him againe, because he knoweth, that if he had been let alone, it might cost him his life. So in this case a man liuing in blindnesse and grosse ignorance, seemeth to himselfe for the present, to be in a maruellous good estate, and his soule in as good case as any mans: and when the Preacher shall cry vnto him, *Awake thou that sleepest, and stand vp from the dead* [l]: Oh thou ignorant person, *Why wilt thou dye* [m]? *saue thy selfe from this froward generation* [n]. Like enough he will say; O Master Preacher, trouble me not I pray you, spare your sides, I am well enough, my soule is in no such danger: but if the Lord once open his eyes, and *make him a new heart, and a new spirit* [o], then he will blesse God for him that called him, because he will then perceiue, that otherwise he had euen runne on to his owne destruction. He that trauelleth by night vpon the edge and hanging of a steepe hill, from which if he should fall he must needs breake his neck; goeth on without feare, because in the darke he seeth not the danger: but let him be brought back at light of day, it will make him euen quake to thinke vpon the perill he was in, and wonder that euer hee should escape it. In like sort, he that is in the blindnes of ignorance without the word, the same is hourely ready to fall into the pit of hell: yet he feareth it not, because he seeth it not: but if euer he haue any remorce by the light of the Gospell shining in his heart, it will terrifie him to remember his former misery, and *make his belly to tremble* [p] to consider it: so that here is the second error in this ignorant obiection. Men conclude there was no danger in the daies of blindnes, because they saw no danger, whereas indeed the danger was so much the greater. A third error there is yet in this exception, and that is, that they consider not how that the refusall of Gods mercy which is freely offered in the preaching

[h] Iohn 12. 35.
[i] Eph. 4. 18.
[k] Eph. 2. 2.
[l] Eph. 5. 14.
[m] Ezec. 18. 31
[n] Acts 2. 40.
[o] Ezec. 36. 26
[p] Hab. 3. 16.

ching of the word, doth double their ſin, and make their condemnation more iuſt by whom it is refuſed. *If I had not come and ſpoken vnto them, they ſhould not haue*
9 Iohn 15.22. *had ſinne*, (ſaith our Sauiour) that is, they had not been chargeable with this ſin of contempt of me and of my doctrine: *But now haue they no cloke for their ſinne*, now they haue nothing to pleade for excuſe. If this were duly thought vpon, that the neglect of the word, when the meanes of making the ſame familiar vnto men, is become common among them, did make them guilty of a greater ſinne before God, they would then not dare like the deafe Adder to ſtop their
7 Pſal. 58.4. eares[r], and to ſuffer the holy doctrine of God to fall to the ground vnregarded. Thus I hope I haue ſhewed the vnreaſonableneſſe of this firſt reaſon.

Nymph. *This that you haue ſpoken, as it maketh me ſee plainly the idleneſſe of this ignorant exception, ſo it calleth to my remembrance a notable place of Scripture, which I once heard you alleage in one of your Sermons, to this or the like purpoſe: It is a part of*
5 Acts 17.30. Paul *his ſpeech at Athens*, The time of this ignorance (*ſaith he*) God lightly paſſing ouer, now he admoniſheth all men euery where to repent[s]. *It ſeemeth to me* Conſyder. *that this place may be applied fitly to this matter.*

Epaph. It is well remembred: for indeed that ſpeech fitteth well with this point. *Paul* there diſputing with the Heathen that worſhipped dumb Idols, and thought the God-head to be like Gold, or Siluer, or Stone, grauen by the art and inuention of man; leſt they ſhould obiect nouelty vnto him, and ſhould ſay as the Papiſts doe at this day, how was it poſſible that all the World ſhould for ſo many yeeres bee deceiued? he telleth them, that it ſeemed good vnto God for cauſes beſt knowne vnto himſelfe, to permit the ignorance of ſo many thouſand of yeers, yet ſo, as that time of blindneſſe being now determined, men ſhould not plead preſcription, reckoning more of an old error, then of newly reuealed truth: but ſhould open their eares and hearts to this his generall ſummons to repentance. I thanke you for minding me of this place: it ſheweth notably what a fond thing it is, not to take notice of the truth reuealed, but to preferre a long continued ignorance before it. Haue you any more exceptions of this nature, forged in the ſhop of ignorance? Like enough you haue: for it is an old and a true ſaying, *that error is infinite, though truth be but one.* If this that you haue named haue any moe fellowes, bring them forth; I doubt not, but by the grace of Chriſt to diſcountenance them.

Nymph. *Yes ſure: when the multitude heare it taught, that the preaching of the word is a thing of that nature and neceſſary vſe, that without it men ordinarily cannot be ſaued, they crie out by and by*: And what is then become of our fore-fathers? they had no preaching, yet they were in their times good people, honeſt, and well-eſteemed in the places where they liued. If we ſhould then yeeld to this, that this preaching is with ſo reuerent a regard to be depended vpon, we muſt needs condemne our progenitors, out of whoſe loynes we are come, which to doe were more then inhumanity. *I can tell you Sir, this is an argument that hath a generall approbation, and therefore I pray you looke well to it that you can anſwere it.*

Epaph. Well, as hard as it is, yet it is not ſo intricate as was *Sampſons* riddle,
1 Iudg. 14.12. [t] that in ſeuen dayes could not be interpreted, for indeed it is of no value. It is true, we are both by Nature and by Religion to honour the memories of our Anceſtors, and in all good things to be imitators of them: but in matters of Religion we are not to haue an eye to them or to their times, but we muſt conſider what it is which the Lord requireth at our hands. Whether they were ſaued or no, it is not for vs to enquire: if the Lord haue dealt more mercifully with vs then he did with them, we haue cauſe to magnifie his holy Name, to looke to our ſelues, that we deſpiſe not the riches of his bounty, and to leaue them to the Lord to whom they ſtand or fall. It is a good ſaying of an ancient
Cyp. lib. 2. ep. 3. Father to this purpoſe: *If my Predeceſſors* (ſaith he) *either by ignorance or by ſimplicity, haue not kept and holden that which our Lord hath taught them by his example and autho-*

authority, the mercy of our Lord might pardon them. But as the good Doctor saith, *We can not hope for the like*, hauing better meanes of instruction. When the outward ordinary meanes failed, Gods hand was not shortned, but he was able euen in the midst of blindnesse, to saue those which belonged to the election of grace. As for vs, it shall not be safe for vs *to neglect this so great saluation*[u], *or to receiue the grace of God in vaine*[x], foolishly aduenturing our selues vpon the vnknown condition of our fore-fathers. And this I hope may suffice to take away the edge of this fancy. It is humanity to thinke the best of our fore-fathers, but it is diuinity to looke carefully to our selues.

[u] Heb. 2.
[x] 2 Cor. 6. 1.

Nymph. *I am glad you haue furnished me with so sufficient an answere to this exception, which I haue been often assaulted with; and indeed, because of the common instinct of nature, it striketh the deeper impression, and is the more hardly remoued. But I thinke this that you haue said may preuaile there, where obstinate wilfulnesse hath not gotten the mastery: and therefore I will lay this vp as safely, as euer Goliah his sword was laued vp*[y], *that I may euer haue it in readinesse for such a purpose. But Sir, there are yet more obiections of the same stampe, which I must entreate you also to cleer, that so you may make me a perfect scholler in this point.*

[y] 1 Sam. 21. 9.

Epaph. Who would thinke it possible that men so dull and vncapable in matters which concerne their greatest good, should be abounding with arguments, wherewith to pleade euen against their owne soules? But the diuel is a cunning instructer, and laboureth to strengthen men in ignorance, (because it is the scepter of his kingdome) as much as it is possible. Let vs heare therefore what the ignorant, with whom it hath been your hap to conuerse, haue yet further to alleage.

Nymph. *They say that the most learned of you all, who are called Preachers, when you haue shewed the vttermost of your cunning, can say no more then they know already namely*, that they must loue God aboue all, and their neighbours as themselues: *and seeing they know this well enough already, what needeth (say they) any more instruction?*

Epaph. This is a conceit scarce worthy the confuting: yet lest my silence should breed an opinion in you, that there is more in it then indeed there is, oh but consider of it by the like: If a man speaking of husbandry, and hearing another to discourse of the great skil, and long experience that is requisite to make a mans good husband, should say by and by, Tush, what talke you so much of skill and knowledge herein? Why? *It is nothing but this, to plow, to sow, and to reape*: should not such a one deseruedly be laughed at, and be a scorne to those which heare him? Yes, and not without cause: for euery man knoweth, that though this be the summe of Husbandry, yet there are diuers particulars belonging to these, which are neither soone learned, nor easily practised: so that he who desireth to be a good husband, and to profit by his labours, and to make the best of euery thing, must not satisfie himselfe to know this, that there is nothing in husbandry but to eare the land, and to reape the fruit; but he must learne also what belongeth to the right performance of these, otherwise he may erre in sowing, play the foole in plowing, and come short in reaping. And euen so it is in this case: true it is, that the sum of all religion consisteth in this, in louing God aboue all, and a mans neighbour as himselfe: but what then? If a man shall thinke by and by that he is a good Christian, and knowes enough, because he apprehendeth these generals, the same is exceedingly deceiued, for there are many other branches belonging to each of these, which vnlesse a man do know, he can neuer loue God as he ought, nor his neighbour as he should: so that to my seeming, euen common reason is sufficient to conuince mens ignorance herein. There is not the meanest profession, the courrest trade, the plainest occupation, but it hath (as we say) a certaine mystery in it, there are many rules belonging to it, which must be knowne, not in grosse onely, but euen very precisely, before a man can in any mediocrity practise the duties of the same.

Nymph. *It is true that you say, for mine owne part I confesse it: but yet ignorance will reply and say*; Will you then vrge vpon euery common man the knowledge of euery point which in preaching you deliuer? that seemeth very vnreasonable: neither can men that want the helpes of learning attaine vnto it, and will not a good meaning make a supply for all this?

Epaphras. How vnreasonable it may seeme in mens eies, to be vrged to such exact knowledge, I cannot tell: this I am sure of, that we that are Ministers, are charged *to shew the people the whole counsell of God*[x], and not *to keepe a word backe*[z]. If we cannot be dispensed with to keepe secret any thing, how shall it be tolerable in the people to neglect the knowledge of that, which we are bound by vertue of our commission to deliuer? It was but an idle prayer of the Apostle, on the behalfe of the Coloſſians, to beg of God that they *might be fulfilled with knowledge of Gods will, in all wisdome and spirituall vnderstanding*[b]: not for the Philippians, that they might abound *in all iudgement, and discerne things that differ*[c], I say these were but idle wishes, if so be, that full measure of knowledge is not required of euery Christian. And if some certaine rudiments, and as it were shreds of knowledge were sufficient, the Hebrews might well haue complained of wrong, in that they were so sharpely censured for their being *dull of hearing*, and for that they still after so much teaching *needed the first principles of the word of God*[d]. And sure, if it be vnreasonable to vrge men to know so much, we must (which were blasphemy) challenge the wise God as an vnnecessary burdener of mankind, who hath reuealed so much. As is it curiosity to enquire into that which God hath concealed, so it is vnthankfulnes not to take notice of whatsoeuer he hath left *written for our learning*[e]. *The secret things belong to the Lord our God, but the things reuealed belong to vs and to our children for euer*, saith the Scripture[f]. I confesse, that if a man might attaine to the age of *Methuselah*, who liued *nine hundred sixty and nine yeares*[g], and should in that space equall his diligence in searching the Scripture vnto *Dauid*, who made it his *meditation continually*[h], yet many things would escape him, and he should when he had done all, be faine to confesse, *that the greatest part of that which he knoweth, is not the least part of that which he knoweth not*: But what then? because a man when he hath done his best cannot know all, shall he therefore not labour to know any thing? God forbid. Ignorance by a kinde of necessity may seeme to haue some excuse, but a voluntary neglect of that which a man may know, cannot haue so much as a colour of allowance.

Maxima pars eorum quæ scimus est minima pars eorum quæ ignoramus.

Nymph. *I know what some will say, namely that by this, you will bind common men to be as cunning as your selues.*

Epaph. As for that, I can easily answer it: I may lawfully wish as *Moses* did, that all *the Lords people were Prophets*[i], &c. yet I know too, that that exact and distinct knowledge is not required of all men, which is necessary in a Diuine. But what then? Although there be a larger measure of knowledge requisite in a Preacher, then in a priuate man, yet the matters to be known (I speake of points necessary to saluation) are the same both for a Pastor and for a priuate Christian. For (as the Apostle saith[k]) *there is but one Faith*, which is therefore called *One*, because it is but one and the same thing, which is to be beleiued of all the faithfull: so that whatsoeuer a Diuine ought to know, for the saluation of his soule, the same is euery other man to know for the saluation of his soule also: That *Faithfull word*[l], which the one is to *hold fast*[m], the other is to *hold fast* likewise: As the Minister must *improue the gain-sayer*[n], so must the common beleeuer *contend earnestly for the maintenance of the Faith*[o], euen as the Generall and the common Souldier fight in one quarrell, though more military skill be expected of the one then of the other: you that are hearers ought to *comprehend*[p] and conceiue the *mystery of godlinesse*[q] *as truly*, though (perhaps) not so *clearely* as we that are Ministers.

Maior scientia nũ alia, Whita. de Sacrip. q. 6.

Nymph.

x Acts 20.27.
z Ier. 26.2.
b Col. 1. 9.
c Phil. 1. 9, 10.
d Heb. 5. 12, 13
e Rom. 15. 4.
f Deut. 29. 29.
g Gen. 5. 27.
h Psal. 119. 97.
i Num. 11. 29.
k Eph. 4. 5. Thom. Aquin. vpon that place.
l Titus 1. 9.
m Reu. 2. 25.
n Titus 1. 9.
o Iude 3.
p Eph. 3. 18.
q 1 Tim. 3. 16. Lacimers distinction.

Nymph. *Yet me thinkes it is hard for the common people (the greatest part whereof cannot so much as reade) to attaine to so much knowledge as you seeme to perswade, especially if withal they be such as liue by their labour, and haue charge of Children, how shall they spare time for such occasions?*

Epaphras. Verily it is a wofull thing to consider the dulnesse that is amongst men: and they doe not know what they want that cannot reade (a thing which notwithstanding of all other, the parts of learning is the most easie, and so soone learned, as to be able to play at the Cardes, if men were as desirous of the one as of the other:) yet howsoeuer, in this case of *knowledge in Religion*, men doe cast many moe perils then they need, and are like the slothfull man of whom *Salomon* speaketh, who saith, *A Lion is without, I shall be slaine in the streets*[r]. For *knowledge is easie to him that will vnderstand*[s]: and the *yoake of Christ, is easie, and his burden light*[t]: Wherefore seeketh the Scripture, but *to giue vnto the simple sharpenesse of wit, and to the Child knowledge and discretion*[u]? *The entrance into thy words* (saith *Dauid*) *sheweth light*[x]: as soone as a man in humility and in a true desire to know God, doth but begin to apply himselfe to the meanes of knowledge, hee shall secretly feele such a sudden light cast in vpon his vnderstanding, that hee shall bee able to apprehend euen the very *secrets of the Lord*[y], and so shall *goe from strength to strength*[z], *vntill he be filled with all the fulnesse of God*[a]. And we see by comfortable experience, with what gifts of iudgement and good vnderstanding of speech; yea, and of prayer also, the Lord furnisheth many, who notwithstanding haue wanted the helps of good education: wherein the Lord maketh good that ancient prophesie touching the Kingdome of Christ, that *hee would in it poure out his Spirit euen vpon Seruants and Maids*[b], so that *the eyes of the blind should bee lightned, and the eares of the deafe opened, and the dumbe mans tongue bee able to sing*[c]. And *thankes bee vnto God for this vnspeakable gift*[d]. So that it is a causelesse feare which men haue, who imagine the knowledge of the doctrine of saluation, to bee a matter of that exceeding difficulty. Now for the multitude of worldly businesses, the necessary following whereof, men pleade partly as a matter priuiledging them; partly as a thing hindring them from intending these better occasions; if they had learned what this is, *Seeke yee first the Kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you*[e]: or this; *What shall it profit a man though hee should winne the whole world, if he lose his owne Soule*[f]? Then they would bee ashamed either to thinke Religion a hinderance to their worldly thriuing (it being a furtherance rather: because it is *the blessing of the Lord which maketh rich*[g]) or else *to minde onely earthly things*[h], spending all their time about that which is *on the earth*[i], and neglecting that *durable riches*[k], *euen the vnsearchable riches of Christ*[l]. I know the businesse of the world must bee followed: *He that laboureth not, let him not eate*, saith *Paul*[m]: and *if there be any that prouideth not for his owne, and namely for them of his Household, he denieth the Faith, and is worse then an Infidell*[n]. Yet I know too, that hee who will *walke circumspectly, not as a Foole, but as a wise Christian, must redeeme the time*[o], and in the middest of his worldly employments, remember that *one needfull thing*[p], which (when all other commodities become that which they are, euen *nothing*[q]) will tarry by him, and shall neuer be taken from him. Moreouer, put case a man bee either so tyed by the nature and quality of his calling, that hee can spare no time (so as among others, day-labourers and other poorer Trades-men seeme to bee) or else is destitute of meanes to further his knowledge when he is priuate and at home; yet if he would bee conscionably carefull of profitable spending the Sabbath day, learning euery such day, though but one point, and caring to keepe it, and to *hide it in the heart*[r], *and ponder it*[s] in the weeke following, that he may by that meanes make it his owne, it is incredible to one that tryeth it not, to what store of spirituall knowledge euen a com-

[r] Prou.22.13.
[s] Prou.14.6.
[t] Mat. 11. 30.
[u] Prou.1.4.
[x] Psa.119.130
[y] Psal 25. 14.
[z] Psal 84.7.
[a] Eph. 3.19.
[b] Ioel 2.29.
[c] Esay 35.5,6
[d] 2 Cor. 9.15.
[e] Mat. 6.33.
[f] Mat. 16.26.
[g] Prou 10.22.
[h] Phil. 3.19.
[i] Col. 3. 2.
[k] Prou. 8.18.
[l] Eph. 3. 8.
[m] 2 Thes. 3.10
[n] 1 Tim. 5. 8.
[o] Eph. 5.15.16
[p] Luke 10.42
[q] Prou. 23.5.
[r] Psal 119.11.
[s] Luke 2.19.

a common man shall attaine, and what *understanding* he shall haue *in the mystery of Christ* [t]. We haue a saying touching earthly things, that light gaines makes heauy purses, we shall surely find it true in this, he that shall labour to grow richer euery Sabboth, but by one point, shall before he is ware of it, grow to a very comfortable portion of the sauing knowledge of Gods truth.

t Ephes.3.4.

Nymph. *I haue very carefully attended to this which you haue spoken, and I praise God I find much comfort in it; yet there is one thing behind, which I haue still looked for, which I am bold to put you in mind of, lest you should forget it, and that is touching the good meaning which the common sort so much trust vnto: they say their heart is good though their skill be small, and they hope that God will accept it. I pray you satisfie me in this also, and then I shall be reasonably furnished against the plea of the ignorant.*

Epaph. You doe well to mind me of it, howsoeuer I was euen now of my selfe comming to it: *An honest and good heart* [u] is a thing in the eyes of God much esteemed; and it is the speciall thing he craueth of vs, *to giue him our heart* [x]: yet generally, that which men call a good heart to God-ward, is nothing lesse then that which it is called: for, so long as a mans heart is a dull, ignorant, vnregenerate, and vnreformed heart *it is wicked aboue all things* [y]. There can be no goodnesse in that heart where there dwelleth grosse and blockish ignorance of God and of his truth: It is no good heart *which loueth foolishnes, and hates knowledge* [z], *and casteth the word of God behind it* [a]. It is no good heart *which maketh not the mouth to speake out of the abundance of it* [b], and to be able *to giue a reason of the hope that is in it* [c]. There may bee *a zeale of God* [d], where there is no knowledge of God; but it is that blind zeale, and God esteemeth it not. They which kill and persecute Gods seruants, may haue a kind of good meaning, and may thinke that in so doing, they doe *God seruice* [e], yet this cannot helpe them; so that men are deceiued in their good meaning: for no meaning is good, but that which is guided by knowledge; yea, though the thing meant be in it owne nature good, yet if the meaner be not assured of the goodnesse of it from Gods word, his meaning is naught, and that by the rule of Scripture, which telleth vs, that *whatsoeuer is not of faith, is sinne* [f].

u Luke 8. 15.
x Prou. 23. 26.
y Ier. 17.9.
z Prou. 1. 22.
a Psal. 50. 17.
b Mat. 12. 34.
c 1 Pet. 3. 15.
d Rom. 10. 2.
e Iohn. 16. 2.
f Rom. 14. 23.

Nymph. *I must needs yeild to this that you say, that it is true: and yet me thinks it is somewhat hard: for I remember I haue read in a good Author (whose iudgment I thinke you will also approue of)* that there are many who though they are ignorant in many things, yet they haue a meaning of true Faith, and that which is wanting in knowledge, is supplied in affection: *this is a very comfortable saying, and to my seeming also it doth somewhat fauour the conceit which men haue of being excused by their good meaning.*

Perk. ref. cath

Epaph. I doe approue of the Author you alleadge, as of a worthy Instrument in Gods Church: I agree also to that which you haue cited out of his writings: *for* (as hee also saith) *all men haue not that sharpenesse of conceit, and fastnesse of memory, to bee able to wade into the depth of euery point, and to remember euery particular.* And indeed an exact knowledge of the mysteries of Religion, so as to be able to dispute schollerlike of them, is not required of euery common man: to which end the speech of Saint *Augustine*; *It is not* (saith hee) *the quicknesse of vnderstanding, but the simplicity of beleeuing which is safest for the people*: all this is true, but yet it maketh nothing for the defence of that brutish ignorance which men seeke to colour with the pretence of a good meaning: for this rule, that good affection supplyeth the want of knowledge, holdeth onely in those, who hauing in some small measure felt the sweetnesse of knowledge, doe labour to encrease in it. In such it is true, that the sincerity of the heart maketh a kind of recompence for the defect of knowledge: but, where there is a feeling of a mans selfe vpon the dregs of ignorance, without grieuing and sorrowing for his own dulnesse, without caring and endeauouring to thriue in knowledge, there this rule hath no place, there the pretended good meaning

Whit. de sacra script. quest. 2.

August in lib. contra Epist. fund. cap. 4.

is

is but sottishnesse, and that kind of ignorance maketh a man *a stranger from the life of God* [g]. And therefore it is well said of a learned man, *That whereas God forgiueth manifold ignorances in his children, yet he requireth that we be teachable, and not hardened in our owne dulnesse and sluggishnesse.* And surely they which want that which the Scripture termeth an *Endeauour* [h], and a *mind to know* [i], cannot safely assure themselues that they are the Lords.

[g] Eph. 4. 18. Melanct. in Loc.
[h] Hos. 6. 3.
[i] 1 Iohn, 5. 20.

Nymph. *You haue fully satisfied me touching this doubt: there is only one thing more behind which ignorance pretendeth, and it is common in many mens mouthes*: Let them (*say they*) preach and we will pray; *they hope their deuotion in praying will doe them more good then all your preaching.*

Epaph. It is a world to see the cunning of the Diuell, who goeth about, to ouerthrow one holy duty by another, and to oppose those things which ought to goe as it were hand in hand together. But what thing is there so senseless, whereto ignorance in the Scripture may not be perswaded? It is our English Prouerbe, *The blinde eateth many a flie*: and so indeed the ignorant in the Booke of God embrace many grosse and ridiculous absurdities: for if men knew what the Scripture saith in this case, they would neuer cast out such an idle speech: *Salomon* saith, *He that turneth away his eare from hearing the Law, euen his prayer shall bee abhominable* [k]. What thinke you shall become of their prayers then who resolue not to affoord the vse of their eares vnto Gods word? Doe they not make a faire hand, when by their contempt of preaching they bring a curse vpon their praying? Ad hitherto, that *Paul* saith expressly, that *As men cannot call on him in whom they haue not beleeued, so neither can they beleeue without hearing, nor heare without a Preacher* [l]. Can men credit *Paul* in this, and yet thinke to pray well without the helpe of Preaching? Surely no. How can men pray aright, without knowledge of their owne wants, without the apprehension of the promises of God, vpon which to build their assurance to bee heard? And how can they attaine to either of these (ordinarily) but by the preaching, expounding, opening and applying of Gods word? That which men commonly call praying, is but a lip labour, consisting in the recitall of a few words, the sense and meaning whereof is not vnderstood, and it is meere babling in the eares of God: it may well be called *the sacrifice of Fooles* [m]: and it may truly be said of such blind deuotions and tong-prayers, which the heart doth not conceiue, as it was said of the hypocriticall ceremoniousnesse of the Iewes; *The soule of the Lord hateth them, they that are a burden vnto him, he is weary to beare them* [n]. I thinke I haue sufficiently discouered the weakenesse of this silly obiection.

[k] Prou. 28. 9.
[l] Rom. 10. 14.
[m] Eccl. 4. 17.
[n] Esay 1. 14.

Nymph. *I praise God I doe also see the vanity of it, and I hope I for my part shall learne to esteeme of preaching as that I shall also reuerence that good meanes, which God hath in his wisedome ordained for my helpe in the performance of that holy duty, that so by often hearing, I may learne to pray, and by praying I may make good vse of the things I heare. Well Sir, now that you haue armed me against the common pretences of the ignorant sort, whereby they make themselues beleeue, or rather are made beleeue by the diuell, that it is no danger to contemne preaching, I must challenge your promise, and craue your helpe also touching another sort of men, who as they are ignorant in the matters of God, so are they come to a higher degree of hardnesse, and haue euen almost taken vp their seate* in the chaire of scorners [o], *and doe not only regard preaching, (which is the fault of those of whom I haue spoken hitherto) but scoffe at it, and endeauour by lading it with sundry approaches altogether to disgrace it.*

[o] Psal. 1. 1.

Epaph. I am as willing to performe my promise as I was to make it; and yet I know, that in regard of these prophane ones themselues, this will bee but a thankelesse peece of seruice: for *a scorner loueth not him that rebuketh him, neither will he goe vnto the wise* [p]. Therefore I will doe it rather in desire to satisfie you, then in any great hope I haue to reclaime them.

[p] Prou. 15. 12.

Nymph.

Nymph. *Indeed I haue ſometimes caſt in a word according to my skill, when I haue been in the company of ſuch; and they haue for the moſt part ſtill ſhewed themſelues like the Foole, who* maketh a mocke of ſinne [q], *to whom* it is euen a paſtime to doe wickedly [r]: *Yet is good to be able ſometimes to anſwer them according to their fooliſhneſſe,* leſt they ſhould be wiſe in their owne conceit [s]. *Well then, to come to the matter without circumſtance, the exceptions of profane men againſt Preaching are diuers, ſome againſt the perſons of the Preachers, ſome againſt the hearers, ſome otherwiſe, as you ſhall vnderſtand in ſeuerall. Firſt, touching you that are the Preachers, it is common in their mouthes:* Who be worſe then they? If there be any couetouſneſſe, or pride, or ambition, and the like, where ſhall you finde it but in the Clergy? When they are in the Pulpit, they muſt needs ſay ſomewhat; and therefore, though they be there, they be very hot and eager againſt vice, yet in their courſes, they are as bad, or worſe then other men. *This is one exception.*

[q] Prou. 14.9.
[r] Prou. 10.23.
[s] Prou. 26.5.

The obiections of prophane men againſt preaching.

Epaphras. The anſwer to this wretched exception (not for the waight of argument that it carieth, but for the variety of lewdnes and error which is in it) will diuide it ſelfe into many particulars. Firſt of all therefore touching them that obiect this, they are very properly by a learned man of our times compared to foule Gameſters, who when they haue loſt all at the Cards, and haue the laſt dealing in their hands, and perceiue, that, not likely to proue to their mind, riſe vp in a chafe and fling down all, and ſay, there hath been foule play played, when indeed the fault is chiefly in themſelues: ſo many being naught themſelues, and being (as the Apoſtle ſpeaketh) *damned by their owne conſciences* [t], when they haue no other ſhift, cry out vpon Preachers, thereby to cloke their own iniquity: therein not much vnlike to him, that in a throng at a Faire or market, bids men to beware of the Cut-purſe, that he in the meane time (being a man of the trade) may practiſe diuing into mens Pockets with the leſſe ſuſpition. And marke it when you will, you ſhall neuer find them any other then meere ſenſuall men, yea, and for the moſt part openly noted for ſome one bad courſe or other of drunkenneſſe, oppreſſing, vſury, couetouſneſſe, adultery, or the like, that make this obiection. Secondly, (becauſe there may bee truth in an obiection, though there bee little truth or honeſty in him that maketh it) know this therefore for the ſubſtance of this cauill, that put caſe it were ſo, (which thankes be to God, is not ſo) that all Preachers did confute their owne Sermons with their euill life, and had *Eſaus* hands with *Iacobs* voyce, and were like a file which ſmootheth other things, it ſelfe remaining rough, yet this could make nothing againſt preaching. For is Phiſicke naught, becauſe many Phiſitians perhaps liue contrary to their owne rules of phiſicke? Or is law damnable, becauſe ſome profeſſors thereof do liue lawleſſe, giuing rules of equity to others, themſelues keeping none but ill rules? no man will be ſo without ſenſe to affirme it: why then? Shall the courſe of preaching be condemned, for the ſuppoſed miſdemeanor of them which preach? God forbid. Is any man ſo vnwiſe as to diſobey a warrant comming apparantly from a man of authority, becauſe the Conſtable or Tithing-man is a naughty fellow that bringeth it? Who then either but a foole, or a froward heart, will tread the holy doctrine of God vnder his feete, becauſe hee is a man of no good carriage that deliuereth the ſame? Thirdly, men are to conſider this alſo, that all are not Miniſters which are ſo called, neither all true Preachers come from God that ſtand vp in the Pulpit: for in theſe corrupt times many are crept into the Church of God by the window, whom God did neuer ſet apart to that holy ſeruice: now it is vnpoſſible, but that ſuch as theſe (*though they may a long time couer their double iniquity vnder a diſſembled ſanctity*) yet ſhould at laſt breake out into extremities. Now it is againſt common reaſon, to turne their miſcariage into the generall diſgrace of all honeſt Miniſters. There be many counterfet Dog-leaches and pretenced Surgions, that hauing gotten a little Rubarbe or Balſamum,

[t] Tit. 3.11.

M. Greenham.

Simulata ſanctitas eſt duplex iniquitas Aug. in Pſ. 63.

and

and ſome few words of art, run about the Country and beguile the people, and cozen them of their Money, purging their purſes, and ſcouring their bags vnder colour of cleanſing their bodies and ſearching their ſores? Shall we ſay therefore that all Phyſitions though they be neuer ſo well learned, neuer ſo well experienced, neuer ſo conſcionable and wary in their courſes of adminiſtring, are Cozeners, and that it were pitty but the Country were rid of them all? It were an indignity once to imagine it. There is no profeſſion, but it hath as it were a certen ſcumme, and there are ſome that make ſhew of it, that are altogether vnworthy of it. Shall the vileneſſe and vnbeſeeming cariage of thoſe that are but the refuſe, and (as I may ſo ſpeake) the taile[a] of an honeſt profeſſion, bee caſt into the face of all the reſt that belong vnto it? Reaſon it ſelfe ſaith, that it is vnmeet. And men would ſoone yeeld to this, were it not that the Diuell hath taught them to be wiſe in any thing, ſauing in religion, to fauor any profeſſion ſauing that of the Miniſtery. Men are heerein like vnto many Lawyers, who if you put them a caſe, without naming the parties, will tell you truly what is Law: but when they vnderſtand who they be whom the mattet concerneth, then they change their opinion, and the Law is altered. So in the world, aske you any man of common vnderſtanding this queſtion, whether it be meet that all of a trade or company ſhould bee challenged, becauſe ſome ſuch, or ſuch are worthy to be puniſhed? He will tell you there is no reaſon for it: but come to the particulars touching Preachers, then he is of another mind, he will be ready to ſay, that all Chriſts Diſciples were naught, becauſe *Iudas was a diuell*[b]: and becauſe he (it may be) knoweth ſome two or three Sir *Iohns*, or ſome other (perhaps of better note in the eyes of the world, but yet ſcarſely worthy of their places) to be climing with *Diotrephes*[y], *or imbracing this preſent world with Demas*[z], or carrying themſelues inſolently with *Paſhur*[a], or otherwiſe keeping bad rule with him, who imagining that his *Maſter doth defer his comming, begins to ſmite the ſeruants and the maidens, and to eate and drinke and to be drunken*[b]: By and by he concludeth, that they are all naught, and voweth that he will neuer beleeue any of them, for all their ſhewes of holineſſe. Fourthly, for the further cleering of this point, this is alſo to be conſidered, that Miniſters and Preachers doe not thinke themſelues freed from common infirmities, or endued with ſome greater power or larger priuiledge againſt ſin, then others: and therefore euery ſlip is not by and by to be taken hold of (as the manner is) and to be turned to the blemiſhing of a whole profeſſion. He is ſaid to be a man of vpright conuerſation, not who ſlippeth neuer, (for *who* is he that *can vnderſtand his faults*[c]? But he who by his ſildome ſlips, and by his not continuing in any one knowne euill, ſheweth himſelfe to be a man that vnfainedly deſireth to haue his carriage ſuch, *as becommeth the Goſpell of Chriſt*[d]. Laſtly, marke this alſo and you ſhall find it true, thoſe who are euer harping of this ſtring, touching the liues of Preachers, let them be vrged to ſome particulars, you ſhal perceiue, that either their euill ſpeaking is occaſioned by ſuch kind of Miniſters as I before named, or elſe, if they haue any exception againſt any of the better and painful ſort, it is ſuch, which if it be well examined and throughly looked into, will be found rather to ſauour of malice in the ſpeaker, then to argue any great error in the accuſed. I told you I ſhould be long in this point, but now I haue done, vnleſſe you haue ought further to vrge therein.

a Iſay 9.15.
b Iohn 6.70.
y 3 Iohn 9.
z 2 Tim. 4.10.
a Ier. 20. 1, 2.
b Luke 12. 45.
c Pſal. 19. 12.
d Phil. 1. 27.

Nymph. *The moſt that I haue to ſay is, that men of the world that ſhall heare this Plea of yours, will ſtraightway ſay, that you can ſpeake well for your ſelues, and that though you ſe graunte other mens ſins vpon occaſions, yet you can ſalue vp matters that concerne your ſelues, and helps to couer your owne infirmities.*

Epaph. The diuell doth well anſwer his name; for there is nothing can be ſo well ſpoken, but he and his, can cauill at it: for mine own part, I ſtriue with my ſelfe to ſpeake vnpartially. The profeſſion I muſt loue, becauſe God hath called

me vnto it; yet were I not of it, God hath taught me to honour it, because *the*
e Rom.10.15. *feet of them are beautifull which bring glad tidings of peace* e. And how soeuer ma-
ny do so farre exalt themselues in their birth, in their riches, in their wisdome, in
their personage and bloud, that they thinke it a disparagement vnto them to
consecrate all their life to the Ministery of the Gospell: yet as Christ himself dis-
f Rom.15.8. dained not to the title of a *Minister* f: so among all the titles of kingdomes and
countries, this was to that great King the most honourable, *Salomon* the Prea-
g Eccl.1.1. cher g. I must therefore as a Minister, but especially as a Christian, endeauour
to maintaine the credit of the ministery. And yet I am not so carried away with
a humor of magnifying the profession, but that I do see and bemoane both mine
owne and other mens imperfections. I know, that though it be true, that we
are many times slandred by the foule mouthes, yet we often fail, and giue great
h 1 Pet.5.2. offence euen vnto those that feare God, who *depending vpon vs* h, are either grie-
ued in heart, or (which is worse) grieuously misled, by our want of watchfulnes
ouer our selues. And I heartily beg of God so to *stablish vs in every word and good*
i 2 Thes. 2.17. *worke* i, that while we liue, *we may be an example to them that beleeue* k: and when
k 1 Tim.4.12. we haue finished our course, the people may haue cause to *remember vs, and to*
l Heb. 13.7. *follow our faith, considering what hath been the end of our conuersation* l.

Nymph. *My heart saith Amen vnto your good prayer: and God forgiue vs our back-
wardnes, in that we make so seldome mention of you which are our Ministers, in our pray-
ers vnto him. But now to the next exception which is against the hearers; the common
saying is,* that there are none vsually so bad as these Puritans (*for so in their igno-
rance, not knowing truly what a Puritan is, and in their malice seeking to disgrace honest
men, they terme euery man that makes conscience of hearing the word, for the building
himselfe* in holy faith m) they are nothing but a packe of Hypocrites, men that
m Iude 20. are not to be trusted for all their faire shews, holy hotses, and the like names of
disgrace, which hell can inuent: *and out of this puddle of reproachfull speeches against
the louers of preaching, they gather vp filth to cast into the face of preaching it selfe.*

Eyaph. This exception, and that which went next before, are so well like,
that they doe easily appeare to haue had one father, euen the diuell, who was
a slanderer from the beginning: but blessed be God; that it is no matter of any
n Rev. 2.24. great difficulty to discouer, euen the *deepnesse of Satan* n to be meere simplicity:
First then for this, touching the hypocrisie of our hearers, it is but a meere slan-
der: for (to the glory of God be it spoken) there are many of those that reue-
rence, this so much contemned course of preaching, who *haue not onely a shew*
o 2 Tim.3.5. *of godlinesse*, but do also *feele the power thereof* o: and *are carefull, as they beleeue in*
p Titus 3.8. *God, so to shew forth good workes* p: so that their liues *do adorne the doctrine of God our*
q Titus 2. 10. *Sauiour* q; yea and (which is the cause of so great malice of the vngodly) euen
r Ephes.5.11. *reproue* the lewdnesse of the *irreligious* r. Secondly, suppose it to be so (as it may
well, hypocrites mingling themselues with the soundest Christians,) that some
of those that carry a face of holinesse and zeale, and loue to the word, doe not-
s Ephes.5.11. withstanding hold *fellowship with the vnfruitfull workes of darknesse* s, *liuing after*
t 1 Pet.4.2,3. *the lusts of men, and running with the wicked to the same excesse of riot* t: yet who is a-
ble to say, that euer they receiued any encouragement by preaching, so to doe?
Hath that taught them any such matter, and not rather the cleane contrarie?
Let malice speake, if it be not constrained for very shame to keep silence. Doth
the preacher perswade any man to be an vsurer, an oppressour, a hard dealer, a
drunkard, a whore-master, or the like? Nay it is well knowne, that he testifieth
u 1 Thess.4.6. to one and other, that *the Lord is an auenger of al such things* u, and that for them *his*
x Ephes.5.6. *wrath comes vpon the children of disobedience* x. These two things, namely, the false-
hood of the exception, and the bad consequence of it, if it were true, may stop
their mouthes which vse it: but you told me (as I remember) that there be sun-
dry arguments of this kind, I pray you let vs heare them: no doubt you shall see
them all when they are arraigned and brought to receiue their triall at the

Tribunall

Tribunall seat of Gods word, to be condemned for lying vanities, and to be no more able to stand before it, then the Philistins Dagon could keepe his shrine, (though no doubt he was fast nailed to it) when the Arke of Iehouah came in place y.

y 1 Sam. 5. 4.

Nymph. *The next exception is of a larger scope, and fighteth against you with the generall wretchednesse of this last generation. You shall see it is in it owne likenesse, that you may the better iudge of it. It commonly runneth thus:* In former times when there was lesse preaching, and the Scripture was more geason then now it is, the world (they say) was much better, there was more loue, more hospitality, more truth, more mercy, more good dealing amongst men, then is to be found at this day: *so that whereas there is now much leaving, much contention, much oppressing, much cruelty and sinnes of the like nature, all this is laid vpon the backe of preaching: this is the leauen that hath put the whole world out of taste. This is also a piece of Dagons stump. I make no doubt but the Lord hath furnished you with* weapons mighty through him to cast downe holds, and euery high thing that is exalted against the knowledge of Christ Iesus z.

z 2 Cor. 10. 4, 5

Epaph. I perceiue the diuell much doubteth the ruine of his kingdome: and therefore though preaching amongst men is thought to be but wind a, yet he feeleth his state begin to totter with the power of it, so that he doth stretch his wit, and set his policy on work, and spareth for no engines to beat downe that which he shall neuer be able to ouerturne. And that as we haue seen hitherto, so I doubt not but we shall further see it in the examination of particulars. For those elder times (as men call them) first it is to be noted, that it is true indeed, that many of those who liued in them, were in the eies of men very commendable for these morall vertues (as they are termed) of hospitality, of bounty, of humanity of plaine dealing, and the like: the reason was this; Satan let them alone in these things, because he did hold them captiue at his wil in the principal. Though he doth hate these specialities in their owne nature (being an vtter enemy to all goodnes) yet he was content to giue way in those lesser things, so long as he could nuzle them in ignorance of God & of his word, which he wel knew was both hold enough for himselfe, and sufficient enough also to blemish and disgrace all these reputed vertues before God. But now, the light of knowledge being come into the world, and spreading it self further by the more common vse of preaching, Satan secretly perswadeth many, that it is enough for them to haue knowledge, though they neglect practise: and he laboureth also by killing mens care of shewing themselues forward in these duties of ciuility, to lessen the credit of the Gospell, and to haue matter of slander against the knowledge of Gods truth. Secondly, to speake more specially of this last and worst age of the world: if it be well vnderstood, preaching may be said to be the occasion, though not the naturall cause of the extreame wretchednes therein of, according as *Paul* saith, that *sin tooke occasion by the Commandement, and when the commandement came, sinne reuiued, and grew out of measure sinfull* b. Now the preaching and publishing of the truth, may be said to be the occasion of much euill in these last times, in two respects: first, because of the fuller discouery of sin: In the daies of former ignorance many of the same grosse sins were, which now are, but either they were smothered in the darknes of the times, or if they were a little discried, yet they were reputed nothing so odious. But *all things when they were reproued of the light, became manifest; for it is light that maketh all things manifest* c, so that now, sin being seene more, is thought also to bee more: for sin not espied, is in mens iudgements as no sin. So then partly in this respect it may be said, that since there was so much preaching, the world hath bin worse, because the holy doctrine which is taught, condemneth many things for sinne, which the blind world esteemed as no sin, and because the liues of those which are conuerted by preaching, doe shew more euidently the monstrous sinnes of

a Ierem. 5. 13.

b Rom. 7. 8, 9, 13.

How preaching is the occasion of sin.

c Ephes. 5. 13.

those which were giuen ouer to vngodlines. Secondly, the preaching of the word is the occasion of sin (as also the Law of God is) not in it selfe, or in it owne nature; (for it reproueth sin, and setteth it selfe against all manner of vngodlines) but it is so, partly through the corruption of our nature, partly thorow the iust iudgement of God: the corruption of our nature is alwaies the more furious, the more it is restrained, *striuing still to doe that most, which is most forbidden*: euery humour desireth that most, whereby it may be most encreased. Let a Phisitian forbid a melancholick man such and such meates, he shall find himselfe to haue an appetite to no meat so much, as to that which is inhibited. I do verily think other Trees in Paradise afforded fruit as pleasant to the eye, and as good for meat, as the forbidden Tree: but when as Satan had made a little entry, then euen that circumstance (that it was forbidden) did set an edge vpon the womans desire, and made her more faine to eat of that one, then of any of the rest which were allowed. *Paul* saith, that *the Law is the strength of sinne* [d], both because it increaseth the guilt of sinne, and because sin thereupon becommeth more outragious; according as *Ieremy* witnesseth out of his owne experience; *I cried out* (saith he) *of wrong, and proclaimed desolation, therefore the word of the Lord was made a reproach vnto me* [e]: It seemeth that vpon his preaching, the people grew to greater insolency. Besides, there are many points of necessity to be taught, which though they be deliuered with neuer so great circumspection, yet the lewdnes of mans heart, not being ouer-ruled by the power of Gods Spirit, wil abuse the same. So we see, the doctrine of iustification by faith only, breedeth negligence in good workes, as appeareth by the caueat of the Apostle, *What shall we say then? shall we continue still in sin that grace may abound? God forbid* [f]. So the doctrine of our freedome by Christ from the curse of the law, bringeth forth carnall liberty: that made *Paul* so carefull to vse that restraint, *Only vse not your liberty as an occasion to the flesh* [g]. In like manner this point, that we are insufficient to keepe the law, and that we cannot so much as think a good thought, but as God worketh it in vs: Satan workes by and by vpon a supposed aduantage, and drawes (as much as he may) to carelesnes thereupon. And therefore the Spirit of God in his great wisdom, together with the teaching of that point, that *it is God which worketh in vs both the will and the deed*, coupleth this exhortation, *Make an end of your owne saluation with feare and trembling* [h]. The same might be shewed by many other points, which yet notwithstanding is so, not in the nature of the doctrine, but in the wretched disposition of mans heart, who abuseth the comfortable doctrine of the Gospell, *and turneth the grace of our God into wantonnes* [i]. Againe as sin through the corruption of nature taketh occasion to multiply it selfe by the doctrine preached, so it falleth out by the iudgement of God, that the contempt of much preaching bringeth forth abundance of iniquity. *My word* (saith God by the Prophet) *that goeth out of my mouth, shall not returne vnto me voide* [k]. And therefore in the same place it is compared to *the raine* [l]; because as the raine maketh the ground, if not more fruitfull, surely then more vnprofitable: so the word of God, either maketh mens hearts softer, and themselues more fruitful in good works, or else harder, and their liues more abominable. And yet is this no fault in the word, for that is *vnto God the sweet sauour of Christ, euen in them which perish* [m]. I haue been longer in this point then I thought: but because it is so much stood vpon by many, I haue the rather endeauoured to manifest the full truth in this behalfe.

Gen. humana vult in vetitum ruere.

[d] 1 Cor. 15. 6.

[e] Ier. 20. 8.

[f] Rom. 6. 1.

[g] Gal. 5. 13.

[h] Phi. 2. 12, 13

[i] Iude 4.

[k] Esay 55. 11.

[l] Verse 10.

[m] 2 Cor. 2. 15

Nymph. *Truly for mine own particular, I must needs confesse, that you haue taught me more touching this point, then I haue heretofore obserued. Indeed I haue many times wondred, how it should come to passe, that there being now (as I thinke) much more preaching against sin, then hath been in the daies of our fore-fathers, yet there should be that abundance of extreame impiety: but now I see the reason of it. First, ignorance in Gods word, is the supporter of Satans kingdome, and he hauing drowned men in that, gaue way to other thing*[1],

things, which being good in their owne nature, and approued of in the eyes of men, yet loſt their grace, being done without knowledge. Secondly, mans corrupt nature, ſpider-like, turneth the wholeſome doctrine into poyſon, and ſtriueth more when it ſeeth it ſelfe limited. Thirdly, it is iuſt with God, to giue them vp into vile affections[a], *and* to lay iniquity vpon their iniquity[b], *that they* may worke all vncleannes, euen with greedines[c], *who* receiue not the loue of the truth, that they might be ſaued[d]. *This (I thinke) is the ſumme of all which you haue ſpoken touching this.*

a Rom. 1. 26.
b Pſal. 69. 27.
c Epheſ. 4. 19.
d 2 Theſ. 2. 10

Eraph. You haue well obſerued it, that is the very ſubſtance of my anſwere to that exception, which I thinke is ſufficient to ſatisfie thoſe whom the truth of God, grounded vpon the Scripture may ſatisfie: I pray you now proceed to the next, if there be any more of this kind.

Nym. *There is only to my remembrance one more, and that is taken from the tumults and diuiſions which accompany your doctrine: they ſay,* it many times breedeth difference euen among thoſe betwixt whom formerly there was the beſt agreement.

Eraph. My good neighbour, maruell not at this: for as I ſhewed you in the beginning of our conference, that reſiſtance doth alwaies accompany the firſt publiſhing of the truth, ſo alſo doth diuiſion of hearts follow it: and to this end is that ſpeech of Chriſt to his Diſciples, *Thinke not that I am come to ſend peace into the earth* (that is, ſuch peace as the world dreameth of) *I came not to ſend peace, but the ſword*[e]. We read, that when *Paul* exerciſed his miniſtery at *Iconium*, there was much ado, & *the people of the City were diuided, and ſome were with the Iewes, and ſome with the Apoſtles*[f]. This made him to be accuſed before the ciuill Magiſtrate, *for a peſtilent fellow, and a mouuer of ſedition*[g], according as at this day (factious and humorous) is a common imputation. Now a diuiſion cannot chuſe but follow preaching: for when as among the hearers, *ſome mock, ſome cleaue vnto the teachers*[h], *ſome beleeue, and others beleeue not*[i], and men fall to haue *great reaſoning among themſelues*[k], there cannot but follow a kind of diuiſion and riding; ſo that they which in their ignorance accorded together touching religion, are by the working of the word ſundred, and ſome become zealous followers, others malicious oppoſers, labouring to ſtop the paſſage of the Goſpell, and *to peruert the ſtraight waies of the Lord*[l], and ſome neuters *neither cold nor hot*[m], but iuſt of deputy *Gallio* his religion, who *cared nothing for thoſe things*[n]. The preaching of the word is the *Fan in the hand of Chriſt*, by which he parteth *his wheat from the chaffe*[o]; and whereby he maketh way for that great day of ſeparation, in which the beleeuing *ſheepe* ſhall be ſeperated from the rebellious and vnbeleeuing *Goates*[p]. Againe, let it not be forgotten, that the word in the right applying of it, is called *a light which maketh all things manifeſt*[q]. When things lie hid in the darknes, though they all differ each from other in colour, yet they ſeeme all alike; but the light approaching, the variety of colors is ſoon deſcried. So, though men in the duskiſhnes of ignorance are reputed to be knit together in the vnity of affection, yet when the bright beames of Gods word break in among them, *the thoughts of many hearts be opened*[r], and then you ſhall ſee diuers humours, and variety of diſpoſitions. By theſe things it appeareth, that if it be well vnderſtood, diuiſion and tumult (eſpecially at the beginning and firſt entry of it among an vntaught people) muſt needs follow the ſoundnes of ſetled preaching: though thoſe that are reclaimed and brought to the knowledge of God, are all *of one heart and of one ſoule*[s], *proceeding by one rule, minding one things*[t], and *endeauouring to keepe the vnity of the ſpirit in the bond of peace*[u].

e Mat. 10. 34.
f Acts 14. 4.
g Acts 24. 5.
A diuiſion muſt needs accompany preaching.
h Act. 17. 32, 34
i Acts 17. 4. & 28. 24.
k Acts 28. 29.
l Acts 13, 10.
m Reu. 3. 16.
n Acts 18. 17.
o Matth. 3. 12.
p Matth. 25.
q Epheſ. 5. 13
r Luke 2. 35.
s Acts 4. 32.
t Phil. 3. 16.
u Epheſ. 4. 3.

Nymph. *You haue (thankes be to God) at leaſt to my iudgement, well quit your ſelfe againſt this ſort of men. The next that you haue to doe withall, are more dangerous, being ſuch as Paul ſaith, which doe ſeeme wiſe in this world*[i], *and doe both line after a good ciuill faſhion, and doe alſo make ſhow to be not altogether enemies vnto Religion. They haue alſo ſome inſight into the Scripture, and are wont to read it and other good bookes priuately: onely this, their reſolution is to keepe a certaine temper in matters*

i 1 Cor. 3. 18.

of Religion, to carry themselues in an allowable conformity, and not be ouer-forward as many seeme to be, whose zeale they account rash and heady indiscretion.

Epaph. The danger of this kinde of people, is most of all in respect of themselues, because this, *to be wise in a mans owne eyes* [k], and *to feare God*, cannot stand together; otherwise, for answering any thing that they are able to obiect, it is a matter of no such great difficulty: *For the foolishnes of God is wiser then men* [l] and *as waxe melteth before the fire* [m], so shall their best framed conceits vanish at the very name and presence of the Scripture.

k Prou. 3.7.
l 1 Cor. 1.25.
m Psal. 68.2.

Nymph. *I am glad you are so confident: for to tell you true, these things being as they are, very agreeing to mans reason, haue much troubled me, and I haue not vpon the sudden known well what to answere, when in my presence these things haue been vrged by such as are thought in the world to be men of good discretion. First then it is demanded,* Why preaching should be the most excellent meanes of spirituall instruction, and wherefore you should take so much vpon you, as that your speaking should be able to saue mens soules; you be but men as others are, and it is but your pride, who because you would be thought some body, doe thus endeauour to extoll the worth and necessity of your profession.

The allegations of worldly wise men against preaching.

Epaph. Here is indeed a perillous argument, it sauoureth altogether of the sawcinesse of an ignorant and vnhumbled heart. It is come to a proper passe, when as the sonne of man, who *dwelleth in a house of clay, whose foundation is in the dust* [n], and *which is but a worme* [o], shall dare to talke so presumptuously, and so *to set his mouth against heauen* [p], as to aske of God a reason of his doings. It is not enough that the Lord hath made it knowne vnto vs, that his will is *by the foolishnesse of preaching to saue those which beleeue* [q]? *O Man, who art thou which pleadest against God* [r]? And yet behold a reason, though this kind of men generally are *wiser in their owne conceit, then seuen men that can render a reason* [s]; and a man may haue *more hope of a foole then of them* [t]. Looke what reason there was, why the Lord would haue the walles of Iericho beaten downe, onely with the sound of Rammes hornes, and with a shout [u]: looke also why the Lord would haue no more circumstance obserued in the cleansing of leprous *Naaman* but onely this, *Wash and be cleane* [x]; the same is the reason why God hath sanctified the Ministery of man to so excellent a worke, as is, *the casting downe of the holds of Satan* [y], *and the gathering together of his Saints* [z]. God vsed no engines of warre, no pollicies of men, in the ouerthrow of the walles of Iericho, to the end the people might haue good cause to say: *This was the Lords doing, and it is marueilous in our eyes* [a]: So likewise, the Prophet vsed so little ceremony about *Naaman*, that he might see the finger of God in his recouery. The same may bee said of Preaching, the Lord hath sanctified hearing to bee the outward meanes to beget faith: and hath imparted to vs the *treasure of his word in earthen vessels* [b], to the end that the whole glory our conuersion may bee his, and that *He that reioyceth* in the renewing of his mind, and the reclaiming of his soule, may *reioyce in the Lord* [c], and acknowledge with humility, *the excellency of that power* [d], which by so meane a meanes could bring so mighty things to passe: It is a generall rule, and holdeth in the whole course of our saluation, that Gods *power is made perfect* (that is, apparant and more conspicuous) *through weakenesse* [e]. Great is the pride and arrogancy of the heart of man: and if it may find it selfe able though but by a thought, to further and helpe forward it owne saluation, it prides it selfe forth-with, and to it selfe secretly, it more magnifieth that little, which it imagineth to be in it own power, then all that which it receiueth from the Lord. For this cause, and for the preuention of this euill, God in his great wisdome, hath so carried the whole *Mystery of Godlinesse* [f], from the first foundation of it in Heauen, (his *Election according to his foreknowledge* [g]) vnto the last *perfalling of it, vntill the day of Iesus Christ* [h], that when a man shall enter into a deepe consideration of it, and withall marke the order and progresse of his

n Iob. 4.19.
o Iob. 25.6.
p Psal. 73.8.9.
q 1 Cor. 1. 21.
r Rom. 9.20.
s Prou. 26.16.
t Verse 12.
u Iosu.
x 2 King. 5.13.
y 2 Cor. 10.4.
z Ephes. 4. 12.
a Psal. 118. 23.
b 2 Cor. 4.7.
c 1 Cor. 1.31.
d 2 Cor. 4.7.
e 2 Cor. 12.9.
f 1 Tim. 3.16.
g 1 Pet. 1. 2.
h Phil. 1.6.

his owne conuersion, he may *lay his hand vpon his mouth* [i] and in the truth of his soule may say: *Not vnto thee O Lord, not vnto thee, but vnto thy name giue the glory* [k]. This is the summe: the reason why the Lord hath thought good to commend the hearing of a Preacher, aboue other courses, for the calling of vs *From the power of darkenesse, into the Kingdome of his deare Sonne* [l], is, because it maketh most for the setting forth of Gods glory, which is the thing chiefely respected by him, and for which hee made all things [m], euen to this very end, that all *Being of him, and through him, and for him, to him might be glorie for euer* [n]. If it were left vpon man, *By his owne wisdome to finde out God in the Wisdome of God* [o], in the pride of his heart, fearing his own disparagement, he would neuer make choise of preaching, (for wee see how the world in the wisdome thereof, doth euen scorne it) but hee would either drowne himselfe in the puddle of ignorance, as the most doe, or else trust to his owne industrie, as many doe, vpon whom this curse iustly falleth, that they *become vaine in their imaginations*, and *when they professe themselues wise, proue meere fooles* [p], *thinking they know much*, but yet *knowing nothing as they ought to know* [q]. If this reason cannot satisfie those, who will needs haue reason of Gods ordinance, I know not what will satisfie them. Once I am sure, that as many as haue learned the first lesson of Christianity, to *denie* [r] themselues, and to *vnderstand according to sobriety* [s], they will yeeld to this truth, and by yeelding, no doubt they shall haue comfort. Now whereas wee are thought to take too much vpon vs, so often as wee endeauour to make knowne the worth and excellency of our Office, it is a meere slander: For I hope wee haue learned *to preach not our selues, but Christ Iesus* [t], and to account our selues no more then *The Ministers by whom yee beleeue* [u]. Wee confesse the *increase* [x], to be the Lords: wee leaue the *purifying and opening of the heart* [y] onely to God: God forbid that wee should dare (as it were) to encroach vpon the Lords right, seeing wee know that *he is a iealous God* [z], *and will not giue his glorie to another* [a]. This is our opinion of our selues heerein, and if any man bee so suspicious, or so hardly conceited of vs, that hee will not otherwise bee perswaded, let him remember that *Loue thinketh not euill* [b]. And yet I must needs adde this also, that so is the Lord pleased to blesse the labours of painefull Ministers in his Church, that he vouchsafeth them the name of *Gods labourers* [c], nay which is more, *Workers together with his grace* [d], and *sauers of them which heare them* [e]: The Lord for the granting and crediting of the instrument, and to preserue it from contempt, attributeth that to it, which is in his owne onely power to effect. Tell mee now, whether this answer doth in your opinion silence this grand obiection.

Nymph. *A man would thinke, that this which you haue spoken, should stop their mouthes which are otherwise minded: but yet they do reply and say*, That you doe much straiten the grace and power of God, and seeme as it were to tye the working of Gods Spirit (*which yet* bloweth where it listeth [f]) to your tongues: as though without preaching there were no saluation: whereby you seeme also to cut them cleane off from any hope of Heauen, which either heretofore haue wanted, or, now enioy not the common and ordinary vse of Preaching.

Eph. It is not wrong done vnto the grace of God, to limit it to those meanes, which God in his wisdome hath set apart, for the conueyance thereof vnto vs. When *Paul* was in his dangerous Sea-voyage, in the night *there stood by him the Angel of God, saying: Lo, God hath giuen vnto thee all that sayle with thee*: [g] yet notwithstanding, when afterwards, *The Mariners were about to flye out of the Shippe, and had let downe the Boat into the Sea*, purposely to make an escape, *Paul said to the Centurion and Souldiers: Except these abide in the Ship, ye cannot be safe* [h]. Did *Paul* herein straiten the Almighty power of God, in saying, there could bee no safty without the staying of those Mariners in the Ship? Was the Lords hand shortened, that hee could not deliuer,

i Prou. 30.32.
k Psal. 115.1.
l Col. 1.13.
m Prou. 16.4.
n Rom. 11.36.
o 1 Cor. 1.21.
p Ro. 1.21,22.
q 1 Cor. 8.2.
r Luke 9.23.
s Rom. 12.3.
t 2 Cor. 4.5.
u 1 Cor. 3.5.
x Verse 6.
y Acts 15.9.
z Exod. 20.5.
a Isay. 42.8.
b 1 Cor. 13.5.
c 1 Cor. 3.9.
d 2 Cor. 6.1.
e 1 Tim. 4.16.
f Iohn 3.8.
g Acts 27.23.
h Verse. 30.31

but by the skill and industry of those men? Surely no: but because *Paul* knew, that God was not pleased otherwise to giue deliuerance; therefore he said, that vnlesse the Mariners taried, the company could not be preserued. The learned doe thus distinguish of the power of God: *It is an absolute power, by which hee can doe infinite things which hee will not doe*: so *Iohn* said of him, that hee was able *of the very stones to raise vp Children vnto Abraham*[t]. Againe, *It is an actuall or a working power, which hee executeth in the gouerning of the World, and the things therein*: Now when wee speake of the power of God in this sense, it may bee truly said, *That hee cannot doe, that which hee will not doe*. So touching preaching, we may say without any restraint of Gods power, that except there be preaching, men cannot bee saued: not that God is tyed to the voyce of man, and that without it he cannot saue; because the Scripture hath reuealed to vs, that these things are linked together with an indissoluble knot, praying, faith, hearing, preaching, sending. There is no praying without Faith, there is no Faith but by hearing, there is no hearing to beget Faith, but of a preacher sent, that is furnished with gifts from aboue, for the feeding *of the flocke of Christ, depending vpon him*[k], *with knowledge and vnderstanding*[l]. It shall bee vrged (as me thought you also touched it) that wee shall by this, preiudice them who haue either liued or died without preaching, for those who enioy it not now: I answer, that it is one thing what God can do where the meanes is wanting, another thing what he will doe where the meanes is supplied. When the people of Israel were in the wildernesse, and were destitute of the vsuall helpes of tillage, the Lord *gaue them Bread from Heauen to eate*[m]: but as soone as they came into the promised Land, the *Man* ceased, *neither had the Children of Israel Man any more*[n]. Euery man was then to fall to his worke, and not to hope by those extraordinary meanes to bee relieued. To strengthen the Faith of *Hezekiah*, the Lord said to him, *Thou shalt eate this yeere such as groweth of it selfe, and the second yeere such things as grow without sowing, but in the third yeere, sow ye, and reape, and plant*[o], *&c.* He that (those two yeeres being expired) had trusted to the former courses, neglecting husbandry, out of all doubt he might haue bin starued: and yet before, he that had called Gods power to furnish them with food without sowing, into question, had been worthy to be punished. In the beginning of the worlds Creation, God for the manifesting of his own power and glory made light to be, and the earth to bud forth, before the Sun (which to vs is the fountain of light, and the cherisher of the vitall heat which is in all things) was created[p]: yet now, God hauing established an orderly course, we cannot hope either of light in the ayre, or of life among the creatures vpon the earth, without the Sunne. I doe apply all these things thus: the want of the meanes of publike preaching in former ages, could not bee any hinderance vnto God in saluing those *Which he knew before*[q], and who *were ordained vnto eternall life*[r]: And I am out of doubt of it, that in the daies of Popery in this Land, when *The Key of knowledge was vtterly taken away*[s]: and *The law perished from the Priest, counsell from the wise, and the Word from the Prophet*[t], so that if a man *did wander from Sea to Sea, and did runne to and fro, from the North east vnto the East, to seeke the Word of the Lord*, yet he could *not finde it*[u], I say, I am cleere in it, that many then in that darknes, did (as the prouerbe is) *See day at a very little hole*, and very strangely came to the knowledge of the truth, some by the sight of some parcels of Scripture, some by the writings of good men, some by conference with others, though the same were both very seldome and very secret, some by knowing little more then the Lords prayer in english, and yet had they that assurance of the truth of it, and felt that comfort, and receiued that sweetnes by it (as the histories of the Church make mention) they were contented to sacrifice their liues, and to spend their best blood to bear witnes to it; which the Lord did that it might appeare to all ensuing ages, that he *reserued a small remnant*[x], *euen as the seed-*

Iohan. Damas. lib. 1. de Orth. fid. cap.

[t] Math. 3. 9.

Hoc solum non potest Deus, quod non vult. Aug. in lib. de Symb. Dei posse velle est, non posse, nolle. Tert. aduers. Prax.

[k] 1 Pet. 5. 2.

[l] Iere. 3. 15.

[m] Iohn 6. 31.

[n] Ioth. 5. 12.

[o] Isay 37. 30.

[p] Gen. 1. 3, 11, 14.

[q] Rom. 8. 29.

[r] Acts 13. 48.

[s] Luk. 11. 52.

[t] Iere. 18. 18.

[u] Amos 8. 12.

[x] Isay 1. 9.

Pasheard tak'th out of the mouth of the Lion two legges, or apiece of an eare?, then when as the *Daughter of Sion was become as Sodome, and not much vnlike vnto Gomorrah*, and withall, that at the day of Christs appearing, when hee *shall consume that man of sin*, he may haue witnesses against him out of all ages, both of the *detestableness* of his superstitious doctrin, and of the cruelty of his tyrannous and bloody proceedings. That which I say touching the times of the Egyptian darkenesse of Popery, may be said also of many parts of the Realme, which notwithstanding the long flourishing of the Gospell in this Land, yet (I know not through whose default) never enioyed the benefit and comfort of setled preaching: for though for the most part it be true, that where the Lord hath much people, there hee is not wanting to send some, who may continue with them, *and teach the word of God among them*, yet as he sometimes vouchsafeth a preacher to *impudent and stiffe-necked children*, who *will not heare*, to that end, that in the day of *vengeance, they may know there hath been a Prophet among them*: so also it pleaseth him by secret and hidden, yea, and very vnlikely courses, to afford vnto some hearts the blessing of inward conuersion, vpon whom he hath not bestowed the benefit of outward *instruction* by a Preacher. But what then? Yet this remaineth certen, that as when the good meanes is wanting, and cannot by any way bee procured, the power and mercy of God must not bee distrusted: so when the meanes is bestowed, his bounty cannot without great sinne bee despised. It is herein, as it is in the case of the Sacraments: It is not simply the want of them (when a man cannot, though faine he would become partaker of them) but the contempt which is damnable. As for example, if a Father vnnecessarily defeare the Baptisme of his Child longer then the time appointed by the order of the Church, it is a sinne in him, if the Child dye without Baptisme: So likewise for a man vsually to turne his backe from the administration of the Lords Supper, making no reckoning of the comfort offered therein, it is doubtlesse a fault, which God will not let goe away vnpunished. The same may be said of the word Preached, if a man be depriued of it through a kind of vnauoidable necessity, simply there is no preiudice to his saluation thereby, if so be these things be ioyned with it: first that in this strait, the *soule doe pant*, after that great benefit of which it is depriued: Secondly, that a man doe both desire and require that one thing of the Lord, *euen to behold the beauty of the Lord*, namely, *the light of the glorious Gospell of Christ, which is the Image of God*: Thirdly, that hee be carefull to vse all such helpes of reading the Scripture, and of other godly Treatises, and of conference with men of knowledge, as may possibly bee procured. But if so be a man may by any meanes enioy the benefit and comfort of Preaching, though it bee with some both charge and trauell: if then hee carelesly neglect it, and trust to other meanes, no doubt the Lord will curse those meanes vnto him, which for all that in their owne nature are good, and might profit, if they were not vsed with contempt of the principall. This is my iudgement touching this supposall, that by pressing the worth of preaching, we doe confine as it were Gods grace, and tye it to our tongues, and doe cut them short of all hope of saluation, which by any occasion haue liued or doe liue without it.

Nymph. *Well sir, this kind of men for all this is not satisfied, but being beaten by argument and Scripture from one fond conceit, they forthwith runne to another, and seeke out so much how to make a direll reply, as to heape vp diuersity of obiections. And therefore when they haue said all they can, for the pressing of those particulars, the vanity whereof you haue laid open to the full; then (hoping to obtaine that which multitude of words, which with weight of reason they cannot) they will needs know a reason*; Why there may not be as much good gotten by their owne priuate reading in the Bookes of the Scripture, and in other good Sermons and Treatises which are set forth, as by hearing a Preacher in the Church.

Euph.

y Amos 3. 12.

z 2 Thes. 2. 8.

a Acts 18. 10.

b Ezec. 24. 5.

c Psal. 42. 1.

d Psal. 27. 4. 2 Cor. 4. 4.

Epaph. Touching priuate reading of the Scripture, I am ſo farre from diſliking it in any way, that with that learned *Chryſoſtome* I doe alwayes exhort, and will not faile in ſtirring vp the people, *That they ſhould not only diligently attend to matters ſpoken publikely, but endeauour themſelues alſo to reade and peruſe the Scriptures priuately.* God forbid, I or any other of my profeſſion, ſhould maintaine that Popiſh Maxime; *That the common vſe of the Scriptures is the cauſe of all Hereſies*; and not rather the contrary taught by Chriſt[f], and ſeconded by the learned in Gods Church, namely, *That the cauſe of all euill, whether it bee errour in iudgement, or corruption in maners, is the ignorance of the Scripture.* Wee might well reioyce in the happineſſe of our times, if we might be occaſioned by our peoples experience in the Booke of God, to ſay as one ſaid of old: *You may* (ſaith hee) *ſee commonly our opinions and rules of Religion, to bee held and maintained, not onely by the Maſters of the Church, and Teachers of the people, but euen by Smiths and Shoomakers, and Husbandmen, and Hedgers, and Heard-men, yea, and by Women and Seamſters*: The comfort which we ſhall take herein, ſhould make vs a little to eſteeme the ſcoffes of Iſmaelitiſh Papiſts, who obiect it to vs as a matter of diſgrace, *That we haue profaned the Scripture by making it common to Artificers and Women.*

Chryſ. Homil. de Lazaro. Alphonſ. de Caſtro l. 3. c. 6. de inſt. punit. Hæret.

f Mat. 22. 29.

Chryſ. Homil. 9. in ep. ad Col.

Theodoret. l. 5. de curand. Græc. affectib.

Now that which I ſay of the priuate reading of the Scripture, I ſay alſo of the peruſing of godly Treatiſes, and Sermons, and the like. I wiſh mens care in this kinde encreaſed, and I know that thereby there commeth much comfort vnto Gods people. But yet I dare not aſcribe that to priuate exerciſes, which by the doctrine of the Scripture belongeth to the publike Miniſtery, namely the begetting of *Faith* g, and the gathering together of the *Saints* h of God into his Church. I finde in the holy Hiſtory, the teaching by the Miniſter of man to bee preferred before thoſe things, to which I ſuppoſe no man will dare to equall his owne priuate induſtry. When Chriſt called *Paul* from Heauen, and *Paul* demanded, *Lord what wilt thou that I doe*[i]? A man in reaſon would haue thought, that there could haue been no more excellent meanes for *Pauls* inſtruction, then if Chriſt ſhould haue diſcourſed to him with his owne mouth; yet to maintaine the credit of Gods ordinance, and to make knowne the bleſſing that followeth it, *Paul* is commanded to depend vpon the Miniſtery and direction of *Ananias*. Not much vnlike is that example of *Cornelius* k: it pleaſed God to ſend an Angell vnto him, to teſtifie vnto him the remembrance of his almes and prayers with the Lord: Why then did not the ſame Angell proceede to inſtruct him in the myſtery of Chriſt? What credit would the words of ſo glorious a Creature haue carried? (ſaith fleſh and blood:) And yet the Lord in his wiſedome thought it the moſt fitting courſe to put ouer *Cornelius* to the Miniſtery of *Peter*, (*Send men to Ioppa and call for Simon, hee ſhall tell thee what thou oughteſt to doe*[l]: to the end that it might appeare, that it pleaſeth him to vſe mans voyce as his inſtrument, and to tye our Faith vnto it. Shall any man dare to put his owne priuate courſes of reading, into the ballance with publike preaching, when as it hath ſeemed good to the wiſedome of God to prefer it (in regard of mans vſe) before the immediate teaching of Chriſt, or the inſtruction of an Angell? Chriſt a little before his death, among other things whereby he endeauoured to comfort the hearts of his Diſciples, deliuered to them this promiſe, *Verily, verily, I ſay vnto you, he that beleeueth in mee, the workes that I doe he ſhall doe alſo, and greater then theſe ſhall he doe* m. *It was a promiſe made vnto the whole Church, neither peculiar to the Apoſtles, nor common to euery Chriſtian.* If any man demand what bee theſe *greater workes*, which ſhall bee done by men, which Chriſt did not: I confeſſe with the learned, that it was in part verified in the miracles of the Apoſtles: as namely in that of *Peter*, who cured the diſeaſed with his *ſhadow* n, which may be thought greater then that of Chriſt, who healed with the touch of his gar-

Hoſ. de ſacra vernacula legenda.

g Rom. 10. 14
h Ephe. 4. 12. This is noted by Auguſt. De doct. Chriſt. l. 1. in Prolog.

i Acts 9. 6.

k Acts 10.

l Verſe 5, 6. Calvin vpon that place.

m Iohn. 14. 12. Calvin vpon that place. Aug. Tract. in Iohn 72. Chryſ. Hom. 12. in Acta Apoſt.

n Acts 5. 15.

ment:

ment: yet thereby was chiefly meant the conuerſion of the world by the preaching of the Goſpell, to which it pleaſed our Sauiour to depute his Apoſtles and their Succeſſors: a worke indeed farre greater then any of thoſe miracles which he wrought here vpon earth by his owne immediate power. His worke it is, I confeſſe, the conuerſion of ſinners, (for *neither is he that planteth any thing, neither he that watereth p*;) yet he thought it moſt agreeing to mans infirmity and weakeneſſe, and the beſt meanes both for the furtherance of his owne glory, and the tryall of our obedience, to put men in the ſeruice of his Church that they may pray the people, *In Chriſts ſtead to be reconciled vnto God q*. Who then can without great preſumption, and no leſſe contempt of Gods Maieſty, relie vpon any other meanes for his ſpiritual edification, when as the Lord hath thought it meeter *to put his words in the mouth of a man r*, and *to be with it s*, then to ſpeake from heauen by an immediate voice, or to employ thoſe *miniſtring Spirits* in that ſeruice, which notwithſtanding, *Are ſent forth for their ſakes which ſhall be heires of ſalvation t*? Great is the benefit of priuate reading, eſpecially of the Bookes of holy Scripture; but yet, *as giuing attendance to reading, in a Miniſter u*, is to make him the better able to diſcharge his publike duty, *in exhortation and Doctrine*: So the chiefe end of priuate ſearching the Scripture by priuate men, is in reſpect of the publike Miniſtery, that before hand they may be prepared to it, and afterwards may the better know how to profit by it. For the former of theſe two (namely preparation by reading to the publike hearing,) it is a fit ſaying of *Chryſoſtome*: *Wee doe* (ſaith hee) *oftentimes tell you before hand, the Text whereof our purpoſe is to entreate, that in the meane while you (taking your Booke, and weighing the ſumme and ſtate of the place) may make your mindes fitter to receiue thoſe points which ſhall afterward bee deliuered.* As indeed the ignorance of the people in the language of the Scripture, and the generall courſe and ſtory of the Bible, maketh preaching to be much leſſe profitable vnto them. Now for the latter, to wit, the vſe of priuate reading for profit after hearing, wee haue that memorable example of thoſe worthy Gentlemen of *Berea*, who hearing the Apoſtles preach, *and receiuing the Word with all readineſſe, ſearched the Scriptures daily, whether thoſe things were ſo x*.

p 1 Cor. 3.7.
q 2 Cor. 5.20.
r Ierem. 1.9.
s Exod. 4.12.
t Heb. 1.14.
u 1 Tim. 4.13
Chryſ. Homil. 3 de Lazaro.
x Acts 17. 11.

Nymph. *Why, but (may it be ſaid) is not the Scripture the ground and foundation of all your Doctrine; and are you able to ſay more, or to ſpeake better then many both ancient and learned men, whoſe excellent Sermons are put in print, and whoſe godly Treatiſes are extant for the benefit and comfort of Gods people?*

Epaph. If we preach vnto you any other doctrine then that which the Scripture will allow, we are worthy of *Pauls* curſe *y*; *Wee know and confeſſe the Bible to bee the moſt exact rule, and ſquare, and canon, by which all our Sermons muſt be tried*: wee acknowledge alſo, that holy men which haue written touching matters of religion, and haue publiſhed their well laboured, and zealouſly deliuered Sermons, haue (many of them) ſet downe the truth of God ſoundly, and bin the meanes of much comfort to well-affected people: but yet, though the doctrine be the ſame in ſubſtance, that is read priuately, and which is publikely deliuered, yet the like fruit cannot follow vpon both. If you demand a reaſon, I can giue no better then that which Chriſt gaue of Gods reuealing thoſe things to babes, which he hid from the wiſe and prudent, *Euen ſo it is becauſe the Lord has good pleaſure is ſuch z*. When the people of Iſrael were in their iourney to *Canaan*, and were fed with bread from heauen, we reade that if vpon the weeke daies, any man had reſerued of the *Manna* till mourning, *it was full of wormes and ſtanke a*: but being kept the day before the Sabbath vntill morning, *it ſtanke not, neither was there any Worme therein b*. I would faine ſee who could giue me any other reaſon, why the *Manna* ſhould at the one time corrupt,

y Gal. 1. 8. Παντὸς ζητ. κ) γνῶσεως ἐξ αὐτῶν, Chryſ. Hom. 13. in 2 Cor.
z Mat. 11. 26.
a Exod. 16. 20
b Verſe 24.

as

at the other, continue ſweet, but onely this: God ſhewed his power in preſeruing it at the one time, becauſe it was his own ordinance for the better ſanctifying the Sabbath, and he ſhewed his iuſtice in rotting it at the other time, becauſe he had forbidden it, to teach them to depend vpon his prouidence. After the ſame ſort, ſome one man, taking himſelfe to be a wiſe man, and thinking himſelfe to be as able to draw good matter out of the Bookes of the Scripture, and other Writings, as the beſt Preacher of them all, either contemned, or elſe neglecteth the publike Miniſtery: Another, in obedience to Gods Commandement, *Watching daily at the gates of the Lords Houſe, and giuing attendance at the poſts of his doores*[c], framing all his priuate readings and meditations to the fitting of himſelfe for the aſſembly exerciſes. You will aske me, why ſhould the knowledge of the former, rot (as it were) and putrifie and become nothing worth, he being a man of good capacity and vnderſtanding, and reading none but ſound Authors: and the other, thriue in knowledge and in the power of godlineſſe, that yet for all that, learneth no other doctrine then the former findeth in his good Bookes at home? I might haply, but verily for mine own part, I will ſeeke no other anſwer but this: God hath promiſed to bleſſe the latter courſe, ſaying; *If thou cauſe thy eares to hearken vnto wiſdome, and incline thine heart to vnderſtanding; then ſhalt thou vnderſtand the feare of the Lord, and find the knowledge of God*[d]. But for the other, becauſe it is a courſe of mans owne deuiſing, ſauouring of inward prid, therfore the Lord turneth it (as he doth all *humane wiſdome*) *into fooliſhneſſe*[e]: So that the knowledge ſo gotten (I meane by another by-way, and not by that old trodden path of hearing) either becommeth as the Apoſtle ſpeaketh, *vaine iangling*[f], or elſe if it be ſound, in regard of the apprehenſion of truth, yet it ſwimmeth onely in the braine, and neuer worketh to the renewing and ſeaſoning of the heart.

c Prou. 8.33.
d Prou. 2.3,5.
e 1 Cor. 1.20.
f 1 Tim. 1.6.

Nymph. *There is yet one thing more touching this conceit which men haue, to gaine more by their owne priuate courſes then by the publike Miniſtry, and that is this: men that write, write with great deliberation and aduice; as for you when you preach, you ſpeake many times at aduenture, and nothing ſo iudicially as doe thoſe who commit things to writing. Beſides that, many of you are but Nouices and* yong Schollers, *whom S. Paul* 1 Tim. 3.6. *ſeemeth not ſo well to approue of*[g]. *And for theſe cauſes, as they muſt needs be iealous of your iudgement in many things, ſo neither can they receiue that profit by your preaching as they may by priuate reading.*

Epaph. Alaſſe a poore excuſe: it is true, if men write as they ought, they write with iudgement and heedfulnes: and ſo doe they alſo preach with good aduice, who haue learned to feare him, that hath ſaid; *Curſed be he which doth the worke of the Lord negligently*[h]. I will not goe about to patronize the negligence and careleſneſſe of any man: I wiſh wee ſhould all ſtudy to ſhew our ſelues *approued vnto God, Workemen that need not to be aſhamed, diuiding the word of God aright*[i], that ſo, when *the fire ſhall trie euery mans worke of what ſort it is, it may abide*[k]. Yet this I will ſay, that if you compare like with like, that is, ſound Writers with ſound Preachers, you ſhall finde the Sermons of the one, framed with as good iudgement, as the Booke and Writings of the other. And if that be commendation (as I ſee no reaſon but it ſhould) for a mans labours *to ſmell of the Candle*, doe doubt you ſhall perceiue euen the ordinary exerciſes of painfull and conſcionable Preachers, to ſauour of as much art and induſtry, as the Treatiſes of your moſt iudicious and graueſt Writers. Nenertheleſſe, becauſe as the Scripture ſaith, *In many things wee ſlippe all*[l], both Preachers and Writers, both Readers of Bookes, and Hearers of Sermons, therefore there is a neceſſity of care and iudgement, in thoſe that ſeeke to reape benefit by other mens labours, that like Bees, they may ſucke out the beſt and ſweeteſt, and moſt wholeſome doctrine from them both. Now for the youth of

g 1 Tim. 3.6.
h Ier. 48.10.
i 2 Tim. 2.15.
k 1 Cor. 3.13.
Horat. Lucernam.
l Iames 3.2.

mans

many Ministers, which men (as you say) pleade, and seeme also to ground their conceit vpon the Scripture. I answer: first, that it is greatly to be lamented to see the ouerforwardnesse of many young men, who not considering the weight of that holy calling, doe suddenly thrust themselues into it, and *vndertake* (as the saying is) *to teach others before they themselues are well instructed*; so that I doe verily thinke, there are not at this day more nouices and punies of any profession then there are of the Ministery. And for the preuenting of this euill, were those decrees of the ancient Councels, which set downe a certaine age, before which a man was not to be admitted to the office of a Minister, or Bishop in the Church. Secondly, I adde this withall, that the graces of God are not to bee limited to any age. It was a good distinction of the Heathen men, betwixt a young man in yeeres, and a young man in conditions: It is meete that young men should say with *Elihu*, *The dayes shall speake, and the multitude of yeeres shall teach wisedome* [m]. And yet it must be remembred which is also there noted, that it is *the inspiration of the Almighty which giueth vnderstanding, and that the aged doe not alway vnderstand iudgement* [n]. Young *Dauid* by the study of Gods word, may come to *vnderstanding more then the ancient* [o]. *Paul* biddeth *Timothy* that no man should *despise his youth* [p]. If wee shall distinguish the age of man, according as some Philosophers did, then *Timothy* could not bee aboue fiue and twenty when *Paul* so wrote vnto him. Touching the place it selfe (that a Bishop must not be *a young scholler*) it must not be vnderstood of a young man in yeers, but of one lately conuerted to the Christian faith, and newly planted in the Church. *Timothy* liued in *Asia*, and therefore was necessarily to furnish the Church out of Gentilisme: for this cause *Paul* admiseth him to make choice of such as were setled in the doctrine of Christianity, and not to aduance men to the dignity of a Bishop by and by after their conuersion. So that howsoeuer I confesse, that maturity of yeeres is to bee respected in a Minister, because in the ordinary course it is accompanied with ripenesse of iudgements, yet neither doth that place of the Apostle prescribe a law for the debarring of young men from the ministery, neither doth any place of Scripture disable that age, or make it vncapable of the ministery, so that it be graced with gifts sufficient for so excellent a function. And this I thinke may bee answer full enough to this obiection.

Prius ad docendum, quam ad discendum. Con Carth. 3. cap. 4. Con Agat. cap. 16. Con Tolet. 4. cap. 17. Arist. Eth. lib. 1

m Iob 32. 7.

n Verse 8, 9.

o Psa. 119. 100

p 1 Tim. 4. 12.

Laert. lib. 8. in vita Pythag.

Chrysostome obserueth, that *Paul* saith not *non*, but *nequum*.

Nymphas. *What exception these wise men will make against this your answere, I know not; you haue resolued me to the full: and concerning young Ministers, I heard once an acquaintance of mine, who was brought vp in the Vniuersity, say, that he knew many schollers in his time, that when they were young and fresh, were of very great hope, and were also very zealous, and had a good gift in preaching, who notwithstanding in time grew cold, and lesse able for gifts, both of iudgement and zeale, and vtterances to doe good in Gods Church: but these points I will not meddle with; onely your discourse brought that into my mind which I heard a friend of mine say a good while since. I must craue your iudgement yet a little further, touching these men; besides all these pretended reasons, they stand much vpon two things, which flesh and blood doth well approue of: one is, that few of the great men of the World doe esteeme preaching; the other is, that it is not wisdome for a man in matters of Religion to be too forward. What say you to this?*

Epaphras. I say, it is a hard matter for those men to *come to amendment out of the snare of the Diuell, which are taken of him at his will* [q]: and wee had need to begge of that God, *who commandeth the light to shine out of darkenesse, that hee would shine in our hearts, to giue the light of his knowledge* [r]: for if a man bee once entangled in errour, Sathan hath so many deuices to hold him in, that it is a hard matter for him to get from him: yet if men haue any grace, or will yeeld

q 2 Tim. 2. 26.

r 2 Cor. 4. 6.

yeeld to any reason, that they may soone see the vanity of these perswasions, as I will briefly declare vnto you. In the former there are two things to bee noted: first, that if the practise of men were a sufficient rule in matters of Religion, there are (thankes be to God) many honourable personages, many Nobles, many Gentlemen, many of good note for worldly respects, who doe vnfainedly reuerence, and heartily imbrace the preaching of Gods word, and no doubt it is vnto them *the ioy and reioycing of their heart* [f], and they esteeme of it to bee euen as it is, *The power of God vnto saluation* [g]. So that if the approbation of men were a reason of force, it is not wanting vnto preaching: but as God hath a people out of all, so that also hath friends and fauourers amongst all. Secondly, suppose that this course of preaching were vtterly despised, and all the great wise men of the world did euen scorne it, and tread it vnder their feete, yet this were a poore argument, vnlesse we will say, it was a good reason which they vsed against Christ, *Doth any of the Rulers or of the Pharisees beleeue in him* [h]? The best things haue not commonly the most voices, and many times according to the prouerbe, *The greater part is too hard for the better part*. There was a voyce put vp for making a golden calfe, and there was not one against it [x]. There was a voyce, what should be done with Iesus, And all cried, *Crucifie him!* [y]. Another was, whether God should be God, or *Baal* should be god: and none held with God but *Elias* [z]: S. *Augustine* saith, that *the Church was sometimes in one Abel, and in one Enoch*: God forbid we should be in the number of those, who define the Church by the multitude, we are content to leaue that absurdity to the Papists: we know that Christs flocke is a *little flocke* [a]; and we must endeauour to grow to that resolution, to say, *Lord, though that all men should be offended by thee, yet will I neuer be offended* [b]. Now for that other perswasion, that it is not good to bee too eager in matters of Religion, I know it to be the common perswasion of a great many: but yet this is a sure rule, that that man who thinketh himselfe to haue knowledge, and zeale, and religion enough, the same hath no knowledge, no zeale, no religion at all. For whersoeuer the graces of God are in truth, there is (in regard of the sweetnesse which a man findeth in them) *a forgetting that which is behind, and an endeauouring a mans selfe to that which is before* [c], striuing more for that which is yet wanting, then reioycing in that which already is attained. In the parable of the Talents, it is said, that *from him that hath not, euen that he hath shall be taken away* [d]; but in another of the Gospels it is said, *From him shall be taken euen that which it seemeth that he hath* [e]. So that it is but a conceit and opinion of grace, where there is no desire to increase in grace. It is a good saying; *When a man is come to that passe that he hath no desire to be better, then he quite leaueth off to be good*. And therefore men doe but deceiue themselues, in neglecting the benefit of preaching, vpon a conceit, that it is best to keep a temper in matters of religion, and to content themselues with a certaine portion of knowledge, and with a set measure of zeale, and neuer to proceed further; for we must *desire the sincere milke of the Word, that we may grow thereby* [f]. And indeed *if so be that we haue tasted how bountifull the Lord is* [g], we shall neuer be able to satisfie our selues, either in the labouring after knowledge in religion, or in the zealous profession and practise of religion.

Nymph. *Now that you speake of being too forward and precise in matters of Religion, it putteth me in mind of a saying of* Salomons, *which I well vnderstand not*; Bee not thou (*saith he*) iust ouermuch [h]. *It may seeme to agree with their opinion, which would not haue men to be too straite, as they call it.*

Epaph. It is a good rule of the learned, *that for the finding out the true meaning of a place of Scripture, we must consider what goeth before, and what followeth*; this rule obserued will soone cleare this place. In the verse going before *Salomon* had spoken

f Ier. 15.16.
g Rom. 1.16.
x Iohn 7.48. *Maior pars vincit melioren.*
x Exod. 32.
y Matth. 27.
z 1 King. 18.
Aug. Psal. 12. *Ne vnus in Ecclesia sit ut Abel, ne vnus in Ecclesia sit ut Enoch.*
Nazian.
a Luke 12.32.
b Mat. 26.33.
c Phil. 3.13. *Non quid egeris, sed quid superest curandum: si dixisti sufficit, defecisti.*
d Mat. 25.29.
e Luke 8.18. *Vbi incipit velle fieri melior, ibi desinit esse bonus.*
f 1 Pet. 2.2.
g Verse 3.
h Eccl. 7.18.
August. in de doct. Christ. lib. 2. c. 6.

ſpoken of the confuſion (as may ſeeme) which is in the world: *There is* (ſaith hee) *a iuſt man that periſheth in his iuſtice, and there is a wicked man that continueth long in his malice* [l]. Now to expreſſe the raſh headineſſe of mans diſpoſition, which is ready to cenſure Gods courſes at pleaſure, the Wiſe man addeth this, *Be not thou iuſt ouermuch*: that is, *Beware thou take not vpon thee, vnder pretence of Iuſtice, to charge theſe courſes of Gods prouidence with iniuſtice.* It was an errour wee know, that *Dauid* by his owne confeſſion had wel-neere fallen into [k]. And *Ieremy* the Prophet craued leaue of God, that hee might *talke with him of his iudgements* [l]: hee could hardly at the firſt ſatisfie himſelfe in it, how God could bee iuſt, and yet ſuffer them to bee in wealth *that rebelliouſly tranſgreſſe.* This taxing of Gods proceedings in the gouerning of the world, is (I take it) chiefly forbidden in this precept, *Be not iuſt ouer-much*: and this to my ſeeming is the meaning of that place: howſoeuer it bee taken (as I know ſome otherwiſe interpret it) yet I am ſure it condemneth not that warie and zealous courſe in the practiſe of Religion, which though the world is pleaſed to call ouer-holineſſe, yet I am well aduiſed the Scripture vrgeth bidding vs to *walke circumſpectly or exactly* [m], and by *a rule* [n], and to *abſtaine from all appearance of euill* [o].

[l] Verſe 17.
[k] Pſal. 73.
[l] Ierem. 12.1.
[m] Epheſ. 5.15 Ἀκριβῶς.
[n] Gal. 6.16.
[o] 1 Theſ. 5.22.

Nymph. *The Lord in his mercy enable vs ſo to doe: for ſurely the wicked and vngodly, as they are bold in euill, ſo that the very* triall of their countenance teſtifieth againſt them [p], *ſo alſo they doe adde* drunkenneſſe to thirſt [q], *labouring to grow to a* kind of perfection in vngodlineſſe. *And therefore great ſhame ſhall it be for vs, who* profeſſe to know God [r], *to waxe cold and faint-hearted, and timorous in the duties of* pietie, *and not to ſtriue rather* to goe from ſtrength to ſtrength [s], *and to increaſe in holineſſe as faſt as prophane godleſſe men thriue in iniquity. I haue hitherto (as farre as my experience in obſerning, and my memory in recounting hath inabled me) propounded vnto you the ſeuerall obiections againſt preaching, vrged ordinarily by three ſorts of men; the groſſely ignorant, the wretchedly prophane, and the worldly wiſe; and you haue (I thanke you) opened vnto me the blindneſſe of the firſt, the vilenеſſe of the ſecond, and the vanity of the laſt. The contentments that I haue receiued by your diſcourſe hitherto, maketh me to preſume further vpon you, and to requeſt your patience in hearing, and your skill in reſoluing ſome exceptions made by a fourth ſort of men, laſt in order, but not leaſt in argument, becauſe they are by education learned, and by profeſſion (ſome of them) Miniſters and Preachers, and yet doe not altogether fauour theſe courſes of preaching, which ſome doe magnifie ſo exceedingly.*

[p] Iſay 3.9.
[q] Deut. 29.19
[r] Tim. 1. 16.
[s] Pſal. 84.7.

Epaph. Neighbour (to ſay nothing of my duty) I am bound by my promiſe to endeauour to ſatisfie you: and howſoeuer I am of *Hieroms* minde, and am vnwilling to oppoſe my ſelfe againſt any learned men of mine owne profeſſion, leſt I ſhould ſeeme deſirous of contention: yet becauſe the truth is to be preferred before all other reſpects, and to *giue taſte* [a] is a thing ſo dangerous, therefore I will forget all things which might hinder me in free ſpeaking that which in my conſcience I am verily perſwaded is the truth, and will ſet before me only the glory of God, and the common good and benefit of his Church.

Non audeo ſcribere contra Epiſcopum eloquentiæ meæ, Hieronymus ad Aug. Plus amabilem & amandam eſſe veritatem. Dyonyſ. Alex.

[a] Iob 32.22. The Exceptions of ſome ſeeming learned.

Nymph. *Being then aſſured of your readineſſe, I will tell you what I haue marked partly out of the ſpeeches, partly out of the ſermons of ſome that are reputed learned men: I am no ſcholler, and therefore you muſt not expect any preciſe order at my hands: yet to my ſeeming, their exceptions are either againſt preaching it ſelfe, or againſt the manner of it, as by ſome it is performed.*

Epaph. Your Methode is good enough: But doe you know any profeſſing the Miniſtery, which doe vtterly miſlike and diſallow preaching.

Nymphas. *I doe not ſay ſo: for they who are the moſt eager in this matter, if you fall to reaſoning with them, cannot for ſhame but ſay, That preaching is the moſt*

ordinary, and vsuall meanes which God vseth to worke by in the hearts of the hearers: and againe, That preaching doth profit more then reading. And yet for all that in their ordinary discourse they make knowne their opinion thus, That the Word of God is as effectuall when it is read, as when it is preached, and that reading is Preaching.

Epaph. Certainly I cannot but maruaile, that men of learning and professed Diuines, should vndertake the maintenance of such an opinion, yea though it were but for their credits sake: for put this case, that in the vacancy of an Ecclesiasticall preferment, there were ioynt suters for it, a man of note and quality, that hath spent many yeeres in study, and run through the whole circle of sciences, and is graced also with degrees of Schooles, (the testimony of his desert:) and another, an ordinary fellow, that hath had but reasonable breeding, and no seasoning but in a country schoole, and therefore is able to doe little (perhaps) saue onely, reade faire, and go by his Rubricke: thinke you that your Vniuersity Scholler would not thinke himselfe greatly wronged, and grow into a maruellous discontentment if that other should be preferred before him? yes doubtlesse: he would renew that old complaint of *Salomon*, and say, *Folly is set in great excellency, I haue seen seruants on horses, and Princes walking as seruants on the ground*[x]. He would say, it were enough for such a one as he, if he were appointed to some lower office in the Church, where he might *eate a morsell of bread*[y]: and that if he were so well prouided for, as was *Michah* his Leuite, with *ten sickels of siluer by the yeer, and a suite of apparell, and his meat and drinke*[z], surely, then he were as well preferred as he deserued. Like to these, would bee the priuy thoughts of a well-deseruing Scholler, being disappointed of his hoped preferment, by so vnworthy a competitor. And for mine owne part, I thinke him to haue very iust cause so to complaine. But yet this being held for a truth, that reading is as effectuall as preaching, and that an ordinary man may doe as much good, saue as many soules, draw as great a multitude to Heauen with his distinct reading, as the other with all his Vniuersity learning and long laboured for Diuinity, surely then the Scholler hath no reason to thinke himselfe wronged in missing his preferment: for why should there be a disparity in reward, where there is no great precedence in respect of the possibility to doe good in Gods Church? So that I say, me thinkes if it were for no other cause, yet men of learning and Preachers by profession, should neuer goe about to equall bare and naked reading vnto preaching.

x Eccl. 10.6, 7.
y 1 Sam. 2.36.
z Iud. 17.10.

Nymph. *This may (perhaps) be some reason in policy: but I hope you haue some better proofe then this for the matter: otherwise I know what the world will say, (euen that which it spareth not to speake already) that you Preachers are so earnest in the extolling of preaching onely for your owne priuate credits sake, that you may bee the better esteemed.*

Epaph. God bethanked, variety of sufficient proofes is not wanting in this cause; but yet this I thought good to obserue, as it were by the way, to the end that men (who it may bee haue a good opinion of their owne well-deseruing) may see what an inconuenience is like to follow by the defence of such an opinion.

Nymph. *I am very desirous to heare what may be said in this case touching the comparison that is made betwixt reading and preaching, and therefore I doe euen long till you come vnto it.*

Epaphras. Well then (to cut off all preambles and vnnecessarie circumstances,) for this point touching the efficacie of preaching aboue reading, I will stand vpon two reasons chiefly: *the one is experience, the other is Gods ordinance, who hath appointed the ability to preach, as a matter of ne-*

cessity

ceſſity in every one that is called to the Miniſtery.

Experience is ſometimes called the miſtriſſe of fooles, but by it in this point wiſe men may learne a good leſſon: firſt of all, if there be a view taken of all the places and Pariſhes where there hath been onely reading, and of thoſe which haue been furniſhed with a ſetled preaching Miniſter, whoſe care hath been to *deuide the word of truth aright*[a], the different eſtate of the places will ſoone make knowne the worth of preaching aboue reading: for looke into thoſe who haue euer reſted themſelues ſatisfied with a reading Miniſter, neither ſeeking nor caring for better meanes of inſtruction, and you ſhall finde them generally to bee wofully ignorant, lamentably blind in the matters of God, altogether *children in vnderſtanding*[b], popiſh, ſuperſtitious, heathenish, in one word (to ſpeake with the Apoſtle) *Walking in the vanity of their minde, hauing their cogitations darkned, and being ſtraungers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts*[c]. This is the generall condition of ſuch perſons. But looke againe to thoſe, who haue *been taught in the word*[d], and haue made conſcience to profit by the good meanes wherewith God hath bleſſed them, there ſhall you ſee the *Seale*[e] of the Miniſtery, euen the conuerſion of ſoules, comfortable knowledge and conſcionable carriage, the Lords Sabbath ſanctified, his word accounted precious, the Sacraments reuerently vſed, priuate families trained *vp in the inſtruction and information of the Lord*[f], and euen *a very Church in every houſe*[g]. I know indeed that there are many good people dwelling in pariſhes wanting preaching, and many ignorant and vngodly ones in places well furniſhed with teaching. For God ſometimes cauſeth his word to bee ſpoken to thoſe *which will not heare, neither indeed will ceaſe*[h]: But yet let theſe circumſtances noted by mee bee remembred, of reſting well-enough ſatisfied with bare reading, and of reioycing in the benefit of an able preacher, and then it will bee found true which I haue ſaid, and be a ſufficient teſtimony of the power of preaching aboue reading. Secondly, whereas the Scripture is a witnes of the bad opinion which the world will haue of the miniſtery of the word, aſſuring them that are called to that office, that the faithfull diſcharge of their duty ſhall be rewarded *with affliction*[i], with *hatred*[k], with all *manner of euill ſayings*[l]; let any man examine his owne obſeruation, and ſee in which of the two the Reader or the Preacher, this is beſt verified. It is an old ſaying, *That by the marketh folkes you ſhall vnderſtand how the market goeth.* Take mee therefore a common man whom you meete by chance, and queſtion with him touching the place where he dwelleth, and about his Miniſter: if he be but a Reader, you ſhall haue him ſay ſtrait, *Truly we haue a good honeſt quiet man, mary indeed he cannot Preach, but he liueth peaceably, and medleth with no man, and is very well-beloued amongſt vs: for why, he is a fellow-like man, &c.* But put caſe the Miniſter be a painefull preacher, one that ſeeketh to draw the people from their godlies and ſuperſtitious courſes to the knowledge of God, then you ſhall heare him in another tune; he will ſay then, *There we haue a man, ſome ſay hee is learned, but ſure I am hee hath troubled vs all, a good many of vs wiſh hee had neuer come amongſt vs, wee were all quiet before, but now all is out of frame; there is ſuch reproouing and finding of faults, and bringing vp of new faſhions and orders, that we know not what to doe, ſome of the beſt of our parſh will doe what they can to remoue him*: theſe and the like are the thoughts and ſpeeches of no ſmall many, and the ſame no fooles in the eies of the world, who doe indeed iuſtifie preaching by condemning it[m], and ſhew it to be the power of God by reſiſting it. Thirdly, for one other ſpecialty drawne from experience: I will appeale vnto mens conſciences, whether they be ſuch as feare God or otherwiſe. They which feare God, *and tremble at his words*[n], and doe in humility deſire to know *the Lords ſecret*[o], cannot but acknowledge, that they doe much more increaſe both in the know-

a 2 Tim. 2. 15.
b 1 Cor. 14. 20
c Epheſ. 4. 17.
d Gal. 6. 6.
e 1 Cor. 9. 2.
f Epheſ. 6. 4.
g Philem. 2.
h Ezek. 2. 7.
i 2 Tim. 3. 3.
k Iohn 16. 33
l Iohn 15. 19.
m Mat. 5. 11.
m Acts 13. 27.
n Iſay 66. 2.
o Pſal 25. 14.

p Titus 1.1. q 2 Tim. 3.5. *ledge of the truth which is according to godlinesse* p, *and in the power of godlinesse* q, doe find their iudgements better ſtrengthened, their faith more confirmed, their conſciences more wrought vpon, and their affections more quickned by the word, when it is effectually preached & applyed, then when it is but only read vnto them. And no marueil, for indeed it cannot be, that a briefe clauſe of holy Scripture, wherein, in a ſhort tenour of words (ſuch is the riches of the ſacred text) many particulars are compriſed, being onely read, ſhould profit ſo much, as if by preaching it were expounded, and according to occaſions, applyed vnto Gods people: If a man (ſaith the heathen Orator) come into a wardrope, where many rich garments are folded vp together in a narrow roome, it cannot ſo ſatisfie him, as if the ſame might ſeuerally be laid forth to his view, time being granted to take notice of euery particular: becauſe being lapped vp, hee cannot ſee the whole beauty, and being together, hee is not able to obſerue euery ſpecialty: euen ſo it fareth with the Scriptures: if a man heare them read, it cannot but draw him to admire the maieſty and riches of them, and it will caſt ſome glimmering light vpon the vnderſtanding: but when hee heareth them laid open by preaching, it will much more aſtoniſh him, it will euen raviſh him as it were, caſting a cleerer light vpon his iudgement, and working more mightily vpon his affections. This truth, all which truly feare God, are able to iuſtifie out of their owne experience. Now for others, I know they alſo muſt yeeld to this, that they finde, the word being vrged and preſſed by preaching, to be farre more powerfull, more piercing, more maieſticall, more awaking the conſcience, more *entring through, euen vnto the deuiding aſunder of the ſoule and the ſpirit, more diſcerning the thoughts and the intents of the heart* r: and this is my firſt reaſon fetched from experience, againſt which there can bee no diſputing: for it is in vaine to goe about to perſwade a man, that that thing is not ſo, which he by obſeruation hath ſtill found to be ſo.

Cic. de Orat. lib. 1.

r Heb. 4. 12.

Nymph. *I haue well marked your ſpeech, and duly conſidered the courſe of your argument: and as I am well ſtrengthned by it in that good opinion, which I haue alwaies had of preaching, ſo I am glad of one thing which I obſerued in your diſcourſe, namely, that you ſeeme not altogether to condemne reading, nor to deſire the baniſhing of it out of the Church. I can tell you, it is commonly ſaid, that you and others ſuch as you are, doe miſlike the reading of the Scriptures.*

Epaph. God forbid that I or any man ſhould hold ſo groſſe an errour, as to contemne a courſe of that antiquity: *Moſes was read in the Synagogue euery Sabbath day* f: and there was *the Lecture of the Law and Prophets* t. And our Sauiour Chriſt comming into the *Synagogue on the Sabbath day, ſtood vp to reade* u. And for mine owne part, I agree to the opinion of a learned man of our later times, that reading of the holy Scripture in the congregation is good, to that end, that the phraſe and manner of ſpeaking of the Scripture, and the Scripture it ſelfe might be more knowne and more familiar to the people: and I confeſſe alſo with him, that by that meanes the iudgement of the people is confirmed in all points of religion, ſo that thereby they are made able to iudge of the interpretation of the Scriptures, and of the doctrine taught them by their owne teachers or others: all this I willingly acknowledge. And howſoeuer men are diſpoſed to interpret it, yet that which is ſpoken in the praiſe of preaching, tends rather to the countenancing, then to the diſgrace of reading: for he who obſerueth it ſhal find, that none in priuate examine the Scripture more carefully, none in publike heare it read more reſpectiuely, then thoſe whom preaching hath taught to ſee the excellency of Gods word, and the worth of the Scripture.

f Acts 15.21. t Acts 13.15. *Synagoma.* u Luke 4.16. *Bucer* vpon Eph. cap. 4. The vſe of reading the Scripture in the Church.

Nymph. *You haue done very well to make knowne your iudgement touching the reading of the Scripture; for the conceit that you thinke baſely of the word read, is a great preiudice to you in many places, and in many mens opinions. If it pleaſe you, come now I pray you to your ſecond reaſon.*

Epaph.

Epaph. The second reason which I haue for the maintaining the efficacy of preaching aboue reading, is grounded vpon the ability to preach, which the Lord requireth in euery Minister. For this being taken for granted, that the Lord would both in the riches of his loue, and the depth of his wisedome, set downe that course which should be most for the behoofe of his Church: it must needs follow, that if he haue not thought it sufficient for a Minister to be able to read, but to performe some further duty of instructing, then surely there is something more in preaching then in reading, and more profit like to follow by opening the text, then by bare propounding it.

Nymph. Your reason is good, if you be able to proue it: for it seemeth to some a hard doctrine to say, that God requireth in euery Minister in the Church to be able to preach, and therefore I wish you may be able to make it good.

Epaph. How hard soeuer and incredible it may seeme to some, yet I doubt not but to proue it, especially if we bee content to stand to the iudgement of the Scripture, and to that *sure word* as S. *Peter* calleth it[a], endeauouring by a reuerent kinde of examination, to search out the secret and hidden meaning of Gods Spirit. And first of all, I will place in the front as it were of this proof, that worthy place in the tenth chapter of the Epistle to the Romans[b]. *How shall they beleeue in him of whom they haue not heard, and how shall they heare without a Preacher, and how shall they preach except they be sent?* The summe of the place is this: that the hearing of a Preacher which is sent, is the ordinary meanes ordained of God to beget faith. From thence ariseth another point: that hee whose Minister must be the meanes and instrument to beget faith, must bee a man sent; for, *How can they preach except they be sent?* Onely that man is *a Preacher*, which is *sent*. Now if we shall examine what it is to bee *sent*, it will appeare to be true, that a sufficient Minister to call Gods people, must bee a man of better quality then a bare reader of the Scripture. To bee *sent* therefore is this, *to bee appointed and deputed of God*, and (as the Lord speaketh of *Ieremy*) *sanctified*[c], or (as *Paul* saith of himselfe,) *put apart to that seruice*[d]. Were it not now a presumptuous and ouer-bold imputation, of a certaine dissolute carelesnes vnto the wisest and most prouident God to say or thinke that he would put any man *in this seruice*[a], *for the worke of the Ministery*[b], vnlesse the same were so gifted and qualified, as is meet for the discharge of so weighty a businesse? *Salomon* saith, that *He that sendeth a message by the hand of a foole*, (that is, of a man vnable to deliuer the tenor of his message, and to open it to him to whom it is sent,) *is as he that cutteth off the feet*[e]. It is as if he should bid a man goe, and yet chop off his feet wherewith he should trauell. A Prince purposing an ambassage to another Prince, thinketh it not enough that the man whom he will employ in that seruice, be able to carry his errand written in a paper, and faithfully to deliuer it according to directions (for that euery ordinary Carier and common Post may doe,) but hee maketh choise of one that hath had the best breeding, a man of good vnderstanding, of good discourse, of good behauiour, and of no lesse discretion, who is in these respects able to debate and manage those great affaires, as may be most for the behoofe and honourable aduantage of him that sendeth him. Shall wee thinke God to bee lesse carefull for the businesse of his Church, then earthly Princes bee for their State causes? Shall a man of the best quality bee sought out for the carying of a message from one man to another? And shall one of the meanest sufficiency haue *the ministery of reconciliation* betwixt God and man *giuen vnto him*[d]? God forbid. Let all these things then be put together: First, that he whose Ministery shall be the meanes to breed faith, is as a man sent, which the text auoucheth. Secondly, that to be sent, is to be gifted in that measure, as agreeing to the weight of so great a calling, which common sense will not suffer vs to deny. Thirdly, that to be able only to reade the Scripture, is a common gift, and a faculty of no great note,

[a] 2 Pet. 1. 19.
[b] Rom. 10. 14. The opening of the place.
[c] Ierem. 1. 5.
[d] Gal. 1. 15.
[a] 1 Tim. 3. 1.
[b] Ephes. 4. 12.
[e] Prou. 26. 6.
[d] 2 Cor. 5. 18.

[a] Διὰ τοῦτο μᾶλλον ἡμῖν βεβαιότερον τὸ προφητικὸν, Basil. Epist. ad Eust. medi.
Λόγιον λογικὸν, Epip. hæ. 76.
Παρακαταθήκην ἐμπίστευσαι. Basil. de Spiritu Sanct. cap. 1

which every man well knoweth; let these things (I say) be put together, and
e Eccl. 4. 12. you shall finde them as a *threefold cord not easily broken* [e], binding vp and strengthening this truth, that the man not graced with any more then the power to reade, is not the Minister appointed by God for the working of faith in the hearts of the people. Againe, to presse this place yet further, this is the constant doctrine of the Scripture, that no Minister can haue comfort in the day of the Lord, but onely he which is able to say with *Ieremy*, *I haue not thrust my*
f Iere. 17. 16. *selfe in for a Pastor* [f]. For woe shall be vnto those of whom the Lord shall say, *I*
g Iere. 23. 21. *haue not sent these Prophets, and yet they ran* [g]. So that it standeth euery man vp-
h 1 Tim. 3. 1. on, who *desireth that worthy worke, the office of an ouer-seer* [h] in Gods Church, to be well assured of his calling, least in the day of iudgement it bee said vnto him, as was said vnto the guest without the wedding garment; *Friend, how camest thou hither*
i Mat. 22. 12. [i]? Or as to the wicked in the Psalme; *What hast thou to do to declare mine*
k Psal. 50. 16. *ordinances, that thou shouldest take my couenant in thy mouth* [k]? Now, by what meanes can a man know himselfe to bee sent, and called of God to the seruice of his Church? there is no reuelation to bee looked for, neither is it to bee expected that God should call by some immediate voyce, as hee did the Prophets, or as
l Acts 9. he did *Paul* [l]: and yet there is a meanes and course as certaine hereto, as if the Lord should say directly by a voice sounding in our eares, *Goe, behold, hearken, I sent thee*? It is in this matter, as it is in that of election. A man that is careful
m 2 Pet. 1. 10. (according to the rule of the holy Ghost) *to make his calling and election sure* [m], must not presume to search the vnsearchable counsels of God, neither yet waite for some speciall intelligence from Heauen; but hee must enter into his owne heart, and rise vp by degrees from the fruits of sanctification to his being iustified, from iustification to his effectuall calling, from thence to election, and from all these, conclude eternall glorification in Gods Kingdome: this is a sure course, to be led by the streames vp to the well-head. Not much vnlike is the course in iudging of a mans calling to the Ministery. I meane in some sort to apply the speech of *Paul* in another case to this purpose: *Say not thou* that affecteth the Ministery, *Who shall ascend vp into heauen*, to assure mee what is Gods purpose touching me? for there is another way, *The testimony* of
n Rom. 10. 6. thy being *sent* (if thou art *sent*) *is neere thee, euen in thy mouth, and in thy heart* [n]. In-
i. in ouery. quire must be made by a man in this behalfe, in what measure God hath *fi-*
o 2 Cor. 3. 6. *ted him* [o] to be a Minister of the New Testament. Now may a man with a safe conscience, or with any good ground, make himselfe beleeue that God hath sent him, and called him to the Ministery, because he is able to read distinctly the text of the holy Scripture? Can this one faculty be a sufficient testimony to
p Math. 9. 38. a mans owne soule, that he is one of the appointed *labourers* for Gods *harueste* [p]? Shall a man aduenture to vndertake the cure and care of soules vpon so slender preparation? Surely (for as much as I can conceiue) the doctrine of the Scripture, describing the office of a Minister is against it. This vse I haue made of this place: the summe is this; the ordinary meanes to beget faith, is the hearing of a Preacher sent, that is so furnished with gifts futable to his calling, that both in respect of the tenor of his message, and his ability *to manifest the riches of the glo-*
q Coloss. 1. 27. *rious mystery of Christ* [q], his very *feet* may deserue to be called *beautifull* [r]: but nei-
r Rom. 10. 15. ther is bare reading to be numbred among those gifts which might argue a man to be sent, neither is it safe for any man to aduenture vpon no better sufficiency: Therefore there is more required in him, who must be heard for the breeding of Faith, then the naked faculty of deliuering to the people out of a Booke, the letter of the Scripture.

Nymph. *But by your leaue sir, that which you speake touching sending I feare me how it will be well taken: for hath not the Church the power of sending and calling to the Ministery? If then a man able onely to reade the Scripture, be by the Church appointed to that office, is not that a sufficient warrant to him in this case?*

Epaph.

Epaph. The calling of the Church, I acknowledge to bee so necessary, that without it (a settled forme of Church gouernment being established) no man is to be reputed a lawfull Minister, though he be otherwise of neuer so great sufficiency. God (I know) calleth men extraordinarily sometimes, as namely, in the first founding and planting of the Church: (so were the Apostles and Euangelists called:) and when the Church of God is defaced; and an vniuersall Apostasie spread ouer it; (so it is thought they were called, who restored the sincerity of religion, after the long night of Popery.) But this extraordinary kind of calling neuer taketh place, but when ordinary calling faileth. Now though the calling and allowance of the Church is necessary, yet it is not sufficient to the being of a Minister. The office of the Church is onely to approue, it is God that maketh a Minister. And therefore the Church is tyed to a law, to *lay hands suddenly vpon no man*[f], but *to proue first*[g], and to vse a very precise examination before they seperate any man to the office of a Minister. The Churches duty is to search out what men the Lord hath *chosen, to take a part in the ministration*[a]. I know there may be an error committed herein, and men in their choises and elections, may be deceiued. It fareth many times with the Gouernors of the Church, as it did with *Ioab* in the Campe[x]. When *Absalon* was slaine, and the army of those which ioyned with him in the conspiracy, was ouerthrowne, *Ioab* was purposed by a messenger to informe *Dauid* of the successe of the battell: hereupon one *Ahimaaz* offered himselfe to be the carier of tydings: *Ioab* put him backe, taking another, one *Cushi* to be the fitter for that seruice. *Ahimaaz* notwithstanding continued to importune *Ioab*, *What (I pray thee) if I run also after Cushi?* And againe, *Yet what if I run?* And neuer left vntill he had obtained licence to run also. Hauing gotten this leaue to run, he ran by the way of the plaine, and ouer-went *Cushi*, and came first to *Dauid* and made wise, as if he could haue told great tydings. But when the King came to particulars, then he was silent, *I saw a great tumult, but I knew not what*. The case so standeth many times in the Church. The spirituall *Ioabs*, the leaders[y] of Gods people, intend (perhaps) to send none but *Cushies*, men of whose faithfulnesse and sufficiency, they haue good experience: but yet haply some *Ahimaaz* or other, some that might well stay *to beare tidings another time*, steppeth in, and putteth forward himselfe, and by importunity purchaseth that which otherwise desert could not obtaine, and so runneth by the way of the plaine (that common and too much trodden path of Symony) and ouer-goeth the worthier; and being first come into the face of Gods Church, seemeth to be able to bring out *of his treasure, things both old and new*[z]. But if you grow with him into particulars, you shall finde him like the guest in the Gospell, euen *speechlesse*[a], so that he must bee faine to stand aside till *Cushi* commeth to resolue you. Thus I say an errour may happen, and an ouer-sight may be committed euen by the best *ouer-seers*. But when this negligence becommeth a custome, and it waxeth an ordinary matter, to make *of the lowest of the people, Priests of the high places*[b], so that in a manner *who will, may consecrate himselfe*, then a man may well cry with *Dauid*, *it is time for the Lord to worke*[c]: *Arise, O God, and lift vp thine hand*[d]. And how fearefull a thing it is, for those which willingly suffer it, may appeare by an example not much vnlike. God sent *Samuel*[e] to annoint one of *Iesse* his sonnes, to bee King ouer Israel: *Samuel* seeing *Eliab*, because of his countenance, and the height of his stature, said, *Surely the Lords annointed is before him*: The like conceit had hee of the rest of his brethren: but yet he receiued still a secret information, *The Lord hath chosen none of these*. Put case that *Samuel* notwithstanding this direction giuen him, had tooke the horne of oyle, and annointed some other beside *Dauid*, had it not been great contempt to haue proceeded contrary to command? So in this case, they to whom the office and function of laying on of hands belongeth in Gods Church, when the Lord shall say expresly in his word, I haue

[f] 1 Tim. 5. 22.
[g] 1 Tim. 3. 10
[a] Actes 1. 21.
[x] 2 Sam. 18.
[y] Heb. 13. 7.
[z] Mat. 13. 52.
[a] Mat. 22. 12.
[b] 1 King. 13. 33.
[c] Psa. 119. 126
[d] Psal. 10. 12.
[e] 1 Sam. 16.

haue not choſen this man, he is not gifted for this weighty buſineſſe: if they for all that ſhall giue the outward allowance of a Miniſter to him, whom in their certaine knowledge God hath not graced with gifts ſufficient for the calling of a Miniſter, what puniſhment in all likelyhood this raſhneſſe is liable vnto, I leaue it to euery mans conſcience that feareth God to examine: and I pray God giue them whom it concerneth hearts to conſider it.

Nymph. *I ioyne with you in your good deſire, and yet perhaps men of place may plead a kind of neceſſity, to admit men of no better ſufficiency, there being not that ſtore of learned men and Preachers, to furniſh euery ſeuerall congregation.*

Epaph. What is to bee borne withall in caſes of ineuitable neciſſity, is one thing, and what is to be permitted when the good meanes is not wanting, is another thing: for this our land, firſt, I think there was neuer any trial taken, whether the number of learned men were proportionable to the tale of ſeuerall pariſhes: Secondly, the Vniuerſities are like to the market place, in which ſtand many of good quality, of whom if you demand, *Why ſtand you here?* They will
f Mat.20.6,8. anſwere, *Becauſe no man hath hired vs*[f]. And the ſeuerall Colledges, bee (as it is ſaid of the teeth of the ſpouſe) *like a flocke of ſheepe in good order, which goe vp*
g Cant.4.2. *from the waſhing whith euery one bring out twinnes, and none is barren among them*[g]. Thirdly, the Scripture telleth vs, that *Chriſt aſcended vp on high to giue gifts vnto*
h Ephes.4.8. *men*[h]: Why then ſhould we thinke his hand ſo ſhortned, as that it ſhould bee deemed vnpoſſible to furniſh this whole Church with preaching Miniſters? Fourthly, if that be true which ſome ſay, *That there are more learned men in England, then in all the reformed Churches of* Europe *beſides*, then there is no cauſe to plead any ſuch neceſſity. And therefore I account that as a colour, rather then any argument.

Nymph. *I feare me ſir, I haue too much interrupted you: I pray you therefore proceed in your proofe of this point, that there is a neceſſity laid vpon euery Miniſter that ſhall vndertake the cure of ſoules, to bee able to doe more then barely read the holy Scriptures vnto the people.*

Epaph. The next reaſon which I haue to ſtrengthen this principle, is grounded vpon this, becauſe I finde by the Scripture, that it is a matter of very great difficulty to be a good Miniſter. There are two things principally required in a Miniſter: the one, that he be able to *exhort with wholeſome Doctrine*: the other, that he haue skill *to improue them that ſay againſt it*[i]. Whereto agreeth that ſay-
i Titus 1.9. *Veritatis propugnator, & erroris expugnator. Aug. de Doctr. Chr. l. 4. ca. 4.* ing of *Auguſtine*, that *Hee muſt bee a maintainer of truth, and a withſtander of error.* For which cauſe the ſpirituall builders in *Gods building*[k], which is the Church, are not vnfitly compared to thoſe who builded the Temple in *Nehemias* his time, who *did the worke with the one hand, and with the other held the ſword*[l]. It is a ſhame for a Miniſter, if it ſhall fall out with his ſpirituall worke, as *Tobias* the
k 1 Cor.3.9. Ammonite ſaid in ſcorne of the re-edified Citty and Temple of the Iewes, *Although they build, yet if a Foxe goe vp, hee ſhall euen breake downe their ſtony Wall*[m].
l Nehem.4.17 m Neh. 4.3. So, I ſay, it ſhall be a blemiſh to a teacher in Gods Church, if he ſhall build ſo
n Cant.2.15. weakely that thoſe Foxes, *thoſe little Foxes*[n], (of whom the Spouſe complaineth) ſhall be able by and by to breake downe the building. Well then let any man conſider either of theſe two, and tell me whether it be not a matter of very great difficulty in any good meaſure to performe it. The Prophet *Iſay* ſaith, that *The Lord had giuen him a tongue of the learned*, for that one peece of ſeruice, *That*
o Iſay 50.4. *he might know to miniſter a word in time to him that is weary*[o]: And yet this is but one branch of a Miniſters office. If we ſhall adde to it other particulars, ſuch as are wiſdome in admoniſhing, courage in reproouing, ſoundneſſe in opening the treaſure of the holy Text, diſcretion in applying according to times and perſons, with the like, which are required of euery Miniſter in his place; then wee cannot but yeeld that he had need to bee able to doe ſomething more
p 1 Tim.3.15. then reade, who ſhall ſeeke to *behaue himſelfe in the houſe of God*[p] as he ought to doe.

doe. Now for that other part, which ſtandeth *In ſtopping the mouthes of vaine talkers, and deceiuers of mens minds* q, which oppoſe themſelues againſt Gods truth: it is (as *Auguſtine* well ſaith) *A matter requiring more paineſull and plentifull learning*, as ſhall appeare to him that ſhall conſider either the multitude of falſe opinions, or the quality of thoſe which doe defend them. For the multitude, this is a cleere caſe, that whereas euery former age hath brought foorth ſome one or moe, to the diſturbance of the peace of Gods Church, and to the exerciſing of the beſt learned that each time could affoord, all theſe are flowne together in this laſt age, as into a common ſewer. So that there is not any error which the former times knew, and withall condemned to the pit of Hell, but this our age hath raked it vp againe, and ſet (as it were) a new gloſſe vpon it, and made it by addition much more dangerous. Beſides, wee haue Popery, which is a fardle of Hereſies, and the very compound of all the reſt. Now for the quality of thoſe which are Patrones thereof, (of Popery eſpecially) it is well knowne that though they haue among them, as it was ſaid of old, *Many wood-den Prieſts*, all whoſe learning hangeth at their girdle in their Portuis, yet they which in theſe our times haue put forth themſelues to ſupport the drooping and decaying kingdome of Antichriſt, are no punies, but many of them men of excellent wits, deep learning, and vnwearied induſtry by their writings & books, and diſputations, making good the ſaying of our ſauiour Chriſt, *The Children of this World are in their generation wiſer then the children of light* r. Now then to diſcouer the force of my intended reaſon, I draw it to theſe heads: firſt, I know that whoſoeuer ſhould vndertake out of the Scripture to deſcribe the office of a Paſtor, hee cannot without palpable betraying of the truth, leaue out theſe two things which I haue named, the ability to teach the obedient Children of the Church, and the skill to oppoſe himſelfe againſt the enemies of the Church. Secondly, this I know alſo, that he that ſhall either by diſcourſe examine, or by perſonall experience try the difficulty of well performing theſe duties, will ſay with S. *Paul, Who is ſufficient for theſe things?* And acknowledge with *Bernard, That the Miniſtery is a burden, which the Angels themſelues may well tremble at*. Thirdly, I am ſo cleere in this, as in any of the two former, that there is no ſuch difficulty in the faculty of reading, which as it is the firſt ſtep to learning, ſo it is of all other things (incident to a Scholler) the moſt eaſie. So that, ſeeing to hold opinion, that an only readig Miniſter is a ſufficient Miniſter, maketh that calling of all other, the moſt eaſie, which in it owne nature, as it is deſcribed to vs in the Scripture, is the moſt laborious, requiring ſo ſtudious preparation to it, and ſo great intention and diligence in the performance of it, I muſt needs ſettle my ſelfe vpon this point, and perſwade other alſo to it, that there is more required in a Miniſter of the new Teſtament, then to read the Scripture, though I ſtill hold that a part of his duty, and (as I haue ſaid before) a matter very behoouefull for the ſpirituall benefit of Gods Church.

q Tit. 1. 10, 11. *Operoſum & laboriſque doctrinæ. Aug. in Euch ad Laur.*

Liui Sacerdotes. Beniſact.

r Luke 16. 8.

ſuis opus tuis legis. 1 Cor 2. 16. *Onus eſt vel lippis. Aug. ſermone dom. 2 ora.*

Nymph. *I could eaſily agree to that which you haue ſaid, onely this doubt, ſomething ſtaied me: If you hold no man a full Miniſter, except the ſame be able to preach, what ſhall we thinke then of the Sacraments adminiſtred by ſuch; how can they be true Sacraments, if ſuch be no true Miniſters.*

Epaph. For anſwer to that doubt, firſt, this is a true and a receiued rule, *That a Sacrament is not to bee eſteemed by the hand of him which adminiſtreth it. Neither doth the dignity of the deliuerer, adde worth to the Sacrament, nor the indignity, leſſen the true nature of it.* Secondly, hee which hath an outward calling by the Church, though haply hee bee vnworthy and vnmeet for the place whereto he is called, yet hee is to be reputed as more then a priuate man: And therefore becauſe by the appointment of the Church hee ſtands in the roome of a right and lawfull Miniſter, if there be no fault in the ſubſtance of the action of adminiſtring, the Sacraments are true Sacraments, though the party executing

Calu. Inſt. lib. 4 c. 15. ſect. 16.

executing that office be not altogether ſo allowable. The Scribes and Phariſes, who were the Doctors of the Iewes, many of them were of other Tribes, then of the Tribe of *Leui*, and crept in by corruption and bribery into thoſe places, and were of vnſound iudgement in many things, as may eaſily bee gathered by the ſtory of the Goſpell; yet our Sauiour willed his Diſciples to heare them, becauſe they ſate in *Moſes chaire* [t]. Their entrance was naught, yet their Miniſtery was to be eſteemed, ſo long as they failed not in the ſubſtance thereof. And this (I thinke) may reſolue you for that matter.

Paul was a Phariſee, and yet of the tribe of Beniamin, Phil. 3.5. and ſo was his father too, Act. 23.6. Genebrard in Chronogra. l. 2. ſaith, that the Scribes were lightly of the tribe of Simeon.

Nymph. *I will reſt ſatisfied with this anſwer, till I ſhall finde either by mine owne priuate meditation, or by conference with others (better skilled in theſe points then I) what further to reply. I deſire to heare you yet further in this matter, touching the neceſſity of preaching in a Miniſter.*

[t] Mat. 23 2,3. Epiſt 265.

Epaph. I am very willing to proceed, onely I would haue you to remember what I ſaid at my firſt entrance into this matter: namely, that I would ſtand only vpon proofes of Scripture. Saint *Auguſtine* ſaith, *that that was the ancient order of diſputing, to haue the bookes of holy Scripture by, and to ſtand to the triall thereof.* And therefore it was an excellent and memorable courſe of *Conſtantine* the Emperour, who commanded the Fathers met together in the Councell of Nice, to referre that great controuerſie then in hand, touching the Godhead of Chriſt, to the deciſion of the Scripture. And it is Gods owne voice that we ſhould *to the law, and to the teſtimony* [u]. Wherefore wiſhing you to looke for no proofes from me, but ſuch as are fetched out of the Scripture, I ſet this downe as my third reaſon; That whereas the Lord made very good prouiſion for the maintenance of thoſe who were to miniſter about holy things, I find not either in the old or new Teſtament, that any were prouided for by ſuch allowance, but onely ſuch as were able to inſtruct the people by opening and expounding the law. The office of the Leuites in the old law, ſtood vpon two things, one was to *put incenſe before the Lords face, and the burnt offering vpon his altar*: therein they were the peoples mouth vnto God: the other was *to teach Iacob Gods iudgement, and Iſrael his Law* [x]: in that they were Gods mouth vnto the people: for this cauſe it was the ordinance of God (according as I noted to you the place in the beginning of this conference,) that *the Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth*: *for* (ſaith the text) *he is the meſſenger of the Lord of hoſts* [y]: that is, one appointed to be the opener and declarer of the will of God among the people. And leſt any man ſhould thinke, that the Law which the people were to ſeeke at the Prieſts mouth, was nothing but the bare letter & written text of the law, we may remember firſt, that the people had the free vſe of the law in their priuate houſes [z], ſo that they had no ſuch need to ſeeke that at the Prieſts hands. Secondly, that it was the vſe of the Leuites when they did read in the Booke of the law, *to giue the ſenſe alſo, and to cauſe the people to vnderſtand the reading* [a]. And hence it was, that when our Sauiour Chriſt *ſtood vp to reade on the Sabbath day* (according to his office, as ſome thinke that he was choſen one of the ordinary two and twenty Prieſts of the Temple,) *when he had cloſed the booke, the eyes of all that were in the Synagogue were faſtened on him* [b]: becauſe it was the order, that preſently vpon the reading of the law, followed the expoſition of the law. Thence alſo was it that *Paul* and *Barnabas* being at Antioch vpon a Sabbath day, *After the Lecture of the Law and the Prophets, the Rulers of the Synagogue ſent vnto them*, to intreat them, that *if they had any word of exhortation*, they would be pleaſed to deliuer it [c]. This their requeſt aroſe vpon the cuſtome of ioyning ſtill the opening and interpreting of the Law, with the publike reading thereof, whereto agreeth that ſaying of *Iames* [d], that *Moſes was of old time in euery citie, both read and Preached euery Sabbath day.* For albeit ſome thinke there is great ſtrength in that place, to proue *reading* to be *preaching*, *Moſes* (ſay they) *was preached, in that he was read*; yet the true

[u] Iſai. 8.20.

[x] Deut 33.10.

[y] Malac. 2.7.

[z] Deut. 6.7.

[a] Nehem. 8.8.

Suidas in dictione Ieſus.

[b] Luke 4.16.

[c] Act. 13.15.

[d] Act. 15.21.

driſt

drift of the place, is, to proue that *Moſes was preached, in as much as he was read*, not becauſe *to read Moſes is to preach him*, but becauſe the conſtant courſe of the times was to ioyne preaching with reading; thoſe which read *Moſes* on the Sabbath daſes in the Synagogues, did expound him alſo: So that the ſtrength of the reaſon brought to proue, that *Moſes* was preached euery Sabbath, ſtands not vpon the agreement which is ſuppoſed, to be in nature betwixt reading and preaching, but vpon the perpetuall connexing of thoſe ſeruices in euerie well-ordered Coogregation. Thirdly, this may bee noted alſo, that whereas the Lord threatned *to refuſe them, that they ſhould be no Prieſts to him, who had refuſed knowledge* [c], by that *refuſing of knowledge* is to bee vnderſtood, both their ignorance in the doctrine of the law, and their negligence to inforce the people in it; otherwiſe, to thinke that there was nothing reproued in them more, then an vnability to reade the law, were a very groſſe conceit. And thus much to proue that for the times of the old teſtament, none had the allowance of Prieſts, but ſuch as were able to inſtruct. Now for the times of the Goſpell, S. *Paul* thus declares the continuance of the equity of that ancient law, that like as of old, *They which did miniſter about the holy things, did eate of the things of the Temple, and they which did wait at the Altar, were partakers of the Altar*; ſo alſo it is ordained by the Lord, *that they which preach the Goſpell, ſhould liue of the Goſpell* [f]; none haue any right *to liue by the Goſpell*, that is, of the exhibition or ſalary of the Church, but thoſe *which preach the Goſpell*. If you demand of me what it is to preach the Goſpell, *Paul* ſhall reſolue you elſewhere, namely, it is this, to *labour in the word and doctrine* [g], which whether it be not more then to read, I referre it to any mans iudgement. *Chryſoſtome* ſaith, *that theſe words require of a Miniſter, that he doe preach and teach, and make Sermons*: and the old rule of the law, which *Paul* applies to the purpoſe, requires ſo much, *Thou ſhalt not muzzle the oxe mouth that treads out the corne*. The oxe which is allowed to eate of the corne, is not he onely which treads on the corne, but which treads it out, that worketh it out of the huſks, that it may be fit for mans vſe. So he is to eate of the Churches maintenance, who is able to ſet Gods word (the ſpirituall food) before the people; not onely in the eare (as it were) in the words and letter of the Scripture, but in the true ſenſe and interpretation of it. It is an excellent ſaying of Saint *Hierome*; *Let vs not thinke* (ſaith hee) *that the Goſpell is in the words of the Scripture, but in the ſenſe, not in the outward face, but in the marrow thereof*: and as *Baſil ſpeakes*, *not in the ſound of the aire, but in the power of the things meant. I would haue thee* (ſaith *Tertullian*) *exerciſe thy ſelfe to the ſenſe of the matter, and not to the ſound of the word.* It is a rule among Lawyers, *that not the bare words is the law, but the meaning of the law.* And in the Scripture, they are ſaid to *teach the law*; which *ſhew the ſentence* [h], *or ſubſtance and matter of the law.* So then, hee is a teacher allowed to liue vpon the common charge, which treads out (as I may ſo ſpeake, alluding to the ſimilitude of the oxe) the ſenſe of the Scripture out of the letter of the Scripture: and ſtaies not (as *Hierome* ſpeakes in the fore-remembred place) *in the leaues of words, but ſearcheth to the roote of the vnderſtanding thereof.* You may (if you will) adde hereto that other place of *Paul* to this purpoſe [i]; *Let him that is taught in the word, make him that hath taught him partaker of all his goods.* He that will haue a ſhare in the peoples temporall goods, muſt let them receiue ſpirituall good from him. Hee who lookes *to eate of the milke of the flocke* (that is, as it is expounded by *Auguſtine*, of that which is giuen by the people for their ouerſeers ſuſtenance), muſt in equite afford them that, which may be for the building vp of their ſoules in Chriſt Ieſus: otherwiſe there is no proportion. And were it not that men did more affect *pride then painfulneſſe*, the *fat and the woull of the flocke, then the feeding of the ſheepe* [k], this doctrine would neuer be gaine-ſaid; wee ſhould not then haue that iuſt cauſe to lament the ſtate of ſo many, whom we ſee *ſcattered abroad as*

c Hoſ 4.6.

f 1 Cor. 9. 13.

g 1 Tim. 5. 17. *Vt prædicet, doceat & conſiderentur.*

In com. 1. ſ. ad Galat. non in verbis ſed in ſenſu, non in ſuperficie ſed in Medulla. Baſil. lib. 2. contra Eunomium. Tertul. adverſ. Prax. ad ſenſum rei non ad ſonum vocabuli. Senſus legis lex eſt non verba.

b Deu. 17. 9. 10 *In ſermonem Legis. Ad radicem rationis.*

i Galat. 6. 6. ὁ κατηχούμενος τὸν κατηχοῦντα. *Auguſt. in l. de Paſtoribus. Paſtum bonum quam paſtum eſſe. Ter. ad Rusty.*

k Exek 34. 4. & Mat. 9. 36. *Sunt qui paſtorum nomine gaudent, paſtum autem eſſe cupiunt implere nolunt. In lib. de Paſtoribus.*

k Matth.9.36 *Sunt qui pastorum nomine gaudent, pastorum autem officium implere nolunt. In lib. de Pastoribus. Item.*

strepe hauing no shepheard k: neither to complaine with *Augustine*, *that there are many who reiecte in the name of Pastors, but care not to fulfill the office of Pastors.* Thus haue you my third reason, which though it hath been stretcht out by a discourse something large, yet it may be reduced to this briefe: Gods word prouiding a maintenance of honour l for the Ministers of his Church, hath not giuen allowance to any to liue by it, but only to men able to instruct by opening the Scripture, therefore there is more required in a Minister, then to be able to reade the Scripture.

l 1 Tim.5.17.

Nymph. *You haue so well and throughly satisfied me for this matter by these your three reasons, that I will not vrge you further: onely I will pray you to teach me how to answere some exceptions, and pretenced reasons, some against the necessity of preaching, some for the sufficiency of reading.*

Veritas aeterna victoria Aug. de ciu. Dei, l. 2. cap. 29. Fab. mar. apud Liu. l. 22. saepe laborare nimis, nunquam extingui.

Epaph. I am willing to follow you, seeing I entred into this matter for your sake: and if hereafter any doubt shall arise in your minde vpon further learning, touching these things which haue been said, I hope God will afford vs opportunity further to debate them. If you will therefore, let me heare what you haue heard pleaded by those which are of a different opinion, I doubt not but by the grace of Christ, you shall finde the truth to be as it is well called; *An eternall victory: and that* (as that worthy Roman said sometime) *though it be often too much withstood, yet it can neuer be cleane extinguished.*

Nymph. *It is said by some, that this opinion touching the necessity of expounding and opening the Scripture by preaching, doth derogate from the dignity of the Scripture, and doth seeme to fauour the doctrine of Papery, touching the obscurity and darkenes of the holy Writ, as though there were such necessity of a Teacher to come to the vnderstanding of it.*

m Ps.119.105
n Ps.19.8. *Paul ascribeth to the word both* φως *light and* φωτισμὸν, *enlightning.* 2 Cor.4.6. *Aug. de doctr. Chr. l. 2. c. 9. In ijs quae aperte posita sunt.*

Epaph. The answer to this is easie. Touching the Scriptures, God forbid but we should acknowledge, that they are both in their own nature light m, and such also which by the beames thereof *do giue light vnto the eies* n. And it is true which S. *Augustine* saith, that all matters necessary to faith and manners, are to be found in those things which are set downe plainely in the Scripture: and therefore we do both exhort to the reading of the Scriptures priuately, and commend the publike rehearsing of them in the congregation. Yet this is no whit contrary to the opinion touching the necessity of preaching. And so much shall euidently appeare, if we marshall our hearers into three companies. The first sort are grossely ignorant, and extremely negligent in the matters of God. The second are of some better, both care to looke into the Scriptures, and capacity to conceiue them. The third are as well able to sound out the truth by the priuat study of the Scripture, as those who be professed Diuines. There is no hearer (I meane among our people professing the present Religion) but hee belongs to one of these three ranks. Now for the former of these, preaching cannot but be most necessary: for as in their negligence of themselues they will neuer seeke for knowledge, but it must euen in a kinde of violence be put vpon them, so in their ignorance the plaine text read will profit them nothing, vnlesse with it be ioyned the skilfull industry of some painefull workman o, who by framing himself to the shallow capacity of the silliest, and by adding *precept to precept, line to line, here a little and there a little* p, may drop in some knowledge, and through often *sharpening* q of the necessary points of Religion, may make something to enter: neither doe we account preaching necessary for such, because of any darknes which we suppose to be in the Scripture, but because we know their *cogitations to be darkened* r, & that they cannot *perceiue the things of the Spirit of God* s. Preaching is not to put light to the Word, but to remoue the scales from their eies, who, albeit the Scripture shine as bright as doth the Sunne at perfit day, yet vnlesse their sight bee holpen, bee not able to *see the wonders of the Law* t. And what though (as I said) the Scripture *doe giue light*, being the *eye salue* ordained to that end, yet there must be a course by which to apply it to such an vse:

o 2 Tim.2.15. *Ad infantium & tardiorum capacitatem Aug. in Psal.* 8
p Esay 28.10.
q Deut.6.7. *acutè ingerere: Trem.*
r Ephes. 4.18.
s 1 Cor.2.14.
t Psal.119.18.

And

And whether preaching bee not the course ordained of God to this worke, of plucking away that *vaile* which is laid vpon euery naturall *heart*[x], let that place testifie in which *Pauls* commission to *preach the Gospell*[y], is explaned to bee, *to open the eyes of the Gentiles, that they may turne from darknesse vnto light*[z]. Secondly, for the next sort which according to Christs commandement *doe search the Scripture*[a], though I know they shall find their spirituall hunger to be satisfied by many plaine and comfortable places, yet they shall many times be so plunged and set (as it were) that they shall say with the Eunuch, *How can I vnderstand, except I had a guide*[b]? It is Gods wisdome as well to exercise vs with hard places, as to feed vs with those which are perspicuous, both to teach vs to pray with *Dauid*, that the Lord would *open our eyes that we may see*[c], and withall to establish the necessity of the publike Ministery, and to teach vs humility, when wee must bee faine to depend vpon the instruction of others. As for the third kind, who perhaps are able because of education in good letters, to search out the mystery of the text by their owne priuate industry, as well as the most sufficient Preacher, yet as I doubt not but the same shall euen better their iudgments by the meanest Sermon (if that be a fit tearme to be giuen to a Sermon, in which Gods truth is soundly deliuered) so I am sure they shal find hearing to be very behouefull, if it be for no other thing, yet (as a learned Father well obserueth it) for their owne sluggishnes, that so they may bee quickened vp to good duties, we being all in nature so prone, though wee know much, yet *to be weary of well-doing*[d], and *to bee idle and vnfruitfull in the knowledge of our Lord Iesus Christ*[e]. It is an excellent saying of the Apostle *Paul*, writing to the Romanes, and well fitting to this purpose: *I my selfe* (saith hee) *am perswaded of you my brethren, that ye are also full of goodnesse, and filled with all knowledge, and are able to admonish one another*[f]: what greater commendation could bee? these men might seeme not to need any further instruction: but marke what followes, *Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God.* Though a man haue attained to neuer so great perfection in knowledge, yet he standeth still in neede of a Preacher, though it be but to be a remembrancer vnto him. *Theophilus* was well instructed in the mystery of Christ, yet *Lukes* Gospell was needfull for him, *that he might acknowledge the certenty of those things*[g]. Preaching is not superfluous, though a man were neuer so cunning. This briefe view of the state of our seuerall hearers, may serue to make this good, that to vrge the necessity of preaching as the meanes to beget faith, is no derogation to that doctrine which we hold, touching the brightnes and plainnes of the Scripture. The Scripture is *as a light shining in a darke place*[h], but neither doe all looke into it, neither can all that heare it read publikely, conceiue it, valesse they be prepared to it by some former familiar instructions, neither do all that peruse Gods Book, so fully vnderstand all, that they need no teacher, neither yet can any man, though of neuer so good parts, attaine to that fulnes, as that he shall not (at the least) stand in need of an admoniſher. It is a good obseruation (in my iudgement) of him, who saith, that the word is indeed *light*, but the preaching Minister is as the *candlestick*[i], of which Christ speakes, by which Gods Word *giueth light vnto all that are in the house*. And indeed this similitude may haue the better approbation, if we note how by the *candlestick*[k] which the Lord Iesus threatneth to *remoue out* of *Ephesus*, is meant especially the Ministery of the Word. God doth all things by meanes (ordinarily.) Christ is *the true light, which giues light to them that sit in darknes*[l]; yet the faithfull Ministers of seuerall congregations are said to be *starrs in his right hand*[m], by which he giues light vnto his Church. If this be true, I see not what inconuenience can follow vpon it, if we say, though the *word be a lanthorne*[n], yet it then giues best, and cleareſt, and fulleſt light, when it is lifted vp at it were, and the brightnes thereof caused to spread forth into euery corner,

x 2 Cor. 3.15.
y Rom 1.1.
z Acts 26.18.
a Iohn 5.39.
Spiritus sanct. sami nostra consulit in locis apertioribus. Aug. de doctr. Chr. lib. 2. c. 6.
b Acts 8.31.
Pascit manifestis, exercet occultis. Aug. tract 45. in Io.
c Psal. 119.18.
Chrys. hom. 44. in opere imperfecto in Matth. vt alij essent Doct. alij Discipuli.
d 2 Thes. 3.13
e 2 Pet. 1.8.
f Rom. 15.14.
Hom. 3 in 2. Thes.
g Luke 1.4.
h 2 Pet. 1.19
Wolf. in Nyb. cap. 8.
i Matth. 5.15.
k Reuel 2.5.
l Iohn 1.9.
m Reu. 1.16. 20.
n Ps. 119.105.

by the skill and paines of a ſufficient Miniſter. Yet further (if this doe not ſatiſfie) you may conſider thus much; that albeit the Scriptures were throughout ſo plaine and eaſie, that there were no need at all for any to haue a Preacher to expound them, yet this is nothing againſt the neceſſity of preaching. For the queſtion is not ſimply, touching what may bring a man to the vnderſtanding of the doctrine of religion, but, touching this; what is the ordinary meanes ordained of God, to conuert, and to beget faith in the heart. It is poſſible for a man to vnderſtand much, and to conceiue aright the meaning of the Scripture, and yet to remaine a reprobate ſtill, and to want that faith, which for diſtinctions ſake we call a *Sauing Faith*. Now in this lieth the maine queſtion, what is the ordinary outward inſtrument ſanctified of God to make a man a beleeuer, and this I ſay ſtill, is, *the word which we preach*[o], ſo that if at any time, any man (which I do not ſay is vnpoſſible) haue faith begotten in him either by his owne priuate reading, or by hearing another reade in publike, it is meerely extraordinary.

o Rom. 10. 8.

Nymph. *Another exception vſed by ſome, whoſe endeauour is to equall (if not to preferre) bare reading vnto preaching, is, that there is more certenty in the word read, then in that which you preach: that which is read, men are ſure is Gods word, but they haue not the like aſſurance of that which is preached*, ſermons (*they ſay*) are but mens Inuentions; *Reading deliuereth the Word of God moſt ſimply & puerely in it owne proper forme.*

Epaph. If you deſire a ſhort and direct anſwer to this exception, take it thus. This allegation touching the certainty of the word read, aboue the doctrine preached, is not true. There are in our congregations three ſorts of people eſpecially: firſt, ignorant perſons: ſecondly cauillers, and laſtly, iudiciall and carefull hearers. The ignorant are as vncertaine touching that which wee call the Scripture, whether it be the Word of God, as they bee touching our preaching: they haue no aſſurance of it, but tradition and report, which is a poore certenty: and they haue as good an opinion of the Apocripha bookes, as of the other which wee call Canonicall. Beſides that, it is buzzed into many of our common peoples eares, by whiſpering Papiſts, and it is there by become ordinary in many mouthes here in the country, that our Bible is no true Bible, and that our tranſlation is iuſtly to bee doubted of. Secondly, thoſe that are poſſeſſed with a humour of cauelling, and may as well demand how they know the Scripture to be Scripture, and thoſe things to be true which are written in it, as how they may be reſolued that our preaching is the truth. Thirdly, your beſt hearers which heare as Chriſt ſaith, *with a good and an honeſt heart*[p], to them the certainty of the truth in the written text and in the ſermon is both alike: for, as they haue a certaine ſecret teaching by the Spirit of God (which S. *Iohn* calleth by the name of an *vnction from him that is holy*[q]) whereby they are perſwaded of the truth of the Scripture, and doe account it *the oracle of God*[r] (in reſpect whereof they are ſaid to be *taught by God*[s]: and *Auſtine* ſaith, *God ſpeaketh to our hearts*:) ſo alſo they are enabled by the ſame ſpirit to iudge of that doctrine which they heare, by the Scripture, and equally to embrace points confirmed by it, and thoſe which are expreſſly, and in ſo many words reuealed in it. So then there is no more certenty of the Text, then of the Doctrine preached out of the text. Thoſe which are ignorant, or diſpoſed to cauill, are doubtfull of both alike, for the one are blockiſh and know nothing, the other are humorous and will be ſatisfied with nothing. Againe, thoſe which are Gods children, are alike aſſured of both: of the text, by the ſecret perſwaſion of Gods Spirit: of the doctrine, by triall taken of it by the text. I remember a ſaying of S. *Hieroms*: *I know* (ſaith he) *that I otherwiſe eſteeme of the Apoſtles, then of other treatiſes: the Apoſtles I know ſpake alwaies the truth: the other as men in many things were deceiued.* The ſpeech may well be applied to this purpoſe: the bookes of holy Scripture wee muſt yeeld conſent vnto them without refuſall, becauſe it is certaine, that they

p Luke 8. 15.

q 1 Iohn 2. 20.
r Rom. 3. 2.
s 1 Theſ. 4. 9.
Loquitur ad eor vniuſcuiuſque noſtram, epiſt 3.

Epiſt. 62. ad Theoph. ca. 2. Sine vlla recenſatione. Aug. de nat. & gra. cap. 6.

are

are all *giuen by inspiration of God* [t], so that there is nothing in them *of any priuate motion* [u]: but as for the writings and preachings of men, they are not to be credited before they be *tried whether they are of God* [x]. Thus much willingly is acknowledged: but yet after this triall made, and by the *daily searching of the Scriptures* [y], those things which in preaching are deliuered, are found to bee so; then the doctrines, though drawne out of the Text by the art and wit of man, and otherwise amplified, enlarged, and vrged by the helpes of learning, are not to be called the opinions of a man, but the *words of God* [z]. It is a good rule of the learned, *that those points which are collected out of the Scripture, are of like authority with those which are directly written in it.* When *Paul* being at *Thessalonica* went into the synagogue of the Iewes, *and disputed with them by the Scriptures* [a], I hope no man will say, but that those things which hee by argument and discourse drew out of the written word, were of equall authority with points expresselie mentioned. *Paul* pleading before *Agrippa*, stood stiffely to the iustifying of his doctrine, because he had said *no other things but those which the Prophets and Moses did say should come* [b]. His doctrine was the same with the doctrine of *Moses* and the Prophets, yet not in words, but in sense and substance. And the same Apostle is not afraid to call his preaching *the counsell of God* [c], though it were in regard of the tenor and course of speech, differing from the expresse letter of the text. And hee commends the Thessalonians, because they *receiued of him the Word of preaching, not as the Word of men, but (as it is indeed) the Word of God* [d]. If it shall be said vnto mee, that there is a difference betwixt our Sermons and *Pauls*, I willingly confesse it; but yet I say, that euen *Pauls* Sermons were subiect to the like triall that ours be, as appeareth by the practise of the Noblemen of *Berea* [e]. And therefore as his preaching was not to bee esteemed as the word of God, till triall, and being tried, was equally to be reuerenced as the written Word it self: so neither are our sermons to be by and by credited vpon our bare word, but to be thorowly examined: but being once found to hold at the touch-stone, then they are so to bee reputed Gods word, that it may be safely said, *He that despiseth them, despiseth not man, but God* [f]. And indeed vnlesse we shall giue equall credit and respect to matters soundly proued by Scripture, and to points expressed in it, we shal hazard the truth of many, and the same no petty principles of religion, which I know are substantially confirmed by the Scripture, but yet are not word for word so to be found in the sacred text, as we maintaine them. I remember S. *Iames* giueth vnto that speech (*The spirit that is in vs, lusteth after enuy*) the title of Scripture [g]: Who can shew me in what part of the Bible that is written: I confesse it may be iustified by those places of holy Writ, in which the naturall corruption of mans heart is reported: but word for word, sure I am it cannot be found, which is a plaine proofe that it is not simply vnfitting to terme that (Gods word) which being by due collection deriued from it, yet is not expresly, and in the same forme of words, in which it is deliuered, written in it. As for that which is said, that reading deliuereth the Word of God in it owne proper forme, it is idle: for (to speake strictly) that which is read in our Churches, is not Gods Word in it owne proper forme. The proper forme or shape (for in that obiection, the word forme signifieth so much) of the Scripture is the language in which it was first written. Now as it is true, that albeit the Hebrew and Greeke text of Scripture, be simply better then our English (because the writers of it had that infallible assistance of the holy Ghost, which our translators had not) yet in respect of vs, and for our vse, the English is the better, because our vulgar people vnderstand it better; so, although the Word read doth come neerer to the native forme, and shape, and stile of Gods Word, then the Word preached, yet for our behoofe, the Word preached is the better, both because it furthereth our vnderstanding of the text, and especially (which is the chiefe thing) because it is Gods ordinance, by which to bring vs to beleeue.

[t] 2 Tim. 3. 16.
[u] 2 Pet. 1. 20.
[x] 1 Iohn 4. 1.
[y] Acts 17. 11.
[z] 1 Pet. 4. 11. *Aquin. 2ae. Perinde sunt ea quae ex Script. colligantur atque ea quae scribuntur. Nat. lib. 5. de Theolog.* ἀνὰ τὰ γεγραμμένα.
[a] Acts 17. 2. διὰ τῶν γρ.
[b] Acts 26. 22.
[c] Acts 20. 27.
[d] 1 Thes. 2. 13.
[e] Acts 17. 11.
[f] 1 Thes. 4. 8.
[g] κατὰ λέξιν ἡ γεγραμμένη.

And this I thinke may be a ſufficient anſwere to this obiection. Tell me I pray you, how you doe conceiue it.

Nymph. *As farre as I can coniecture, your anſwer is this: that when that courſe of due triall which is meet, is taken touching things taught by preaching, then the Scripture being found to giue allowance to them: there is as great aſſurance of the authority of the one, as of the other, and that is as much to be accounted the Word of God, which the Scripture warranteth, as that which by name in ſo many words it expreſſeth.*

Epaph. That is indeed the ſum of the anſwer to which (if you will) you may adde this; that by preaching, men come to be better aſſured of the authority of the Scripture: for, the better they vnderſtand it, the more comfort they find in it, and the more they feele the power and working of it (all which, by the bleſſing of God, are the effects of preaching) the more are they aſſured that the Scripture is the very thing which it is ſaid to be, euen *a perfect, pure, and ſincere doctrine, converting the ſoule, reioycing the heart* [h] *and able to make a man wiſe vnto ſalvation* [i]. It is truly ſaid, *that the Scripture ſtandeth not in reading, but in vnderſtanding.* What ſhal it auaile men to carry a kind of conceit of ſome diuine authority to be in the Scripture, ſo long as they are ignorant of the myſterie of it, and without any apprehenſion or taſte of the *comfort* [k] which is intended in it?

h Pſal. 19.7.8. Pſal. 119.103. i 2 Tim. 3.5. *Non in legendo ſed in intelligendo: Hier. contra Lucif.* k Rom. 15.4.

Nymph. *Yet (I pray ſir) cleere one thing to me, that now (by the way) commeth into my mind: you will (me thought) haue your Sermons to be called Gods Word; will it not follow from thence, that you that be Preachers then, in your Sermons cannot erre, for the Word of God cannot erre?*

Epaph. It will not follow at all; as I will ſhew you by the like: we will haue our tranſlations of the Scriptures out of Hebrew and Greek into Engliſh, to be called *Gods Word*: doth it therefore follow that tranſlators cannot erre? not at all. Againe, wee terme that which is read, *the word of God*; may it therefore be iuſtly concluded thence, that he which readeth the text to the people, in his reading cannot erre? ſurely no: ſome tranſlators doe tranſlate amiſſe; ſome readers doe reade amiſſe; and ſome Preachers do preach amiſſe; yet the Word tranſlated is Gods Word, the Word read is Gods Word, and ſo alſo the Word preached is Gods Word. A particular erring in the carriage of the buſines, doth not hinder the giuing of the title of Gods Word vnto the generall courſe. Tranſlations muſt be ſcanned; readings muſt be conſidered of; and Sermons muſt be examined. Gods Word cannot erre, but in the handling of Gods Word there may bee a miſtaking; and a difference muſt be put betwixt things miſtaken, and things ſet downe aright. The text truly tranſlated is the Word of God; the text truly read (being truly tranſlated) is the Word of God; and ſo againe the text that is tranſlated truly, and read truly, and then is opened, expounded, and applied truly, is the Word of God. Nothing, in what manner ſoeuer it is deliuered, is to be reputed and taken as the Word of God, without enquiry.

Nymph. *But now (me thinks) you breed a new doubt, which although it be not properly to the matter of our conference touching preaching, yet I muſt craue your helpe, becauſe you ſeeme by reſoluing me of one ſcruple, to entangle me with another. By this which you haue ſaid, I am become very vncertaine what to account Gods Word. For ſeeing (as you ſay) not the Word tranſlated is more to be reputed the Word of God without enquiry, then the Word preached, how ſhall we doe that vnderſtand no language but Engliſh, we muſt truſt to the tranſlation which we haue, in which, in as much as there may be an errour as well as in reading, or in preaching, how ſhall we be ſure that we haue the Word of God indeed?*

Epaph. You doe not amiſſe to aske this, well it may make a doubt, and I know that the Papiſts doe much vrge this, to proue that our common beleeuers can haue no infallible rule of faith, becauſe we make the Scripture to be the rule of faith, and how (ſay they) can they which vnderſtand not the originall, know whether they haue the Scripture yea or no? To helpe you therefore, this I ſay in a word: The maine aſſurance that that which is tranſlated is Gods Word, is

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the witnesse of Gods Spirit. This is that annoynting which the children of God receiue[l], which enableth to discerne all things[m], *and to know the voice of Christ*[n]. This first perswadeth the heart, of the generall truth contained in the translation, and then continueth to be a directer in the triall of particulars. There is a certaine *patterne of wholesome words*[o] called by Diuines *the Analogy of faith*, which is the maine substance and pith of the whole Scripture. This comming to vs by the Ministery of the Church (the meanes consecrated of God to that end) discouereth it selfe to the soules and consciences of Gods people, to be the Truth of God. Being thus proued to the soule of a Christian to be *pure*[p], this remaineth as a rule to iudge all other parts of the translation by, nothing being to be accounted sound, which is not manifest by due triall to be agreeing hereunto. This is the security of a Christian touching the translation, that it is the scripture. It is the very same, which the most learned haue, though they vnderstand the originall tongues neuer so exactly. For when a man hath read the scriptures in the native language thereof, and finds the translation of it in the mother-tongue to be agreeing to it; yet that thing which after all, must assure his soule, that this is the word of God, is the secret teaching of Gods Spirit, which openeth the heart, that the light of the truth may shine into it. I hope this shall satisfie you for this. The ministry of man by which the scripture is translated for vs, and preached to vs, is but as a lanterne, and the word through it will shew it self by it own light. *I haue knowne* (saith *Dauid*) *by thy testimonies that thou hast ordained them*[q]. Euen out of the word wil arise a sufficient witnes for it self. And although it be possible for men ignorant in the Originall tongues in some particulars (as in matters of story or circumstance) finally to be mistaken (which may also befall the most skilfull) yet that they should vtterly and generally erre (submitting themselues in *meekenes*[r] to the Ministry of the Church) it is vnpossible.

l 1 Iohn 2. 27.
m 1 Cor. 2. 15.
n Iohn 10. 4.
o 2 Tim. 1. 13.
p Psa. 12. 6.
q Psa. 119. 152.
r Psal. 25. 9.

Nymph. *I am glad I mooued you in this: The truth is, I haue been vrged with it by Popish cauillers: but (I thank God) the power which I finde the Scripture to haue in commanding my inward parts, and in making my soule sometimes to tremble, and againe sometimes to reioyce together with the sweete Harmony which I find in the seuerall parts thereof each with other, hath much strengthened me against all gain-sayers: and herein your speech now hath much confirmed me. But let vs returne to our maine purpose; for I am almost ashamed that I haue held you too long in this matter, and that so much the rather, because there are many other things yet behind, wherein I am as desirous of your help, as in these already handled: yet because I haue this good opportunity, and doe find you also so willing to instruct me. I will yet further acquaint you with one other allegation, which being answered, I shall (I think) be well prouided, both to satisfie those of my acquaintance which shal perhaps seeke help from me, and also to say something to those, who with their quirks and shewes of reasons, think to put down such plain men as I am, when we came into their company. I named it to you before (though haply by length of communication it is slipped from you) and it is this,* That euen reading it self is preaching: *and that they seeke to proue by these reasons: first they say, to preach is nothing but to publish the Gospell, and that is done by reading: secondly, in hearing the Scriptures read, ye heare the Sermons of the Prophets, of Christ, and of his Apostles, which passe all other sermons which any man now can make. Thirdly there is (they say) euen in reading that which we so much commend preaching for, namelie, expounding and applying, for the new Testament is the expounder of the old, and the Epistles of* Paul *and* Peter *and the rest, doe apply both vnto mens consciences. Fourthly, certaine Scriptures are produced not onely to proue reading to be preaching, but to proue it also to be more effectuall then preaching. Thus, though in our common speech we account reading to be one thing, and preaching to be another, yet by these deuises we are many times shrewdly puzled, and know not suddenly what to answer.*

Euph. These reasons, what shew soeuer they may make at the first view, yet are they neuer able to proue that for which they are alleadged, as shall (God willing) appeare in the seuerall examination of them. First, for that which

is ſaid, that Preaching is nothing but a publiſhing of the Goſpell. I yeeld vnto it, if it be well and rightly vnderſtood: and when it is ſo vnderſtood as it ought to bee; then it will appeare, that the reading of the bare context, cannot properly bee termed preaching. I find in the new Teſtament foure words eſpecially to be vſed, when preaching (ſofarre forth as it is incident to the office of an ordinary Paſtor in Gods Church) is mentioned. The firſt ſignifieth, *to deliuer good tidings* [f], becauſe the Goſpel is, as it was ſaid by the Angels to the ſhepheards, *tydings of great ioy to all Gods people* [t]. The ſecond and third words [u], ſignifie, *to make manifeſt, to diſcouer, to make knowne, to ſet forth to open view*, and ſo *to handle a matter*, as the Prophet was commanded to deale with a viſion which God had ſhewed him, namely, to *make it plaine vpon Tables, that he which runneth may reade it* [x]. This ſhall appeare to bee true to any man that ſhall take the paines to examine, and duly to ponder thoſe places of the new Teſtament, in which theſe words are vſed in the Greeke, which being applied to the Miniſter his Office, are tranſlated by the word *Preach* [y]. And theſe kinds of words, doe fitly ſet forth the duty of a Preacher, which is eſpecially that, which *Paul* exhorteth the Epheſians to begge of God on his behalfe, to wit, *To make knowne the ſecret of the Goſpell* [z], which ſeeing it muſt be ſought for as *ſilver, and ſearched for as for treaſure* [a], is not ordinarily to be looked for in the vpper face it were, but to be with paines and induſtry digged out of the very bowels and heart of the Scripture. The fourth word ſignifieth to *publiſh* [b], and as an herald or a crier, *to deliuer a matter in open place, in the hearing of a multitude, that many may take notice of it.* For this cauſe the Prophet *Iſaiah* was willed to *Crie aloud* [c], and to *Lift vp his voice like a trumpet*; and *Ieremiah* was commanded to *ſtand in the gate of the Lords houſe, and to crie the word there* [d]. And hence alſo it is, that the *wiſdome* of God, is ſaid to *ſtand in the top of the high places* [e], and to make as it were a publike proclamation: *O men! o ye fooliſh! who ſo is ſimple let him come hither. Ho, every one that thirſteth* [f]: *come vnto me all ye that are weary &c.* By this it may appeare what it is to preach, and in what ſenſe preaching may bee tolerably defined to be a publiſhing of the Goſpell: namely, it is an *open and comfortable diſcouery by word of mouth, making plaine vnto the people of God, the myſterie of Godlineſſe, euen the ſecret of the Goſpell.* Now, as no man duly conſidering the nature and vſe of the forenamed words, can deny preaching (by a Miniſter lawfully called) to be euen ſuch a kind of publiſhing the Goſpell, as is now ſet downe: ſo neither can he with any face or colour affirme, the action of reading the Scripture to be anſwerable to this deſcripetion. So that though it be granted, that the text of Scripture is the Goſpell, and the very word of God; and withall, that reading is after a ſort a publiſhing thereof, becauſe thereby the letter of the Text is recited with a lowd voice, from an eminent and conſpicuous place, in the audience of a multitude: yet when we ſhall enter into a more exact examination of things, it will then appeare, that Reading ſimply cannot be called a publiſhing of the Goſpell, in that ſenſe, as it is required of Miniſters and Teachers to be ſpreaders abroad and proclaimers of Gods truth. Adde hereto, that that which is the principall thing looked for of a Preacher in the publiſhing of the word, the bare Reader in the act of Reading, neither can nor doth performe: and that is, the *deuiding the word of truth aright* [h]: and (to apply Chriſts words in a caſe not much vnlike) *a giuing to them* of the houſhold (*which is the Church*, 1 Tim. 3. 15.) *their portion of meate in ſeaſon* [i]. A Miniſter, is one to whom *the diſpenſation (or ſtewardſhip) is committed* [k] in the family of God: and his office is out of the ſtore-houſe of the Scripture, to ſhare out to euery one, that which he ſhall finde by his *caring to know the ſtate of his flocke* [l], to be beſt fitting and agreeing to him. As for example: *Milke* [m] (that is, *the firſt principles of the word of God*) to thoſe which are *inexpert in the word of righteouſneſſe*: *Strong meate* [n] (that is, doctrine of greater depth) for them, who are *able to beare it* [o]: *Meekeneſſe of inſtructing*

[f] 1 Cor. 9. 16. εὐαγγελίζωμαι.
[t] Luke 2. 18. Luke 9. 60. διαγγέλλω.
[u] Acts 4. 2. καταγγέλλειν ἐν τῷ Ἰησοῦ.
[x] Hab. 2. 2.
[y] Rom. 9. 17. διαγγέλλω, Acts 17. 23. καταγγέλλω Acts 26. 23. καταγγέλλειν, 1 Cor. 11. 26. καταγγέλλετε τὸν θάνατον τοῦ κυρίου.
[z] Ephes. 6. 19. γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.
[a] Prou. 2. 4.
[b] 2 Tim. 4. 2. Κήρυξον τὸν λόγον.
[c] Eſay 58. 1.
[d] Ier. 7. 2.
[e] Prou. 8. 2, 4, 5. 4. 4.
[f] Eſay 55. 1.
[g] Mat. 11. 28. What preaching is.
[h] 2 Tim. 2. 15.
[i] Luke 12. 42. ἀποστομίσαι.
[k] 1 Cor. 9. 17.
[l] Prou. 27. 23.
[m] Heb. 5. 12, 13.
[n] Verſe 14.
[o] 1 Cor. 3. 2,

inſtructing

ſtralling for thoſe which *are contrary minded* [p]: *a rod* [q], *and ſharpe rebuke of ſlow bellies, that they may be ſound in the faith* [r]: *improuing* (or conuincing) *of gain-ſayers*, that their *mouthes may be ſtopped* [s]: *admonition* for *them that are vnruly*: *comfort for the feeble-minded* [t]: a diſcreet and reſpectiue framing of exhortation to ſeuerall ages and degrees, to the *Elders, as to fathers*; *to the younger men as to brethren, to the elder women as to mothers, to the younger as to ſiſters* [u]. After this ſort, euery mans portion muſt be allotted out vnto him: and this ordering of that prouiſion, which the Lord (as a carefull houſholder) hath left for his ſpirituall family, is committed vnto the Miniſter. This is that action which *Paul* calleth *a dealing vnto the people the Goſpell of God* [x], our Sauiour tearmeth it *ſowing* [y], which euery country-man knoweth to be more then to bring the ſeed into the place, and to ſet it at the furrowes end, (which is in effect as much as the Reader doth) there muſt bee a diſpoſing and a diſperſing of the ſeed with the hand, that euery part of the land which is eared vp, may haue ſome, which is the liuely repreſentation of the very act of Preaching, by which the word of God (*that ſeed of immortality* [z]) is caſt by the *labourers in Gods husbandry* [a] into euery heart. The Scripture I confeſſe *is profitable* for theſe purpoſes, and able to make *the man of God abſolute and perfect vnto all the good workes* [b] of his calling; and it is no wholeſome food, nor no cleane ſeed, vnleſſe it be deliuered out of that *Garner*: but yet, vnleſſe there be more performed, then is done by naked reading (to wit, a propounding to the houſhold the whole ſtore, as it were in groſſe) it cannot be, but whileſt euery one is left to be his owne caruer, the young ones will be ſtarued, and the riotous and miſgouerned will ſurfet themſelues, with greedy and vnbeſeeming taking that vnto them, which they are neither fit nor able to receiue. And this I thinke may ſerue to ſhew how little reaſon there is in this firſt reaſon, why reading of the Scripture ſhould deſerue the honourable name of preaching: when as both our common ſpeech, and (which is more) the language of the holie Ghoſt hath put an apparant difference betwixt them [c].

p 2 Tim. 2. 25.
q 1 Cor. 4. 21.
r Tit. 1. 12, 13
s Verſe 9. 11.
t 1 Theſſ. 5. 14
u 1 Tim. 5. 1, 2
x 1 Theſ. 2. 8.
y Matth. 13. 3.
z 1 Pet. 1. 23.
a 1 Cor. 3. 9.
b 2 Tim. 3. 16, 17.
c Acts 17. 21. *experiuntur & requirunt.*

Nymph. *Indeed I acknowledge that to be true out of my owne experience: for though by priuate reading the Scripture, as alſo by hearing it read, I haue receiued much comfort: (the memory of things taught thereby being renewed, and the truth of them confirmed) yet I haue often been quite ſet, often been altogether miſtaken, and ſtill afraid of mine owne iudgement euen in plaine places, vntill I haue found the publike expoſition goe in by the Miniſter iumpe and accord with my opinion. But what ſay you to the ſecond reaſon: namely, that in the Scriptures read, we heare the worthy Sermons of Chriſt, of the Prophets, and of his Apoſtles; and therefore reading is preaching?*

Epaph. I ſay it is a very weake argument. That the Sermons of Chriſt, the Prophets and Apoſtles were excellent Sermons, and that the ſum and abridgment of them is to be found in Scripture, no man goeth about to deny: yet this being granted, will neuer proue a Reader to bee a Preacher. For hee is not a Preacher, who reciteth publike things of another mans inditing (for then how eaſie a thing were it to be a Preacher? but he which deliuereth matters (though not inuented) yet in reſpect of art and induſtry compiled and framed by himſelfe. If it be ſaid, that the Sermons of Chriſt, &c. though they bee not of his framing that readeth them, yet being read, may turne to the profit of the people; I anſwer, that the queſtion is not, whether they may be profitable, but whether the reading of them may be called preaching. God forbid any man ſhould deny the publike reading of them to bee for the behoofe of Gods people (I hope you haue not forgotten what I told you was my iudgement in this caſe) but how it may be ſaid, that he which hath read them to the people, hath performed that office of a Miniſter which wee call preaching, neither can I conceiue, neither (as I thinke) is any man able to ſet downe. Beſides, if the word *Sermon*, ſhall be preciſely vrged, that which was the ſermon of Chriſt, or *Ieremiah*, or *Paul*, when they liued, and the ſame vttered by them, cannot bee now, being

being recorded in the Bible, and read out by another, ſo properly called a Sermon: becauſe in our common ſpeech, a Sermon requireth the tongue and voice of him that framed it. And therefore to ſay (as ſome doe) that Chriſt or ſome one of the ancient Prophets or Apoſtles preacheth to vs, when wee heare the ſumme of their Sermons read vnto vs, is but a borrowed kinde of ſpeech, vſuall amongſt Schollers. Such as that is, that *the blood of Abel ſpeaketh* [d]; and that *he being dead, yet ſpeaketh* [e]; or which is ſaid of the *heauens and firmament, that there is no ſpeech nor language, where their voice is not heard* [f], and the like, common in the Scripture: which may alſo (by the way) bee noted to anſwer thoſe, who in this matter to proue the Scriptures read, to be preaching, doe auouch the Scriptures to haue not onely a liuely voice, as birds and beaſts, but alſo a ſpeaking voice too, as men and Angels haue, whereby they both teach vs, and preach vnto vs. To which end they alleage thoſe places, in which, *ſaying* [g] *and ſpeaking* [h] is aſcribed to the Scripture. May not a man as well proue that the earth can ſpeake, and that ſtones and beames haue a voyce, becauſe *Iob* ſaith, that his *land did not cry againſt him, nor the furrowes complaine* [i]? and becauſe the Prophet affirmes, touching oppreſſion, that *the ſtone ſhall crie out of the wall, and the beame ſhall anſwer* [k]? Beſides, is there any ſenſe in it to ſay, the Scripture hath a voyce as a man (for of the other, that they haue a voyce as Angels, I will not diſpute, for what voyce Angels haue, as Angels, I cannot determine.) The Scripture ſpeaketh mediately by man: Man ſpeaketh of himſelfe without another from himſelfe, to cauſe him to be heard. And if this were true, that the Scripture hath ſuch a ſpeaking voyce as man hath, I ſee not for my part what need of a Miniſtery at all: For what ſhould need more then to ſet vp a Bible in the Church: It hath an articulate ſpeaking voyce, it can preach. Againe, not to dwell vpon the anſwering of ſuch enforced collections, let the nature and eſtate of thoſe which are called the Sermons of the Prophets, of Chriſt, and his Apoſtles be a little conſidered. Firſt in generall this is to be knowne, that wee haue but the briefe and ſumme, and as it were the heads of their Sermons related in the Scripture: for if all that euery one of theſe ſpake publikely by way of teaching had been written, we might well ſay, as Saint *Iohn* ſaid touching the Acts and ſayings of our Sauiour Chriſt, *The world could not containe the bookes* [l]; and therefore (if profit be deſired) there muſt neceſſarily be ſome courſe taken, by which the things abridged by the Pen-men of the holy Ghoſt in their writings, may be enlarged. Secondly, the Sermons of *Moſes*, are ſo interlaced with Iudiciall ordinances and ceremoniall rites, appertaining onely to the policy of thoſe times, that for the peoples behoofe, it is more then conuenient, that they ſhould enioy the benefit of an able Miniſter, who may informe them herein, what things be morrall, and what be temporary, what is the ſubſtance of euery ceremoniall ſhadow, and what the perpetuall and vnchangeable equity of euery iudiciall conſtitution. Thirdly, touching the preachings of the Prophets; though they be full of comfort, and abounding with ſweet conſolation, becauſe the maine ſcope and drift of them all, is to foreſhew the renewing and reſtoring of the Church by Chriſt, and though they doe alſo notably make knowne the juſt iudgement of God againſt ſinne; yet they are ſo intermixed with myſticall prophecies, with hidden parables, with hiſtoricall narrations, and deſcriptions of Countries, with borrowed ſpeeches, and proprieties of that holy language in which they were deliuered, *that, howſoeuer ſometimes a lambe* (as the prouerbe is) *may finde a foord eaſily to be waded through*, yet vnleſſe there be added the helpe and guidance of ſome learned *Ezra* [m], ſome *Meſſenger*, or *Interpreter*, as *Elihu* fitly called him [n], and the ſame no ordinary man, but (as the Text ſpeaketh) *one of a thouſand*, the people cannot poſſibly reape that good which God intendeth in the reueiling of thoſe things. Fourthly, for the Sermons of our Sauiour, as we haue but the very ſhort ſumme of many of them [o], according

d Heb. 12. 24.
e Chap. 11. 4.
f Pſal. 19. 1.
g Rom. 3. 19.
h Heb. 1. 2. 5.
i Iob 31. 38.
k Hab. 2. 11.
l Iohn 21. 25.
Gregor. epiſt. ad Leand.
m Nehem 8.
n Iob 33. 23.
o Matth. 4. 17. Luke 4. 21.

as

as I ſaid before) ſo for thoſe which are reported more largely by the Euangeliſts, I perſwade my ſelfe there is no man, but (if he will ſpeake the truth, out of his owne conſcience) he will confeſſe, that he learneth more by them, when by preaching they are explained, then when they are onely read vnto him. Fiftly, we haue in the Bible very few copies of the Apoſtles ſermons: thoſe that be, are in the booke of the Acts, and yet many times, this is all which is ſaid of them: *they preached in Ieſus the reſurrection from the dead*[p], *they went too and fro preaching the Word, preached Chriſt, preached the things that concerne the Kingdome of God*[q], and many the like ſpeeches: all which are like vnto the *little cloud*, which the ſeruant of *Elias* ſaw[r]; which though at the firſt it was but *like a mans hand*, yet at laſt it couered the face of heauen: ſo theſe, being clauſes of very few words, yet miniſter iuſt matter of many large diſcourſes, and the ſame alſo very needfull for the well vnderſtanding of them. If it ſhall be ſaid, that the Apoſtles writings were ſermons. I anſwere, they cannot properly bee called their ſermons: *Paul* writing to the Romans, ſaith, that beſides this labour of writing, he was *ready alſo to preach the Goſpell* vnto them[s]: ſo that he did not account his writing to bee preaching. The Epiſtles of the Apoſtles, were the ſummes of that doctrine which they had taught by word of mouth, and according to the tenor whereof, their deſire was, that the Miniſters of the places to whom they wrote ſhould proceede. I know they were read in the Churches[t], according as it was meete, that a matter written to a whole Congregation ſhould bee communicated to all in publike: but what then? I doubt not, but the Paſtors in the ſeuerall aſſemblies, did (as we now doe) preach vpon thoſe Epiſtles, and open and apply them to their auditories: and ſo much may eaſily appeare, as by other places, ſo eſpecially by that ſpeech to the Hebrewes, by the Author of the Epiſtle written to them: *I beſeech you alſo brethren, ſuffer the words of exhortation: for I haue written vnto you in few words*[u]: which ſpeech (as it is well obſerued by two learned interpreters of our latter times) the Apoſtle purpoſely vſed, leſt his writing ſhould be an occaſion to any, of leſſening that due eſtimation, which the ordinary courſe of preaching did deſerue: It is alone as if the Apoſtle had ſaid: *Brethren notwithſtanding all this which I haue written vnto you: yet I pray you continue your accuſtomed reuerence to the labours of your owne Miniſters: I, as the nature of an Epiſtle requireth, haue written briefly, therefore you ſhall ſtill need the aſſiſtance of your watchfull and learned Ouerſeers, who ſhall enlarge theſe points, which I haue drawn as it were into a narrow roome, and by powerfull exhortations apply them either to your comfort or reproofe, as their knowledge in your eſtate from time to time ſhall direct them:* This is the meaning of that place, plainely prouing the neceſſity of ioyning the paines of a Preaching Miniſter, with the writings and Epiſtles of the Apoſtles of Chriſt Ieſus. Obſerue this alſo further with me touching that place, that that phraſe (*word of exhortation*) there vſed, as it is but once more in the new Teſtament (as far as I can call to mind) ſo there where it is, it is put directly for that preaching or as I may terme it) ſermoning, which was wont in publike aſſemblies to follow the reading of the Scripture[x]. And thus haue you my anſwere to this ſecond ſtout reaſon why reading ſhould be preaching, becauſe forſoot, thereby is communicated to vs the ſumme and ſubſtance of the worthy ſermons which Chriſt and the Prophets and Apoſtles haue formerly deliuered. The weakneſſe of which reaſon, I hope this ſhort diſcourſe hath made you to perceiue.

[p] Acts 4. 2. [q] Acts 8. 4, 5, 12. [r] 1 Kin. 18. 44. [s] Rom. 1. 15. [t] Col. 4. 16. [u] Heb. 13. 22. [x] Acts 13. 15.

Nymphus. *For theſe two alleadged reaſons, you haue indifferently ſatiſfied mee: I doe now expect, what you will ſay, touching the laſt reaſon why reading ſhould bee preaching.*

Epaph. The third reaſon (as I remember) was, that reading may therefore truly be called preaching, becauſe in our Church the reading of the Scripture is ſo ordred, that firſt, there is a portion of the old Teſtament read, next of the new,

new, and thirdly, some parcell of the Epistles: which they will have to be called preaching, because as the new Testament is an exposition of the old, so the Epistles are the applying of both vnto Gods people. And Scripture also generally doth expound Scripture, and what is preaching, but an expounding of the Scripture? This I thinke is the third reason that you told me of.

Nymph. *You have hit it right, if you can answer it as fully, as you have rehearsed it truly, then it shall want but any occasion of scruple to me hereafter.*

Epaph. To make a short answer to a slight reason, this is that I say: It is true, if we compare the whole new Testament, with the whole old Testament, that the latter is an exposition of the former, because it maketh knowne vnto vs, that all the ancient promises, touching the Messias, *are yea and amen* in Christ Iesus[x]: so that the substance both of old and new is this, *Iesus Christ yesterday, and to day, the same also is for ever*[y]. And hereupon is that saying of *Augustine*: *The old Testament* (saith he) *is revealed in the New, and the New was as it were lapped and folded vp in the Old*: the same may also bee acknowledged touching the Epistles, that in them the doctrine both of the old and new Testament is applied and pressed vpon mens consciences by wholesome exhortations. But what then? though this hold in generall, that the new Testament is the Commentary to the old, and the Epistles, the appliers of both, yet it will scarcely be found to hold in particulars; namely, that such a parcell of the new Testament which commeth in order to be read, is an exposition of the speciall doctrine and matter of that portion of the old Testament; which was read before it, or that, that part of the Epistles; which followeth both, is a direct and expresse verger of both. So that howsoever when we diuide the Scriptures into these three parts, the old Testament, the history of the Gospell, and the Epistles, it bee true, that this is the common nature and state of them, that the second part giveth light vnto the first, and the latter raiseth exhortations out of both, yet when we come to single out these parts into seuerall portions, we shall not find that precise and exact correspondence, as that the exposition of the same points shall be said to follow one the other. As for that which is said, that Scripture expoundeth Scripture, it is but a deceitfull kind of speaking, to entrap the simple, as will straitz appeare, when the true meaning of it is deliuered in another forme, which is this, *That one place of Scripture, affordeth helpe for the clearing of another*; which albeit it be a certaine truth, and necessary to be maintained yet it doth not imply that any actuall or vocall expounding, can bee attributed to the Scripture. This hath as little weight in it, as that before touching the speaking of the Scripture. The Scripture speaketh by the voyce of man, and so it is fitted and applied to be the expositer of it selfe by the industry of man. And this is all which I will oppose to this third reason: which though perhaps it may make a shew among those that are of lesse iudgement, yet it can deceiue no man, that hath any ordinary skill in the state of an argument.

x 2 Cor 1.20.
y Heb 13.8.
Vetus testamentum in noua reuelatum, nouum in vetere velatum.
Aug. in Ps. 105

Nymph. *I must not forget to mind you of those places of Scriptures which are produced, for the weakening of your maine assertion: which places are partly to proue reading to be an operatiue of all Christian vertues, as the most adorned sermons: and partly to make it good, that reading is not only a powerfull kind of preaching simply, but (which is more) of greater power to moue then any Preachers Sermons.*

Epaph. Forbeare not I pray you to propound them, I will vse the best of my poore skill to answer them.

Nymph. *The places of the first sort are such, in which the same effects seeme to haue followed, or to be promised to follow reading, which can be wrought by preaching: as in Deuteronomie*[z], *It is said, that the Law being read before all Israell, the knowledge of God, the feare of God, and the keeping and obseruing of the commandements of God shall follow thereupon. Againe, in* Nehemiah[a], *it is reported, that when* Ezra *had but only read the Law vnto the people, it was of that powerfull operation,*

z Chap. 31. 12
a Chap. 8 9.

the

that it cast them all into mourning and weeping. Thirdly, of Iosias *it is recorded,* [b] *that* the bare reading of the law caused him to rend his clothes, and made his heart to melt away within him. *Fourthly, euen Faith it selfe is ascribed vnto the action of reading, as, These things are written, that ye should beleeue* [c]. *Now (say some) that which is written cannot make vs beleeue but only by reading. Lastly, our Sauiour bidding vs to search the Scripture (and that is, say they which vrge these places, to reade) addeth, that so we shall finde eternall life* [d]. *Here in these places, you see the knowledge of God, the faith of God, the feare of God, the obedience of God, and eternall life with God, are expressly ascribed vnto the bare reading of the word, who therefore can deny Reading to be an effectuall kind of preaching? After this manner I haue heard these places vrged, I pray you shew me how to answer them.*

[b] 2 King. 22. 11, 19.
[c] Iohn 20. 31.
[d] Iohn 5. 39.

Epaph. I will say something to each place in order, hoping to make it appeare vnto you, that none of them make ought for the iustification of that for which they are alleaged. And first to that of *Deuteronomy* I answer two things. First, that the sequell of the argument (which is this, *By reading, the feare of God, and the obedience of God may be gotten, and therefore Reading is an effectuall kind of preaching*) is very weake: for by the same reason, the publike execution of an offender among the Iewes, might be said to be an effectual preaching, inasmuch as this fruit was said should come euen by it, that *all Israell should heare and feare, and do no more any such wickednesse* [e]. Here is *Feare* and *Reformation* intended to follow, and yet here is no preaching: vpon the sight of *the mighty power which the Lord shewed vpon the Egyptians*, it is said, that *the people feared the Lord, and beleeued the Lord* [f]. Here was both *Feare* of God, and *Faith* too; was therefore the drowning of the *Egyptians* in the sight of the Israelites, a preaching (properly?) Euery occasion of furtherance of grace or Christian vertue is not preaching: secondly, I answer, that it shall neuer be proued, that this reading prescribed in this place, was a bare reading, a reading not accompanied with that, which elsewhere is termed, a *causing the people to vnderstand the reading* [g]. It is out of all question, that those to whom this charge of *reading* was giuen, and who were personally to performe it, *were the Priests the sonnes of Leui* [h]; and was it their function to be only readers? was it not their duty to *teach Iacob Gods iudgements, and Israel his law* [i]? and is not *to teach* in euery mans vnderstanding a further matter then to *reade*, that is, to deliuer the words as they lie in the volume of the booke, & no more? so that the charge to *read*, had a further reference, euen to that labour and busines of expounding, which the Priests were bound to ioyne with their publike readings. This for the first place. Now for the second, touching the working of the word read vpon *Iosiah*, this I say first, that *Iosiah* was a beleeuer before: for this was in the *eighteenth yeare* [k] of his raigne, but he *did vprightly in the sight of the Lord* [l], euen in the very first entry into his kingdome: so that this example touching the power of the word read, vpon a man already conuerted, is not proper to our maine question, which is concerning the meanes of the first begetting of faith in mens hearts: secondly, that the times then were something extraordinary. For by meanes of *Manasses* and *Amon*, the grandfather and father of *Iosiah*, the course of teaching was out of vse. The Priests were gone from their *charges* [m]. Now when the visuall meanes is wanting, God worketh otherwise, and blesseth reading only to many, who for the present cannot otherwise be supplied. Thirdly, I may safely affirme, that in the story there is nothing to the contrary, but that, together with this reading there went either then, or not long after, the preaching of *Hilkiah* the Priest, of whose presence at the time of that reading, the text maketh mention [n]. Take which of these answeres you will, it may serue for the weakning of the argument from that place. As for that in *Nehemiah* (which you named as second, but came not to my minde till now) I maruell at the vrging it: with there it is plaine that there was a course taken by *Ezra* to make the people *vnderstand* [o]. If it be said, that that mourning there reported, is ascribed to *the*

[e] Deut. 13. 9, 10. 11. Chap. 17. 13.
[f] Exod. 14. 31.
[g] Nehem. 8. 8.
[h] Deut. 31. 9.
[i] Deut. 33. 10.
[k] 2 King. 22. 3.
[l] Verse 2.
[m] 2 Chro. 34. 3
[n] 2 Chro. 35. 3
[o] 2 Kin. 23. 3.
[p] Chap. 8. 8.

q Verſe 9. *words of the Law*, and therfore not to any gloſſe vpon them. I anſwer, that in euery mans conceiuing, it was not the ſound of the words which made them weep, but the vnderſtanding of the words, and the apprehenſion of the ſenſe and meaning, and intent of the words. Now they were the *Leuites* which *cauſed the people to vnderſtand the Law*[r]: ſo that, ſith the vnderſtanding the law made them weep, (as common ſenſe muſt needs euict) it muſt neceſſarily follow, that it was the *Leuites* their expounding, and not their onely reading which ſo effected their harts, and diſſolued them into teares. *Could the words of the law* haue affected this, had they not bin vnderſtood, and not their *giuing the ſenſe*, that made the people vnderſtand? You named alſo two places out of S. *Iohn*: *Theſe things are written, that you ſhould* (or might) *beleeue*; and how can things written make vs to beleeue, but only by reading? This is a very ſtrange argument. The purpoſe of that place (in the iudgement of the learned) is to acquaint vs both particularly with the ſcope of that ſtory, and generally with the common drift of the whole ſcripture, which is to bring vs to beleeue, and by beleeuing vnto life eternall. The place is ordinarily vrged by our beſt Diuines, to iuſtifie the ſufficiency of the Scriptures without Traditions. Now what is this to proue reading to be preaching? Yes (ſay you) for how can that which is written make vs to beleeue but onely by reading? Indeed it is true, to the end the matter of the Scripture may bring vs to believe it muſt be knowne, and to the end it may be knowne, it muſt be read. Is therefore the act of reading the begetter of faith? ſurely no. I aske this queſtion, *How can that which is read make vs to beleeue, vnleſſe it be vnderſtood?* I hope we will not make the words of Scripture like words of coniuration, the very noiſe whereof ſhall effect that which is intended. If then the vnderſtanding of that which is read be neceſſary vnto faith, why may I not ſay with the Eunuch, *How can we vnderſtand without a guide*[s]. Though then it bee true, that things written cannot make vs to beleeue, except they be read, yet it doth not follow, that therefore onely reading is ſufficient vnto faith. The Scriptures muſt be vnderſtood as well as read, they muſt be beleeued to bee true, as well as vnderſtood, they muſt be applied in particular, as well as aſſented vnto in generall; to theſe the reading of the Scriptures is the next ſtep after writing them, but yet not the thing which is onely neceſſary. As much may be ſaid of that other place, where *eternall life* is promiſed to *ſearching the Scriptures*, and *to ſearch* (you ſay) *is, to reade* to reade is but a degree to *ſearching*. I remember the words of a reuerend Diuine vpon that place; *Chriſt* (ſaith he) *doth not onely exhort to read the Scriptures, but to inquire into them, and to ſift them thereby*: he requireth ſuch laborious diligence, as they vſe which ſeeke into the earth for treaſure that is hidden. The Scriptures muſt be read that they may be ſearched, but the naked act of reading or of hearing read is no ſearching. But of theſe places enough, vnleſſe you be not ſatisfied. The other now if you pleaſe.

r Verſe. 7. *Aug. in Ioan. tract. 122. Lyranus. Hugo Card. Lanſtenſis.*

s Acts 8. 31. *Whitak. cap. 1. con. 1. q. 1. hortatur vt non legant modo, &c.*

Nymph. *I will not vndertake to reply vpon you: if hereafter making vſe of theſe reſolutions which I receiue from you, I ſhall meet with further oppoſition, I will not ſpare to acquaint you therewith. In the meane time, I will tell you what I haue heard alleaged to proue the word read to be* (as I ſaid) *of more power to moue then any Preachers Sermons. Two places I remember aboue others; the one the ſpeech of Chriſt to the Iewes*; If yee beleeue not *Moſes* writings, how ſhall ye beleeue my words[t]?

t Iohn 5. 47.

Epaph. Why? what of that? wherein doth that place make for this purpoſe?

Nymph. *Here they ſay, our Sauiour himſelfe aſcribeth greater power of working faith vnto the written Scriptures, then vnto his owne moſt liuely and excellent Sermons.*

Epaph. This putteth me in mind of the ſaying of *Salomon*, *He that wringeth his noſe, cauſeth blood to come out*[u]. Here is a manifeſt peruerting[x] of the Scripture, and a forcing that from it, which was neuer intended in it. To *beleeue Moſes writings*, is, to beleeue the matter which *Moſes* wrote: and *to beleeue Chriſts words*, is, to beleeue the matter which Chriſt ſpake: ſo that our Sauiours ſpeech is this in other words;

u Prou. 30. 33

x 2 Pet. 3. 16.

words, *If you beleeue not the matter that Moſes wrote, how ſhall you beleeue the matter that I ſpeake?* No man can deny this to be the true ſenſe. Here is now no compariſon betwixt *writing and ſpeaking*, or betwixt *reading & preaching*, but only a ſimple auouchment of this truth, *That a man not beleeuing Moſes doctrine cannot beleeue Chriſts doctrine*: which doth not proceede hence, becauſe a matter written and read is more effectuall, then a matter preached and heard; but becauſe of the concurrence and agreement of the doctrin of *Moſes* and the doctrine of Chriſt: *Moſes wrote of Chriſt*, and *Chriſt did interpret Moſes*[z]. There being then no difference betwixt their doctrines, he that beleeued not the one, could not giue any credit to the other. Put this caſe, that Chriſt had alſo written, as *Moſes* did: It might then haue been truly ſaid, that hee which would not beleeue *Moſes* writings, would not beleeue Chriſts writings, and yet it could not follow thence, that there is more power of working faith in *Moſes* writings then in Chriſts: and yet this is the ſtate of their argument that thus reaſon. Againe, it is a true propoſition, *That they which would not beleeue Iohn Baptiſts preaching, would not beleeue Chriſt*; yet it cannot be thereupon inferred, that *Iohns* ſermons were more auaileable to beget faith then Chriſts. So it is true, that *they which will not beleeue the preaching now, would not haue beleeued Chriſt himſelfe if they had heard him*; are therefore our preachings of more force to worke vpon the hearts of the hearers then were Chriſts? The truth of all theſe ſpeeches depends wholly vpon the ſameneſſe of the doctrine, in the one and in the other. I may adde further, that by *Moſes writings*, may well be vnderſtood the doctrine that was preached out of *Moſes* writings; *Moſes was preached in the Synagogues euery Sabbath*[a], and as well may we ſay, that Chriſt preferreth the ſermons of the Prieſts and Scribes before his owne, as that he aſcribeth more power of working faith to *Moſes* writings, then to his owne preachings. But what is your other place?

[z] Iohn 5.46. [z] Luke 24.27

[a] Acts 15.21

Nymph. *The other is out of Pauls Epiſtles: where (as ſome ſay) an aduerſary of Pauls found his affection a great deale more touched by the bare reading of his letters (which he plainely confeſſed to be ſtrong and mighty) then euer it had been by the hearing of his ſermons, which he deſpiſed as light, and things of no value.* His letters (*ſaith he*) are ſore and ſtrong, but his bodily preſence is weake, and his ſpeech of no value[b]. *This is the ſecond place, and this is the manner of diſputing from it.*

[b] 2 Cor. 10.10

Epaph. To this place, If I ſhall anſwer in one word, that here is no compariſon made betwixt *Pauls* writings and his ſermons, but only betwixt the phraſe of his Epiſtles, and his ordinary ſpeech, and other deportment when he was perſonally at Corinthus, I am ſure it is more then any man out of the Text is able to diſproue. Some wretched ones, hearing how roundly and how powerfully *Paul* wrote againſt the corruptions crept in amongſt them, began to thinke with themſelues, *What? This man now taketh vpon him being a far off, and thundereth againſt vs with high and peremptory words: but (alas) when we ſaw him here, we beheld in him nothing more then ordinary; nay, he ſeemed then euen baſely fearefull, and all his ſpeeches fauored of a deſire to get our fauors. Whence then is this new courage that he hath taken to him being abſent?* Thus they meaſured *Pauls* miniſteriall and apoſtolicall threatnings in his Epiſtles, by his outward ſemblance, when he was among them. The truth is, they were no more touched by his menaces when he was abſent, then they were by his behauiour when he was preſent, but did equally contemne both. That *ſtrongneſſe and ſtrength* which they attributed to his letters, was not out of apprehenſion of the power of them in themſelues. It was altogether ſpoken in ſcorne, *Thinks he now to affright vs by letters, who being here carried himſelf amongſt vs ſo demiſſely?* The place thus opened, I ſuppoſe, maketh little to the prouing of the power of reading aboue preaching. For what though ſome wondred to heare *Paul* in abſence to reproue ſo ſharpely, who in preſence both ſpake and behaued himſelfe ſo gently? Is therefore reading able to worke more powerfully vpon mens affections then preaching can? The true driſt of *Paul* was,

Si coram adeſſet vix hiſcere auderet. Calu. in locum humilis propter timorem vel propter ſauorem, captandum. Tho. Aq. in locum.

Odendit falſum eſſe quod ſibi impoſitur Tho. Aqu. in locum.

to put off the imputation which was caſt vpon him, that when he was many miles from Corinth, he durſt reproue and ſpeake vehemently, but when he was there hee was no body, but liued among them in *weakneſſe and in feare and much trembling*[c]. And therefore hee maketh it knowne vnto them, that (if need ſo require) they ſhould find him to equal his faſhion and carriage when he commeth,

c 1 Cor. 2. 3.

Si neceſſ. fuerit. Tho. Aqu.

to the quality and ſtile of his Epiſtles when he is wanting[d]: ſo then this being further noted, that *Pauls* intent was to diſproue thoſe, who challenged him for a kind of peremptorineſſe in his abſence, and for a cowardly diſpoſition, being preſent, there will neuer bee any ſuch thing iuſtly collected hence, as, that to heare a mans writings read, is more powerfull then to heare him preach. Thus for this place. Proceed now to what you haue further to enquire.

d 2 Cor. 10. 11

Nymphus. *This point hath held vs longer then I either wiſhed or imagined: but I was willing, ſeeing God had giuen this opportunity, to mention as much as I could remember, of things which I haue heard ſpoken touching theſe points: wether is there now any thing behind (that I can call to mind) which I may further propound vnto you, concerning this matter.*

Epaph. It is no maruell though the examination of this one point hath ſpent vs ſo much time: for this is certaine, that euery ſhort obiection will require a large confutation. Now for the matter it ſelfe, there may perhaps be ſome other obiections differing from theſe in ſhew, but yet they will all in the end be found to be the ſame. I remember I haue read of a vaine-glorious boaſter, who hauing but one only ſeruant, yet becauſe he would be thought to keep a great retinue, would call that one ſeruant by many ſeueral names, that men might imagine he hath ſundry ſeruants: ſo, men may ſet new names, and new formes vpon theſe allegations which wee haue examined, that ſo they might affright vs with the name of multitude: but when they are looked into, they will prooue the ſame things, varying in colour and pretence, but agreeing in ſubſtance.

Athenæus.

Nymph. *That I may then reape benefit by your aduice, in reſpect of that which followeth, I ſaid, if you remember, that the exceptions in which I deſired to be reſolued, were ſome againſt preaching it ſelfe, ſome againſt the manner of it: the exceptions againſt preaching it ſelfe, I haue (as memory would ſerue) acquainted you with: there are three things in the manner of your preaching that are much diſliked and diſcommended*: the firſt is, Rudeneſſe: the ſecond, is Roughneſſe: the third, is Ouermuch commonneſſe: *Touching the firſt, it is ſaid, that you preach vnlearnedly without eloquence, without allegations of Fathers and of other Authors; and therefore you are accounted but as a company of Engliſh Doctors, which preach vpon the ſudden what commeth into your heads, without ſtudy, which cauſeth your doctrine to be the leſſe regarded.*

Exceptions againſt the manner of preaching.

Epaph. Verily for mine owne part I doe as much miſlike raſhnes in preaching without due preparation, and rudeneſſe in handling the word of life, as any man: I know he is *curſed that doth the worke of the Lord negligently*[e]. And as it is meet for euery man when he *entreth into the houſe of God, to take heed to his feet*[f], ſo it is much more requiſite for him that muſt enter as it were into the ſeat of the Lord and ſpeake vnto the people *in Chriſts ſteade*, to be very well aduiſed before he take the *couenant* of God into his mouth[h]. And indeed, the bold hardineſſe of many now adaies is greatly to bee pittied, who ſo ordinarily *hand ouer head*, (as we ſay) ſtep vp into the pulpit; and when they are there, do little better then *beat the aire*[i], and behaue themſelues many times like the mad-man, of whom *Salomon* ſpeaketh, who *caſteth fier-brands and arrowes, and mortall things*[k]: and ſo (as the Prouerbe is) *Though they ſpeake much, yet ſay little*, by that meanes expoſing the neuer-enough reuerenced exerciſe of preaching, vnto the reproches and ſcoffes of euill ſpeakers. Beſides, for learning, I confeſſe, that it is neceſſarily required in preaching. Saint *Paul* ſaith, preaching muſt be diſcharged *in all learning*[l]. All liberall Arts and Sciences are handmaides to diuinity, and doe owe a kind of ſeruice vnto Gods Church. It is ſaid, a Miniſter muſt be *a workeman, rightly*

e Ier. 48. 10.
f Eccleſ. 4. 17.
g 2 Cor. 5. 20.
h Pſal. 50. 16.
i 1 Cor. 9. 26.
k Prou. 26. 18. Λεγει πολλα, αλλ' ουδεν λεγει.
l 1 Tim. 4. 2.

rightly dinding the word of truth [m]: now if he wants his knife, that is, his art and cunning, well he may teare and rend it, and violently dismember it, but that he should rightly diuide it, that is vnpossible. Yet withall, this I adde, that if to preach after a popular and familiar fashion, with desire to speake to the conceit and the capacity of the simplest, and to stand most vpon allegation of the holy Text, very seldome and very sparingly mentioning other testimonies, either of profane and diuine Writers: If I say to preach on this wise be to be termed rude and vnlearned preaching, truly for mine owne particular, *I had rather acknowledge that fault, then seeke to put it from me.* [m] 2 Tim. 2. 15

Malle agnoscere culpam, quam deprecari. Pic. Mirand.

Nymph. *What is then your opinion touching humane learning, and the writings of the ancient Fathers of the Church, are they not very behoouefull for you that are Students and professors of Diuinity?*

Epaph. For the study of humane learning, I would not haue you conceiue otherwise of me, but that I hold it very expedient for him that intendeth the profession of Diuinity: I am of his mind, which would haue a Scholler like the witty Bee, which gathereth honey out of euery flower: and I willingly yeeld to S. *Augustines* conceit, who compareth the knowledge of humane sciences, and profane Authors, to the spoiling of the Egyptians by the Israelites. Howbeit I would also still giue my allowance to these studies with this caution, namely, if they be vsed *to prepare the wit, and not to detaine it*, and keepe it too long from grauer studies: for seeing as the saying is, *Learning is long, and our life but short*, it must needs be a preposterous course, to spend the most and best time in those things, which are but as it were circumstances to the principall science. Againe, for the Fathers, this I say in few words, I receiue them, *and do a kind of homage to their very names*, and I am contented to acknowledge that of them all, which was said of two of them, to wit, *that they are euen the hammers of Heretikes, and the eyes of the world.* Our later Hereticks, as the Antitrinitarians, the Anabaptists, the Suencfeldians, the Libertines, the Papists, haue reuiued the ancient heresies of elder times, against which those holy men euen spent themselues: and it is to bee reputed as a great blessing of God, and an argument of his especiall care and prouidence for his Church, that their writings are preserued to this day, by which we are the better fitted to grapple with the enemies of Gods truth. And yet in the study of the Fathers, there is diuers times a double error committed: the one is, that men begin to study of Diuinity with the reading of their workes: which course for the most part breedeth both confusion for want of methode, and error also through the lacke of knowledge in the rule and proportion of faith, by which to *trie all things* [n], that so onely *that which is good may be kept*: the other errour is, that many are ouer-much deuoted to them, being ready almost *to sweare to any thing which is affirmed by them*: whereas indeed they both might and did erre in many things, often altering their iudgements, retracting and repealing many things, seeing more in their grauer yeeres, then at the first they did perceiue. *Hierome* confesseth, *that he was in one mind in some things when he was a youth, and of another when he grew more in yeeres.* Hee acknowledged also, *that in some things he plaied the Rhetorician, and did discourse something idlely after the manner of declaimers.* *Augustine* in many things was led more by affection then by iudgement, speaking sometimes that whereof he was not fully resolued, as touching Purgatory, and prayer for the dead, out of the abundant loue to his mother *Monica*: sometimes forbearing to vtter that which he thought, brought lothnesse to incurre the offence of some, yea, and frankely he acknowledgeth *that his ignorance in Scripture was greater then his knowledge.* And *Origen* was so iealous of his owne iudgement, that he would neuer aduenture to write any thing, till he was forty yeeres old, neither would he suffer those things which he had taught publikely, to be taken by Notaries, whose intent was to make them common to the world. And therefore though it be very profitable and expedient for a Di-

Api argumentosa similis. Hier. de Doct. chr. Lib. 2. c. 14.

Si præparent ingenium non detineant. Senec.

Ars longa, vita brevis. Ego illos veneror & tanto nomini semp assurgo. Scal. l. 8. exer. 65.

Augustine was called hæreticorum malleus, and Ambrose, Orbis terrarum oculus.

[n] 1 Thes. 5. 20

Iurare in verba.

Witnesse Augustine retractions.

Rhetoricatisumus & in morem declamatorium paulisper lusimus. Contra Heluid. In Esa. ad Laur. Ad Iouinianum. In ipsis sanctis scripturis multo ætatem plura quam sciam. Epi. 119. Pic. Mir. ex Euseb.

nine to be well ſtudied in the Fathers, yet it is good to reade their workes as the workes of men. It was a good aduice which *Auguſtine* gaue to a friend of his; *I would not* (ſaith he) *haue thee follow my authority, as though you ſhould thinke your ſelfe bound to beleeue whatſoeuer I ſay, becauſe I ſay it.* It is wiſdome to hold that rule in the peruſing of them all. But I forget my ſelfe, to enter into this diſcourſe to you, whom it doth not ſo properly concerne. Howſoeuer, by this that I haue now ſaid, you may vnderſtand my opinion touching both the Fathers and other (as you call it) profaner learning.

Nolo authoritatem meam ſequaris, vt ideo putes tibi aliquid neceſſe eſſe credere, quoniam à me dicitur. Ad Paulinum.

Nymph. *But I pray ſir, why may not the teſtimonies and writings of men be as lawfully vſed in the action of preaching, as in the priuate preparation for it?*

Epaph. It is no good conſequence, to ſay that they may be alleaged in the pulpit, becauſe they may be peruſed in the ſtudy. When as *Salomon* made preparation for the building of the Temple, he had 80000 *Maſons in the mountaines*[o], and among ſo many, there could not chuſe but be much hewing and knocking, and hamering; yet, *there was neither hamer, nor axe, nor any toole of yron heard in the houſe while it was in building*[p]. After the ſame manner it is in *Gods ſpiritual building*[q]; thoſe things may lawfully be vſed in the making prouiſion for it, which are not of the like neceſſity or lawfulneſſe in the actuall performance of it, But to ſpeake more directly (becauſe theſe ſimilitudes ſerue more to giue light, then ſtrength to a matter) if you be deſirous to know a reaſon why we ought to bee very ſparing in the vſe of mens teſtimonies in our ordinary Sermons, this is (as I thinke) the principall, namely, *that our faith ſhould not be in the wiſdome of men, but in the power of God*[r]; that is to ſay, that our iudgement in matters of religion might be grounded not vpon the opinions and verdicts of men, but vpon the certen and vndoubted truth of God. What is it to the conſcience of the hearer, that this is ſuch a mans opinion, or the ſaying of ſuch a Doctor, it being ſo well knowne that they might erre? Surely the conſcience can neuer find ſure footing vntill it commeth to the Scripture. It is a good ſpeech of *Chryſoſtome*: *If any thing* (ſaith he) *be ſpoken without Scripture, the knowledge of the hearers halteth*: his meaning is, that the iudgement is neuer firme, till Scripture hath reſolued it. *It is of no force* (ſaith *Auguſtine*) *to tell the people, This I ſay, and this ſuch an one ſaith: onely, Thus ſaith the Lord*, that ſtriketh the ſtroke, and doth either conuince or confirme the hearers conſcience, it maketh him either to agree to it, or not to bee able to ſay againſt it.

o 1 King. 5.15

p 1 King. 6.7.

q 1 Cor. 3.9.

r 1 Cor. 2.5.

Si quid dicatur abſque Scriptura, auditorum cognitio claudicat. In Pſa. 86. Non valet, hoc ego dico, hoc tu dicis, hoc ille dicit, ſed hoc dicit Dominus. Ad Vincent.

Nymph. *Doe you then thinke, that it is not at all lawfull for a Preacher in a Sermon to alleage the Fathers, or to inſert the ſayings of Heathen Poets, Orators, Philoſophers, and ſuch like?*

Epaphras. I doe not ſay that it is abſolutely vnlawfull to alleage a ſentence out of an ancient Writer, or out of a Heathen Author: for beſides that, many graue, godly, and well-learned men doe ſometimes ſo: there may bee as I thinke ſome (at leaſt) tollerable cauſes to alleage them. As for example: the Papiſts ordinarily giue out (as it is common in the mouthes of our ſubuerted Proſelites) that the ancient Fathers of the Church are all on their ſide. For this cauſe, ſometimes in ſome ſpeciall points of difference betwixt them and vs, I take it not to bee diſallowable, if the Preacher for the taking away of that ſcruple out of the mindes of men, doe ſhew the conſent of the elder Writers, that men may ſee it is but a vaine bragge which our aduerſaries make, when they ſay that their Religion is ſutable to the iudgement of the ancient Church: yet withall, I would not haue a man make this ordinary. And beſides, I hold it fit for him to admoniſh the people that it is done, not to derogate from the ſufficiency of the Scripture, neither to tie them to the opinions of men, but onely to remoue that doubt, which by the whiſpering of wandring Papiſts, may ariſe in the mindes of thoſe that are not ſo well ſetled in Religion. So likewiſe, for the ſpeeches and ſentences of profane Authors, to barre them vtterly

vtterly out of Sermons, I dare not, because I find them vsed by that worthie *Paul* three seuerall times: yet this I say, that as *Pauls* example warranteth, so it limiteth the vse of such testimonies, and sheweth, that it must bee done *wisely* and *soberly*, and that vpon two occasions chiefly: the one is, to conuince Atheists and irreligious persons, which esteeme not the Scripture, that they may be driuen to say, *We are pierced with our owne quiller*; and by that meanes may bee either conuerted or silenced. Another occasion is, by some other actions or speeches of theirs to shame those that professe themselues Christians. I remember how God threatneth to prouoke the people of Israel *with a foolish Nation*[t]! According as many times the Prophets to reforme the backwardnesse and slacknesse of the Iewes, preach to them of the forwardnesse and zeale that should be in the Gentiles after their conuersion. The same kind of reasoning no doubt a Preacher may sometimes very profitably vse, by the morally good precepts and actions of the Heathen, to checke the carelesnesse of men professing Christianity. Thus, now and then I hold a man may tollerably alleage a sentence of a profane Writer, and a speech of a Heathen Author. As for the strange manner of preaching which is in vse in many places, both in the Vniuersities and elsewhere, there is no man well affected, but if hee knoweth it, hee doth exceedingly pity it. One, as though the pulpit were but as a scaffold, in which he like a Master of Defence were to play his prizes, and to giue testimony of his wit, playeth vpon euery word, and descanteth vpon euery letter in his text, and as though the Scripture were but a rattle for Children and fooles to make sport withall, he tosseth it hither and thither, and will not faile to offer it any violence, to frame it to an imagined conceit, and to draw it to an idle purpose. Another, as if his purpose were onely to amaze the vulgar, and to affright and astonish the multitude, mounteth aloft, and is all in his great words, and new coyned phrases, more fit for some Mimick or Tragedian, then a Minister of the Gospell. A third, to gaine the opinion of a profound man, that looketh into matters of more depth then the common sort, rubbeth ouer the vnsauory writings of some Moath-eaten Frier, and by an vncouth fashion of teaching, together with a multitude of Allegories and intricate distinctions, mazeth both himselfe and all those whose vnhappy chance it is to be his hearers. A fourth, to be reputed a good linguist, and a man of great reading, stuffeth his Sermon with a legion of allegations, and enterlaceth it with many shreddings of Latine and Greeke, and by that meanes, though his doctrine perhaps may bee profitable, yet he confoundeth the memory of the diligent and attentiue hearer. Thus, while men being sicke of the Pharisaicall disease, *Loue the praise of men more then the praise of God*[a], and preferre the ostentation of their owne supposed learning before the edification of Gods Church, the people is brought either into such an amazednesse, as they thinke that any thing may be made of the Scripture, or to such an vnsetlednesse in iudgement, as that they doe rather hunt after variety of Teachers for their strange manner of preaching, then seeke for sound instruction for their owne better edifying. Thus haue you my iudgement touching the vse of humane testimonies in the exercise of preaching.

/Acts. 17. 28.
1 Cor. 15. 33.
Titus 1. 12.
Prudenter & sobrie quæsti. Propria penna configimur.
Thea. trip. hist. l. 6. cap. 17.
t Deut. 32. 21.
Tanquam Architæ crepitaculum.
Sæuiunt inaniter. Proijcit ampullas & sesquipedalia verba.
a Ioh. 12. 43.

Nymph. *I willingly agree vnto you in that which you haue said touching some mens course of preaching: I haue sometimes my selfe been at some mens sermons which had the name of great Clerkes and learned men, and yet (it may bee mine owne dulnesse was the cause) such hath been their manner of handling, so full of Schoolepoints, and tearmes and sayings of men, that neither hath my iudgement been bettered, nor my conscience any whit comforted. But I doe not yet see how you will make the parts of your owne speech to agree: you say preaching must bee learned and eloquent, and yet you are straite in allowing the vse of those things which may testifie learning, and garnish and set forth your Sermons: for I tell you in the Country here, you are not thought learned, nor yet eloquent, so long*

long as you speak nought but English, and with all common and ordinary words, and alleage nothing but places of Scripture, which every man can search out of the Bible as well as you: I pray you therefore reconcile these two, how there shall be that plainenesse in your Sermons, and yet learning too.

How a sermon may be plaine and yet learned.

Epaph. The matter is not what men thinke, but what men ought to thinke. It is possible for a man to be skilfull in the tongues, and yet to be farre enough off from being a learned man: and much reading, though it argueth industry, and may be a witnesse of a good memory, yet it is no certaine argument of sound iudgement. That man is most learned, who by his skill can make another man learned: for this is the end of preaching, to make men Schollers[x]: and hee is most eloquent, that can make him who heareth him vnderstand that which he himselfe conceiueth. The intent of learning, is not that men that haue it, should thereby breed astonishment in their hearers, and gaine admiration to themselues, but that by it they should bee profitable and helpefull to those which are without it. So likewise, the vse of eloquence it not to bee as it were a mist before a mans speeches, to cause him to bee the more hardly vnderstood, but to giue lustre (as I may so speake) thereto, and to bring both light and delight to the dull apprehension of the hearers. And therefore whosoeuer so preacheth, as that becauſe of the depth of his learning (as men call it) he passeth the capacity of the meanest hearer: againe, whosoeuer so speaketh, as that his eloquence (as men teatme it) maketh him to be as it were an alient to his ordinary audience, surely the same is neither truly learned, nor truly eloquent, becauſe his learning not conceiued, profiteth not, & his eloquence not vnderstood, benefits not. So that this being considered, that he is most learned, whose preaching is most profitable; and he most eloquent, whose manner of speaking best entreth into euery ordinary conceit: it is an easie matter to reconcile these two, that our preaching must bee learned, yet familiar; eloquent, and yet so plaine, that it may be truly said of it, that *if it be hid, it is hid to them that are lost*[y].

[x] *Laudem loqui.* Mat. 28.19. *Non quid bene sonet, sed quid bene intinet & indicet quod ostendere intendit. Aug. de doct. lib. l. 4. cap. 9. Augustine* is full to this purpose *de doct. chri. l. 4. cap. 2.*

[y] 2 Cor. 4. 3.

Nymph. *Yet it will be thought, that preaching will grow into very great contempt, and seeme but base in the eyes of wise Men, if choise speaking and quaint words, which in other discourses are thought very commendable, shall bee banished from your Sermons.*

Epaph. Why man, did you neuer heare of this phrase, *The foolishnesse of preaching*[z]? When the Gospell was first preached in the world, the reason why it had so cold entertainement was this: The Iewes, they would either haue it confirmed by some extraordinary signes, or else they would not credit it (*The Iewes require a Signe*) The Gentiles being men of great learning (as appeareth) they seeing *Paul* and the rest comming after a very meane fashion, men for their personage silly, for their profession making shew to know nothing but onely Christ, and the same crucified; and for their course and carriage in the ministry, plaine, auoiding purposely the inticing words of mans wisdome, by and by scorned it, and deemed it folly to be caried away by a thing of that simplicity: (*The Grecians seeke after wisdome*[z]) hereupon this Ephitete was cast by the reproachful world vpon the best kind of preaching, to call it *foolishnes*, & all for this once cause, that as for the substance of it, it is crossing to mans reason, so for the fashion of it, according to the world, it is cleane out of fashion, only beautiful in this, becauſe it is not beautified with that, without which the nice and giddy world thinketh euery thing to be deformed. So that the opinion of men reputing it to be but *foolishnesse*, becauſe it wanteth that garish garnishing which mens itching eares are much delighted with, ought to bé no disparagement to it in the sight of those that are truly religious: and I pray God giue vs all grace that are called to the Ministry, to be so set for the glory of God in the conuersion of soules, that wee may more affect *soundnesse of teaching*, *then fitnesse of speech*,

[z] 1 Cor. 1. 21.

and

and may thinke it *our best Art to secret Art*, and to take heed of that bastard eloquence, which this worst age of the world seeketh to make legitimate. It is a good aduice of *Ierome*, to auoide a pompous kind of speaking in theologicall discourses: *for a man* (saith hee) *that handleth holy matters, a low and (as it were) a poore oration is necessary, and not such as is thickned with artificiall framing of words.* It is no matter, though the Papists continue to call vs in scorne Iohn-Diuines, because of our close adhering to the holy Text, so long as the soules of Gods seruants shall receiue comfort by vs: for then I am right sure, this being sought for, the little flocke shall pray for vs, and the great shepheard shall bee good to vs.

Non ornamenta sed documenta Aug. de doctr. Christ. l. 4. c. 19. magna est artis celare artem. Philostrati orationem in theologicis tractationibus de rebus sacris tralluans pedestria oratio necessaria est, non quæ verborum compositione fronduerit, ad Damasum. Instrumentales thesaurg. Eccles. a 2 Tim. 2. 24.

Nymp. *You haue (at least to my vnderstanding) well removed this imputation of rude vnlearnednesse: I pray you therefore come to the next, which is that your manner of preaching is too austere: you haue nothing in your mouthes but hell and condemnation, and the iudgements of God which (as some say) is the next way to bring men vnto despaire.*

Epaph. I confesse indeed, that there is a great error committed by some, whose zeale doth sometimes so far ouer-carry them, that they forget the Apostles rule, of *suffering the vnlearned men patiently* [a]: and it may not vnfitly be said to many such, as Christ said to his disciples, when they would needs haue had leaue to *command fier to come downe from heauen to consume them that would not receiue him; they know not of what spirit they are* [b]. Yet notwithstanding, the conceit of the most, who would haue nothing but peace preached to them, when as it may be truly said to them as *Iehu* said to the seruant of *Ioram*, *What haue they to doe with peace* [c]? is not at any hand to be giuen way vnto. It is meet for a preacher to take heed, that *he breake not the bruised reed, or quench the smoking flaxe* [d]: so it is meet also to beware, how he *taketh the childrens bread, and cast it to whelpes* [e]. The course warranted to vs by the Scripture, is this: first, to endeauour the softning of our hearers hearts, by bringing them to the light and sense of their owne wretchednes, before wee aduenture to apply the riches of Gods mercy in Christ Iesus. The preaching of the Gospell is compared by our Sauiour himselfe vnto the *sowing of seed* [f]: as therefore the ground is first torne vp with the plough, before the seed be committed to it; so the *fallow ground* [g] of our hearts must first bee broken vp with the sharpenes of the law, and the very *terror of the Lord* [h], before we can be fit to entertaine the sweet seed of the Gospell. They who desire *as liuely stones* [i] *to be made a spirituall house, euen the habitation of God by the spirit* [k], must yeeld themselues to be squared and hewen, and smoothed by the well applying of the law: that so they may become fit to *be coupled together* with the rest of *the building*, and to *grow vnto an holy temple in the Lord* [l]. Wee must haue our *mouthes stopped* by the law, and in our owne feeling stand *culpable before God* [m], and euen as it were *concluded vnder sinne* [n], before we can be admitted to thinke our selues to haue any the least interest in the *glad tidings* [o] of the Gospell. To preach mercy and grace vnto them, which feele no need of mercy, and know not the worth of grace, is no better then to *cast pearles before swine* [p], and to expose the louing kindnesse of God vnto contempt. *The person that is full, despiseth the hony comb*, saith *Salomon* [q]: and what doth a proud Pharisee, or a churlish *Nabal*, or a scoffing *Ismael*, or a politick *Gallo*, care to heare of *the breadth and length, and depth, and height* [r] of the loue of God in his son Iesus? the doctrine of that nature, is as vnfitting such *vncircumcised eares* [s], *as the snow the summer, & the raine the haruest* [t]. *Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe* [u]. So long as men will be *like an horse, and a mule, which vnderstandeth not* [x], and manifest their folly by *hating knowledge* [y], and by *making a mocke of sin* [z], what other thing should they haue, but that which of right belongeth to them? let the soule be once humbled, and brought to *hunger and thirst after righteousnes* [a], & then *a word in season* [b], will be *as cold water to a weary traueller*, & as *good newes from a far country* [c]: then will mercy be as welcom as *the raine vpon the mowen grasse, and as the showers that water the earth* [d]. Besides, we

[a] Luke 9. 54, 55.
[b] 2 King. 9. 18.
[c] Esay 42. 3.
[d] Mat. 15. 26.
[e] Matth. 13.
[f] Ier. 4. 4.
[g] 2 Cor. 5. 11.
[h] 1 Pet. 2. 5.
[i] Ephes. 2. 22.
[k] Verse 21.
[l] Rom. 3. 19.
[m] Gal. 3. 22.
[n] Luke 2. 10.
[o] Matth. 7. 6.
[p] Prou. 27. 7.
[q] Ephes. 3. 18.
[r] Acts 7. 51.
[s] Prou. 26. 1.
[t] Verse 3.
[u] Psal. 32. 9.
[x] Prou. 1. 22.
[y] Prou. 14. 9.
[z] Matth. 5. 6.
[a] Esay 50. 4.
[b] Prou. 25. 25.
[c] Psal. 72. 6.

we find it true by common experience, that the greatest part are so dead in sin, that if a preacher should deale after some such milde fashion, as old *Ely* dealt
r 1 Sam. 2.23. with his sonnes[r], his sermon will but be like a dreame when one awaketh: the hearer haply, when he is gone, will thinke he heard something, but he knoweth not what, and because he was reproued but softly, he will imagin that he sinned but slightly, and so will let all slip as easily, as it came gently. So that a man that intendeth to do any good in this frozen generation, hee had need to bee rather
f Mark 3.17. *Boanerges, one of the sonnes of thunder*[f], then *Bar-Iesah*[g], the sonne of a doue. In
g Mat. 16.17.
h Iet. 23.29. the Prophet *Ieremy* we read that the *word* of the Lord is *like an hammer*[h]: now if
i Eccl. 12.11. you adde that to it which *Salomon* saith, that *the words of the wise are like nailes*[i], it will follow thence, that he which is a wise master-builder in the Lords house,
k 2. Tim. 2.15. and *a workman that needeth not to be ashamed*[k], when he handleth this same hammer of the Word, he will be sure to drive the nailes of his exhortations to the head, that they may leaue some impression in the hearts of those which heare him. Well then, this is the substance of my opinion in this point: I would haue a preacher to preach peace, and to aime at nothing more then the comfort of the soules of Gods people, yet I would haue him withal frame his course to the manner of Gods appearing to *Eliah*: the Text saith, that first *a mighty strong windrent the mountaines, and brake the rocks*: then, *after that came an earth-quake, and*
l 1 Kin. 19.11. *after the earth-quake came fier: and after all these*, then *came a still and a soft voice*[l]. After the same manner, I would not haue the still and milde voice of the Gospel come, till the strong tempest of the law hath rent the stony hearts of men, and
m Hab. 3.16. haue made their *bellies to tremble, and rottennesse to enter into their bones*[m], and to cry
n Esay 38.14. with that good King *Hezechiah*, *O Lord it hath oppressed me, comfort me*[n]: or at the least, because our auditories are mixt, consisting of men of diuers humours, it shall be good for him to deliuer his doctrine with that caution, that neither the humbled soules may be affrighted with the seuerity of Gods iudgements, nor the prophane and vnrepentant grow presumptuous by the abundance of Gods mercy?

Nimph. *Indeed I am verily perswaded, that this course which you haue named is the best: for to this best agree those properties of the Word which the Apostle makes mention of, to wit*, Sharpenesse and entring through, to the diuiding asunder of the soule
o Heb. 4.12. and the spirit, and discerning of the thoughts and intents of the heart[o]. *But yet in the world this is a course that men like not of.*

Epaph. No maruell: for (as I haue in part told you before in the beginning of our conference) it is the greatest enemy vnto that which men loue best, and that is their owne sinne, vntill God be pleased to *put a new spirit within mens bowels, and*
p Ezec. 11.19. *to take the stony heart out of their bodies*[p]; there is nothing that they doe *hate* more,
q Psal. 50.17. then to *be reformed*[q]. But the truth is, that though no reproofe *for the present, seemeth to be ioyous but grieuous*[r], *yet at the length*, when men are better aduised, *he that*
r Heb. 12.11.
s Prou. 28.23. *rebuketh shall find more fauor, then he which flattereth with his lips*[s]. Yea, and the time
t 2. Tim. 4.3. will come, that those who now cannot *suffer wholesome doctrine*[t], will curse the day
u Ier. 23.31. that euer they knew, or heard those *sweet tongued*[u] chaplaines, and soothing *Zedekiahs*[x], which haue *sowed pillowes vnder their arme-holes*[y], and haue *caused them to*
x 1 Kin. 22.
y Ezec. 13.18. *erre by their flatteries*[z], and they will also cry shame vpon those, whom they now
z Ier. 23.32. thinke too cholerieke and censorious, that they did not speake more thorowly vnto them: therefore whatsoeuer mens acceptance is, it is best for vs to order the matter so, by speaking directly to the reproofe of sinne, that we may be pure
a Act. 20.26. from the *bloud of all men*[a]; and that no man who liueth vnder our ministery may haue cause in the day of the Lord to impute his slowneſse in repenting to our too cold, too milde, and too couert manner of reprooving.

Nym. *But what say you now, sir, to the third accusation which is, that you make your preaching too cõmon, & so by that meanes draw it into contempt, & make it to be the lesse esteemed among men? I can tel you, there be many that are preachers thẽselues be of that opinion.*

Epaph.

Epaph. I am the more sory: and to tell you what I thinke plainly, I am of that mind, that those which blame often preaching as a fault, what colour soeuer they may set vpon it, yet they do it chiefly for the couering of their own shame, that their negligence may not bee taken notice of. I remember the old fable of the Fox, who hauing had a mischance and lost his taile, comming into the assembly of the beasts of the same kind, fell to perswade them, euery one to cut off his taile, pleading the cumbersomnesse and waightnesse of it, with many the like circumstances; but the matter comming to further scanning, it was found, that the wily Fox did it onely to couer his owne deformity, which (if to be without tailes had once bin a fashion) should neuer haue been espied. I leaue you to apply it. Onely I would wish all such so minded, to follow *Hieromes* counsell, in which he admonished one *Caliburius*, vpon some such occasion as this, *that if he vomited teeth himself he should not be enuious against those which were able to eate.* When our counsellor *Moses* to silence *Eldad* and *Medad* imagining that their *Prophesying in the host*, might haue eclipsed *Moses* his credit; *Moses* liked not the aduice, but wished, that *all the Lords people were Prophets* [b]. But lest I should seeme too tart against this kind of men (of whom yet there is some hope) I will be content to examine their reasons, because (as I gather by your speech) they seeke (as the Prouerbe is) *to be mad with reason.*

Ne vestientium dentibus, dentatum inuideat, Epist. 84.

[b] Num. 11. 27, 28, 29.

Cum ratione insanire.

They say, the ouercommonnesse of preaching, will breed contempt of preaching. First of all, suppose it fareth with some, in respect of preaching, as it did with the vnthankfull Israelites [c], which loathed the Manna, wherwith the Lord so miraculously fed them in the wildernesse; so they also seeme to be (as it were) glutted with the continuall vse of the word preached: yet this can be no reason why a diligent and frequent Preacher should remit any thing of his former industry, and speake more sparingly, drawing his Sermons into a smaller number, then he was wont. It was a worthy speech of *Chrisostome*, that worthy and industrious Preacher: *Although* (saith he) *I am not ignorant, that I speake in vaine, yet I will not giue ouer; for in so doing I shall be excused with God, although none would heare me.* It is truly said, that there are three very good mothers, which haue three very bad daughters, and they are these: 1. Truth, which yet in the world breedeth hatred: 2. Peace, a great blessing of God, and yet through our corruption it causeth idlenesse: 3. Familiarity, and the common vse of a good thing, which is notwithstanding mostly recompenced with Contempt. And yet this is not in the nature of these things, but only in our corruption. For as the nature of God is so perfectly good, that he doth turne euen very euill things into very good things (as he made the malice of the Iewes, in putting his Sonne to death, to be a meane of our saluation) so, our nature is so absolutely euill, that it turneth very good things into euill, as sometimes *the grace of God into wantonnesse* [d], & Christian *liberty into an occasion vnto the flesh* [e], and so in these particulars which I haue named. Now because truth is generally hated, shall men therefore banish it from their speeches, and frame their tongues to flattery? Because many abuse the blessing of peace, shall we therefore voluntarily raise tumults, or desire God to put an end to our happy daies of quietnesse? There is in the world no reason for it, neither is there any iust cause, why we should go about to make our preaching as it were, something more dainty, because it may seeme, to some raw and ill disposed stomackes, to breed a kind of fulnesse and saciety. Secondly, if we looke better into it, wee shall see, that the true cause of mens contempt of preaching, is not so much the common vse of it, as the ignorance of the worth and excellency of it. The Sunne, the Water, the Fier, what things more common, and yet what things lesse despised? and the reason is, because we all know, we cannot liue without them. Let men be once perswaded of this, that neither the Sun, nor water, nor fier are more necessary for the outward man, then preaching is for the soule and spirit; and that where it is wanting, there *the people decay,*

[c] Num. 11. 6.

Chrys. in Cap. 3. Isa.

[d] Iude 4.

[e] Gal. 5. 13.

f Pro.29.18. decay[f], then they will neuer be cloyed: or at least, if satiety through the in-bred corruption of our nature creepe vpon them, by the remembrance hereof, it will quickly be recouered. Thirdly, doe but marke what course of preaching it is, which it pleaseth some to call ouer-commonnamely, a setled course for euery Sabbath, and it may be some weeke-day Lecture, as it is called vsually. Now I would faine see, how any man can say with reason, that this is ouer often. *Paul* g 2 Tim.4.2. commandeth to *preach in season*[g]. If this charge carry any waight, what better season can there be, then the Sabbath, a day of leisure, a day in which men if not for conscience, yet for customs, and because of the lawes, assemble themselues in one place, for the performance of one common duty and seruice vnto God? I remember it is permitted as a circumstance to the historicall relation of some of Christs Sermons, that *when he saw the multitude, and great troupes resorted to him, then he spake many things to them*[h]: and in another place it is said, that beholding the swarmes of people, and considering their spirituall wants, euen his very *bowels did worke within him, and he began to teach them*[i]. So no doubt it is, and ought to bee with euery good Minister: hee cannot (as we say) find in his heart to dismisse a multitude assembled to worship God, without some word of exhortation. Mee thinketh, that when a Pastor of a parish is come into the Church vpon the Sabbath day, and beholdeth his whole flocke gathered together as one man, he should euen imagine, that the very presence of the people doe call to him, (as the *Rulers of the Synagogue* did to *Paul* and *Barnabai*,) that if hee *haue any word of exhortation for* them, hee should *say on*[k]. So that, if to preach in season, bee a Minister his duty; and the fulnesse of an assembly vpon the Sabbath bee a seasonable occasion, (as no man can deny it) I cannot see how so seasonable an exercise, can bee charged with ouer-commonnesse, or blamed as a meanes to make the word of God lesse precious amongst men. God requireth, that wee should *call the Sabbath a delight to consecrate it*[l]: now, how can that day bee hallowed and consecrated as it ought, if so speciall a part of Gods spirituall worship, as preaching is, be left out? how must not the whole other seruice of the day, bee euen as a lame and maimed sacrifice before God? I know indeed it pleaseth some to say, that the meeting of the people together to the hearing of the word preached (a phrase scoffed at, as though it were not the language of the Scripture[m]) is not the chiefe institution of the Lords day. But whatsoeuer mens idle conceits be, yet the truth is, that the most excellent parts of Gods seruice, consisteth in the exercise of his word, the faithfull dispensing whereof is the beauty of the Lords house, and the very life of the Sabbath. The other parts of Gods publike worship, doe but as it were wait and giue attendance vpon this. For wherefore is prayer, but to prepare vs to the word, and to beg of God to bestow those blessings which are promised in the word? & if we will credit the Scripture, men cannot pray, till by preaching they are taught to pray; *How shall they call on him, vpon whom they haue not beleeued? &c.*[n] The place is known well enough. Againe, what is the vse of the Sacraments, but to be seales to the word? The preaching of the word is the tenor of the couenant betwixt God and vs: the Sacraments are seales to assure vs of the performance of the gracious promises made vnto vs in the word. So that indeed the other specialties of Gods worship are of no vse, but only so far forth as they haue reference to the word. In the 2. of *Esay* his Prophecy, where the state of the Church of the Gospell is described, the people are brought in, prouoking one another to ascend *vp to the mountaine of the Lord, to the house of the God of Iacob*[o]. To encourage themselues and other hereunto, they vse this reason, *he will teach vs his waies*: no doubt in their meetings they were to vse both praier & the Sacraments. But yet, that there they should be taught, was vsed as the principall motiue, because, as to be taught the waies of the Lord, is the principall blessing[p], so obediently to heare, is the principall seruice. Wherein *hath the Lord so great pleasure,*

h Mat. 5.1, 13.2 ὄχλοι πολλοί.

i Mark. 6. 34. ἐσπλαγχνίσθη.

k Acts 13.15.

l Esay 58. 13.

m 2 Tim.4.2. Marke 12.

Preaching the principall exercise of the Sabbath.

n Rom.10.14

o Esay 2.3.

p Psal.147.19.

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as in this, *when his voyce is obeyed*[q]; and how can his voyce be obeyed till it is knowne? and what other ordinary meanes of knowledge shall wee trust vnto besides preaching? Seeing then the Sabbath day is a fit time in regard of peoples assembling together, and seeing also the preaching and hearing of the word, is a maine part of the worship of God, and by consequence especially intended in the first institution of the Sabbath, he that endeuoureth to entertaine his people euery Lords day, with the opening and applying the Scriptures, cannot iustly be accused to be one, who by too much familiarity draweth the ordinance of God into contempt. And if examples bee of any force herein; they be not wanting: of old *Moses was read and preached in the Synagogues euery Sabbath day*[r]. That which our Sauiour did at Nazareth, is said to haue been his custome[s]. *Iustin Martyr* testifyeth, *that the reading and opening of the Scriptures lasted ordinarily for an houre long euery Sabbath day. Tertullian* reports[t], *that in his dayes* (and they were neere the times of the Apostles, as were also *Iustine Martyrs*) *there was no publike meeting, in which before the dissoluing of it, they were not fed with holy sermons.* Augustine saith of *Ambrose*, *that he preached euery* Lords day. And I remember the speech of a reuerend Bishop of this land, namely, *that a Minister can no more enter into the Church vpon a Sabbath day without preaching, and not be guilty of a damnable sinne, then Aaron could enter at any time into the Congregation without death, in case he founded not his billes when he entred.* And further, *that he committeth the sinne of a dumbe dogge, who passeth ouer a Sabbath without preaching, and in so doing, causeth also the people to pollute the Sabbath day.* Youlsee examples and iudgement in this case not to be despised.

q 1 Sam. 15.22

r Acts 15.21.

s Luke 4.16.

Sacris Sermonibus.

Omni die dominico.

Babington.

Nymphus. *Well, suppose it be yeelded vnto, that it be good to continue the exercise of Preaching euery Sabbath day, yet it may seeme superfluous to draw the people to hearing vpon the weeke-dayes, when men are otherwise in their worldly affaires to bee employed.*

Epaph. That is it which I was now next about to speake of: I cannot say, it is a matter of necessity for a Minister to tye himself or his Auditors to a week-day Sermon: yet if a Preacher bee willing so to bestow his paines; and the people, in respect of their dwelling together, as in Cities and greater Townes, be ready to *redeeme some time*[r] for so good a purpose. I hold it very commendable. When *Paul* and *Barnabas* preached at Antioch, we reade[s], that *the Gentiles besought them, that they would preach those words to them, in the space betwixt that and the Sabbath day*[t]. Now though I will not say, that that example is a Law, yet I must needs say it is an allowance to such a course: and that which was commendable in them, cannot deserue blame in others of Gods Children, who are willing to diuert some of their time allowed for outward businesses to spirituall occasions; as namely for the increasing of their knowledge, and for the *edifying themselues in their most holy Faith*[u]. Neither can such a course be more an occasion of bringing preaching into contempt, then the established order for meeting on Wednesdayes and Fridales to prayer and reading of the Scriptures, can bee or is an occasion to make these good exercises to bee despised.

Of week day Lecture.

r Ephes. 5.16.

s Act. 13.42. εἰς τὸ μεταξὺ σαββατον. Intra proximè sequens Sabbatum. ἀναξυ ἡμεραν. Beza.

t Iude 20.

Nymph. *I haue heard some say, that it is sound and learned preaching which we that are the people must wish for, and not often and continuall preaching: and that the word of God is compared to raine, which though it be in measure profitable, yet in abundance maketh the seed rotten vnder the clods*[u]. *In like manner, they say that preaching in moderation may doe much good: but if it exceede, may bee an occasion of barrennesse among the hearers.*

u Ioel. 1.17.

Epaph. It is a wofull thing, that men should so farre stretch their wits to deceiue their owne soules, and to beguile others also. I would we had all learned the Apostles rule, *not to doe any thing against the truth, but for the truth*[x]. To satisfie you touching this that you haue named, hauing obserued it (as you say) out of

x 2 Cor. 13.8.

the ſpeeches of ſome: it is worth the marking, how Satan in his ſubtilty vnder the colour of allowing and vrging ſound preaching, would ouerthrow diligent preaching? therein building vpon a falſe ground, namely, that a man cannot preach often, and preach ſoundly too; which how falſe it is, the vnreprouable labours of many induſtrious Miniſters in this land, are a ſufficient witneſſe. It is a wiſe and holy ſpeech of *Salomon*, and may be well applied to this purpoſe,

y Prou. 10. 4. *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich* y: and againe: *There is that ſcattereth and is more increaſed: but hee that ſpareth more then is right,*

z Chap. 11. 24. *ſurely commeth to pouerty* z. Men of excellent gifts many times, whileſt, either in niceneſſe (fearing to hurt their bodies) or in pride (being as it were vnwilling to make themſelues too common) they are more ſparing in this exerciſe of preaching (which is the glory of a Miniſter) through the iuſt iudgement of God loſe their former perfection, and as through diſuſe they grow leſſe willing, getting a kinde of habite of negligence, ſo alſo they become leſſe able to doe good in the Church of God then they were before. Now, when preaching (through default of often inuring themſelues vnto it) becommeth more irkſome (they being to ſeeke in many things when they fall to make preparation for it) then ſtrait, becauſe of their owne vnaptnes (the iuſt puniſhment of idleneſſe) they conclude, that thoſe who preach ſo often (as they call it) preach careleſſy without ſtudy and without learning. On the other ſide, men (it may be) of meaner (yet commendable) gifts, who remembring the *neceſſity which is*

a 1 Cor. 9. 16. *laid vpon them*, and the woe which ſhall follow, *if they preach not the Goſpell* a, doe euen deuote themſelues and all their ſtudies and endeauours to the ſeruice of

b Phil. 1. 8. the Church, and doe ſo *long after* their people *from the very heart roote in Ieſus* b, that for their ſpirituall furtherance they could beteame to *deale* euen their *owne*

c 1 Theſ. 2. 8. *ſoules* c vnto them: ſuch I ſay, through the bleſſing of God vpon their holy labours, doe ſo increaſe in iudgement and in zeale, and haue ſuch a *doore of vtterance opened* vnto them, *to ſpeake the myſtery of Chriſt* d, that as they themſelues,

d Col. 4. 3. placing a kind of felicity in the doing of their duty, find in themſelues a certen faculty in that heauenly exerciſe, ſo the Church of God committed to them, is inſtructed by their ſoundneſſe of doctrine, and whetted on by their zealous exhortations. So that to ſay, that ſound preaching is for the peoples behooſe, and not frequent preaching, is a meere colluſion, preſuppoſing that which is moſt falſe, namely, that ſoundneſſe of doctrine, and oftneſſe of teaching cannot goe together. How little I approue of raſh aduenturing vpon this kind of exerciſe, that which I haue ſpoken formerly may witneſſe: and how ſmall reaſon there is to ſeparate theſe two, profitable preaching and often preaching, I referre it to any indifferent iudgement.

Nymph. *But becauſe ſome that are reputed learned, affirme that often preaching is not ſo much for the peoples profit: ſhew me I pray you ſome good reaſon to the contrary, that I may be able both to preuaile againſt mine owne backwardnes, when I begin to grow wearie of diligent hearing, and to prouoke others alſo, when I ſhall behold them as it were glutted with multitude of ſermons.*

Epaph. There is a certaine diſeaſe which we are all more or leſſe infected with: our Sauiour Chriſt calleth it *ſlowneſſe of heart* e: this euill ſickneſſe beeing ac-

e Luk. 24. 25. companied with a kinde of ſpirituall ſleepineſſe and lethargy, maketh vs (as it were) a very lumpe of ſluggiſhneſſe, ſlow in attention, ſlow in vnderſtanding, ſlow in remembring, ſlow in practiſing. Firſt for attention, we ſee it by euery daies experience how like the moſt of our hearers are vnto the idols of the hea-

The neceſſity of often preaching.

f Pſal. 115. 6. then, of whom the Pſalme ſaith, that *they haue eares and heare not* f. It is true that

g Iob 33. 14. *Elihu* ſaid to *Iob*; *God ſpeaketh once or twice, and one ſeeth it not* g: many excellent things are ſpoken which wee obſerue not we heare generally with the *hearing*

h Iob 42. 5. *of the eare* h, ſo that wee haue all neede to haue that of the Prophet often

i Ezech. 3. 27. vrged, *Hee that heareth, let him heare* i: that ſo wee might endeauour to fetch

vp

vp our hearts to our eares, that one ſound may at once pierce them both: this is our ſlowneſſe *in attention*: there is nothing that is heard more idly, then that which ought to be liſtened vnto moſt carefully. Secondly, for conceit and vnderſtanding, our ſlowneſſe therein, equalleth our ſlothfulneſſe in the former: many points are taught, and that with as much plainenеſſe as it is poſſible; in which notwithſtanding *he that ſpeaketh*, ſeemeth as it were *a Barbarian vnto vs*[k]. That ſame *naturall man* which *perceiueth not the things of the Spirit of God*[l], ſometimes beareth too great a ſtroke within vs, ſometimes alſo (God permitting it for our better humbling) *the god of this world blindeth our mindes, that the light of the glorious Goſpell of Chriſt cannot ſhine vnto vs*[m]. The blind man whom Chriſt healed at *Bethſaida*, when his ſight began in ſome degrees to be reſtored, being asked *if he ſaw ought, he looked vp and ſaid, I ſee men walking as trees*[n]: he ſaw at the firſt not diſtinctly, but after a confuſed manner. I apply it thus: Wee are all by nature blind in the beſt things, and *becauſe they are ſpiritually diſcerned*[o] of ourſelues, wee can not ſee them: now when it pleaſeth God (*which commanded the light to ſhine out of darkneſs*) to *ſhine in our hearts*[p], we haue at the firſt but as it were a certen glimpſe of heauenly matters, the preciſe and exact knowledge is not by and by attained. Thirdly, touching memory, how great weaknes there is in it, I call euery mans conſcience to witnes. Indeed we ſee how ſurely and how long men can remember matters of the world. The vncharitable and malicious man will remember an euill turne many a yeere, waiting ſtill an opportunity to reuenge it. The old man hath ſo freſh an impreſſion of the toyes and vanities of his youth, that he will make you as perfit a relation of them with euery circumſtance, as if they had been done but yeſterday. The couetous worldling, though perhaps he can neither write nor reade, nor hath any to keep his reckonings, yet he can remember all his bargaines, all his conditions in bargaining, all his dayes, houres, and places, either for the paiment or receit of any thing. The young man or woman can ſoone learne without booke many a ballad or idle loue-ſong, tending to the increaſing or ſtirring vp of vncleanes: and ſo it fareth in other particulars. But come now to matters of religion and piety, alas how true is it that the conceit of them is as ſoone gone from our minds, as the ſound from the eares? When *Dauid* enquired of *Ahimaaz* comming from the Camp, touching *Abſalon*, his anſwer was, *I ſaw a great tumult, but I knew not what*[q]. Like to this will be the anſwer of a great many, when at their returne from the houſe of God, they are demanded touching the particulars there deliuered: they will ſay, they ſaw a man ſpeaking, and heard the noiſe of his voice, and beheld his geſture, *but they knew not what*, they can tel little of that which was vttered by him. Laſtly, for ſlowneſſe in practiſe, it is long before (after long hearing) we are brought to incline to a good duty, and yet after ſome good diſpoſition to it, there are ſo many delayes, and ſo many pul-backs, yea and after a reaſonable beginning ſo many fallings backe, and ſo much *waxing weary of well-doing*[r], that we are too well like *Salomons ſluggard*, who it may be maketh many offers of riſing, yet whilſt he crieth, *Yet a little ſleepe a little ſlumber*[s], the time ſtealeth away, and his *vineyard is all growne ouer with thornes*[t] for want of husbandry. This is our drowſie ſickneſs of *ſlownes of heart*: The beſt ordinary remedy againſt this diſeaſe, is often preaching, as you ſhall ſee, if you will examine it. Continuall calling vpon, at laſt through a kind of importunity will win vs to attention. Often repetition of the ſame points will both cleare the vnderſtanding, and ſettle the iudgement alſo. *It grieueth me not* (ſaith *Paul*) *to write the ſame things to you, and for you it is a ſure thing*[u]. That which after many times deliuery is ſtill committed to forgetfulneſſe, yet at the laſt it is laid vp *in the midſt of the heart*[x]: and the negligence and backwardneſſe of many yeeres, yet in the end (*the words of the wiſe* Preacher being *like goades*[y]) is drawne vnto ſome comfortable perfection. If often preaching may lawfully be complained of, who haue iuſter cauſe

k 1 Cor. 14.11.
l 1 Cor. 2.14.
m 2 Cor. 4.4.
n Marke 8. 23, 24.
o 2 Cor. 2.14.
p 2 Cor. 4.6.
q 2 Sa. 18. 29.
r 2 Gal. 6. 9.
s Prou. 6. 10.
t Prou. 24. 31.
u Phil. 3. 1.
x Prou. 4. 21.
y Eccl. 12. 11.

to grone vnder the burden of it, then wee that are Miniſters? For beſide the waſting of the bodies health, and the conſuming of the vital parts thereof, what a griefe is it to a mans ſoule, to *lift vp his voice*[a] to them which will not heare? What a death and toyle to make infinite repetitions of the ſame principles? What a vexation to *beate the aire*[a]? What a diſcouragement and euen the killing of a mans heart, to haue to doe with thoſe whoſe *necke is as an iron ſinew, and their brow braſſe*[b]: and yet though theſe things might make a man to reſolue with *Ieremy*, to *ſpeake no more in Gods name*[c], yet we haue no ſuch commiſſion to giue ouer, but we are commanded ſtill to be *inſtant*[d] *with all long ſuffering proouing if God at any time will giue repentance*[e]. If a Preacher ſhould put forth ſuch a queſtion to Chriſt touching preaching, as *Peter* did touching *forgiuing*[f], and ſhould ſay, *Maſter how long wilt thou that I preach vnto a ſtiffe necked and obſtinate people? vnto ſeuen times?* I doubt not but he would returne him the like anſwer that he did to *Peter*, *I ſay not vnto thee, vnto ſeuen times, but vnto ſeuentie times ſeuen times.* When *Peter* and his company had trauelled in fiſhing all night, and had taken nothing, *neuertheleſſe at thy word* (ſaid he to Chriſt) *I will let downe the net*[g]. The Lord hath called vs to be *Fiſhers of men*[h]. And though it be a great heart-breaking to haue laboured long to ſmall purpoſe, yet for our Maſters ſake there is further triall to be made, hoping that yet at the length that long expected draught will come, and accounting our ſelues happy, and all our paines well beſtowed, if withall that we can doe, we ſhall gaine one ſoule vnto God. To ſhut vp this point, then if we ſhall duly weigh our own backwardneſſe, and withall the Miniſters duty, of whom that inſtant diligence is required, we ſhall then ſee, that it is much and often preaching which we muſt wiſh for, beſeeching the Lord to pardon that aboue all things, if we ſhall finde the word (through the common vſe of it) to grow vile before vs.

a Eſay 58.1. Occidit miſeros crambe repetita magiſtros.
a 1 Cor. 9.26.
b Eſay 48.4.
c Ier. 20.9.
d 2 Tim. 4.2.
e Chap. 2. 25.
f Mat. 18. 22.
g Luke 5.5.
h Matth. 4.19

Nymph. *You haue ſaid well to this point, onely you haue forgotten the ſimilitude of the raine, which may bee ſome occaſion of doubt to vs that are common men, both becauſe we finde in the Scripture the word of God to be compared to the raine, and becauſe alſo in common experience wee feele the inconueniences of too great abundance of raine.*

Epaph. I had not forgotten it, though if I had, it were not much materiall, it being indeed (but for the ſatisfying of your minde) ſcarce worth the anſwering. Wee haue a rule in Schooles, *that borrowed ſpeeches doe make no grounded* μὴ διαλεκτίου τοὺς μίλακος. *argumentes*; and for Scripture ſimilitudes it is certen, that by preſſing euery thing that is applied by the Spirit of God for ſome ſpeciall illuſtration, a man ſhall run into a world of abſurdities; according as the Papiſts in their violent wringing of many parables, to giue ſo me colour to their vile opinions, affoord vs no ſmall number of examples. It is true, the Word of God is in the holy Scripture compared to raine[i], and that very fitly: becauſe as the raine falling vpon the Land, maketh it either more fruitfull or more barren, according to the nature of the ſoyle vpon which it falleth; *ſo the word that goeth out of the mouth of the Lord, doth not returne vnto him voide*, but it becommeth either *the ſauour of life vnto life, or of death vnto death*[k] to thoſe which heare it: making the children of God more *zealous of good workes*[l], and the wicked more outragious. I do not find in the Scripture the ſimilitude of raigne, when it is applied to the word, to haue any further meaning: and therefore to ſtretch it further according to a mans owne priuate fancy, is to forget the Apoſtles rule of *vnderſtanding according to ſobriety*[m]; and wilfully to continue in ſuch a practiſe, is no other but to *peruert* the *Scriptures to a mans owne deſtruction*[n]. The Lord doth in the Scripture threaten it as a plague, to *take away the Prophet*[o], and to *ſend a famine of hearing the word*[p], and he promiſeth it alſo as a bleſſing, to *giue Paſtors which ſhall feede the people with knowledge and vnderſtanding*[q], and *watchmen which all the day and all the night continually ſhall not ceaſe*: but I doe not remember that euer I read, either often

i Eſay 55.10, 11.
k 2 Cor. 2.16
l Titus 2.14.
m Rom. 12.3.
n 2 Pet. 3.16.
o Eſay. 3.2.
p Amos 8.11.
q Ier. 3.15. Eſay 62.6.

often preaching threatned as a curse, or seldome and thinne preaching promised as a blessing. And surely, if, as abundance of raine, so abundance of preaching were a punishment, I doubt not but the good lawes of our Church, which haue prescribed a prayer against ouer-much raine, might well set downe the same course in respect of much preaching: from which notwithstanding, euery honest mans eares would abherre. And therefore I will be bold to conclude, that this reason pressing the similitude of raine and moysture, to the washing away of diligent preaching and hearing from out of Gods Church, is a very dry reason, which though it may appeare to haue some taste of wit, yet hath scarcely any smacke of honesty.

Nymph. *I pray God therefore we may remember to make the prayers which our Sauiour taught vs namely, that* the Lord of the harueſt ſhould ſend forth labourers into his harueſt[f], *and that he would so furnish them with gifts of knowledge of vtterance, and* [f] Mat. 9. 38. *of stile, that they may urge and call vpon vs continually: for (as you truly said) we are so slow and backward, that except we be daily pricked forward and rouzed vp, we shall grow cold and carelesse, and be euen frozen vpon the dregs of our owne security. I know Sir, that although it were time it is now high time to forbeare troubling you any further, yet I would gladly craue your direction in one thing more; and that is this: for mine owne part I thanke God, I both do, and euer (since I had any taste of goodnesse) haue loued preaching, only I find a great defect in my selfe that I cannot so profit by it as I would, and as I see many do. I am bold therefore to intreate you to shew me how and by what meanes I may be more profitably holpe for the feeling of my infirmity, and for the increase of holinesse in my common conuersation. The humour of many men are herein very strange: some say, that there are such differences of opinion among you that be learned, that a common man knoweth not which of you to beleeue: others hold an opinion, that it is not for priuate or ordinary persons, so take vpon them to iudge or iudge of those things they heare; so that the onely resolution of the greatest part is, that it is the safest and wisest way either not to heare, or else after satisfying the lawes they must heare, yet not to giue credit. Besides, there are many of vs which heare vsually, and yet are little bettered by it: their knowledge is but* vaine iangling[t], *and their conuersation not much differing from the prophane multitude: they are like the Fish in the Sea, which howbeit it liueth in the salt water, yet is without all taste of saltnesse. So though they liue vnder a seasoned ministry (which is the salt of the earth[u]) yet being tasted,* [t] 1 Tim. 1. 6. [u] Mat. 5. 13. *will be found vtterly without any true seasoning. Now if it might be, I would be loth to be in this number: and therefore my suit (though not my least) sute vnto you, is to afford me your best counsell in this case.*

Euph. I must needs commend your good care to this matter: for indeed whatsoeuer men thinke, there is nothing so full of danger as is idle and vnprofitable hearing. Those things which are in their owne nature best, being ill vsed, become most hurtfull. Hearing is the ordinance of God to draw vs vnto himselfe: but being vsed carelesly and vnprofitably, it turneth to our greater condemnation: and therefore you cannot be too carefull herein. It is true, that men pretend many things, whereby to shift off the diligence which is required in this behalfe: but their pretences being examined, will become lighter then vanity it selfe. They say, wee that are Preachers cannot agree among your selues; that is not absolutely true: for blessed be God, many of vs doe *proceed by one rule, and doe mind one thing*[x]. Besides, so long as we liue here in the world, our vn- [x] Phil. 3. 16. derstanding is mixed with the darknesse of ignorance, and by reason thereof, there cannot chuse but bee differences of opinions in some things euen amongst the best. Take nie three or foure, or halfe a dozen, which are dim-sighted, and cannot see without spectacles, if you set them to discry a thing a farre off, they will be of diuers and contrary opinions touching it; now Saint *Paul* saith, that in this life we doe but see, *as in a glasse darkely*[y]: and therefore our iudgements [y] 1 Cor. 13. 12. in all things at all times cannot bee the same. Moreouer, it pleaseth the Lord sometimes for their punishment, which haue *not receiued the loue of the truth*[z], and [z] 2 Thess. 2. 10.

a 2 Cor. 11. 19
b 1 Kin. 22. 22
c Mat. 7. 15.

for the discouery of those *which are approued* [a], to giue leaue vnto Satan to *bee a false spirit in the mouthes of* some [b], and to suffer them to *come* amongst vs in *sheepes clothing*, though *inwardly they are rauening wolues* [c]. Now the possibility of being deceiued when we heare, ought rather to increase our care in hearing, then to be an occasion of vnwillingnesse to heare. This may be manifested by a plaine similitude: *Salomon* exhorting vs to bee carefull to obtaine the knowledge of

d Prou. 23. 23.

Gods truth, deliuereth his exhortation in these words, *Buy the truth* [d]: from this kind of speech I reason thus: If a man wanting necessaries, as meate and rayment, and being aduised to furnish himselfe from the market, should make this answer: The World is so full of deceit, that a man knoweth not whom to trust, those which sell, many of them will not sticke to beguile their owne fathers, and the trickes and deuises that tradesmen haue are infinite, so that it is twenty to one but a man in chaffering with them shal be beguiled: I had rather therfore goe neere the wind, and want necessary prouision, then put it to the aduenture of buying. If (I say) a man should pleade thus, what would we thinke of him, but that either he were very foolish, or very froward? And indeed wee might well so esteeme him, because we know, that the fraud of others must be preuented rather with care and circumspection, and not vsed as an occasion of abridging a mans selfe of necessaries. Is not he then as much as a foole, who wanting the sauing knowledge of the truth, and being called vpon to repaire vnto the house of God (which is as it were the Lords market, in which the hid treasures of wisdome and knowledge are laid open to the view and offered freely to the vse of all men) shall eftsoones pleade the deceiuablenesse of false doctrine, the corruption of many Preachers, the shew of some contrarieties among them? Yes verily, for is he to depriue himselfe of the necessary foode of his soule, because it may be for lacke of care, that in stead of hoping to be fed, he may bee poysoned? Nay rather, he is to become the more wary, the more diligent in prayer, the more exercised in the Scripture, that when he commeth to buy the truth he may not be deceiued.

Nymph. *Truly you say well: only it seemeth you build vpon a false ground (at least in the opinion of some) namely, that we which are priuate men, may iudge of that which we heare, and examine it whether it be the truth or no. I desire therefore, that you would proue that point well vnto me.*

Priuate men may and ought to iudge of that which they heare

Epaph. Indeed it is the opinion of popery, that it is not for euery particular person of himselfe, to examine, trie, or iudge, which is true or false doctrin, who is a true or false doctor: and it is a principle in that Church, *that it sufficeth a common man to giue his consent to the Church, and to beleeue as the Pastors beleeue.* But all the true Ministers of Iesus Christ are of another iudgement: for howsoeuer we doe vrge all reuerent respect to the preaching of the word, as to the ordinance of God, yet we take not vpon vs to *haue dominion ouer the faith* of our hearers, as though we would bind them to giue credit to euery thing we speake, by the authority of our name (as *Ambrose* his words are) therefore because wee speake it. And in truth there is nothing more manifest in Scripture then this, that the people ought iudicially to examine the doctrine taught, before they dare to entertaine it. *Paul* to the Galathians saith thus, *Though we or an Angell from heauen preach vnto you otherwise then that which we haue preached vnto you, let him be accursed* [f]. Now if he which preacheth contrary to the reuealed truth bee accursed, surely the case of him which giueth credit to him must needs bee dangerous: and therefore for the auoidance of the danger, it is meet for *euery man to be fully perswaded in his owne minde* [g], *that he may discerne things that differ one from another* [h]. The Thessalonians are willed to *trie all things* [i]. Those to whom Saint *Iohn* wrote, are counselled to *trie the Spirits* [k]. *Salomon* hath branded him for a foole, who will *beleeue euery thing* [l]. It is a disgrace for men professing religion, to be *like children carried with euery wind of doctrine* [m]. It is an honour to be like the

Rhem Testa. vpon 1. Iohn 4. 1.
a 2 Cor. 1. 24. Ambros. in 2 Thes. cap. 5.
f Gal. 1. 8.
g Rom. 14. 5. in suo sensu.
h Phil. 1. 10.
i 1 Thes. 5. 21.
k 1 Iohn 4. 1.
l Prou. 14. 15.
m Ep. 4. 14.

Gentlemen

Gentlemen of *Berea*, who *searched the Scriptures daily whether these things* which the Apostle taught were so [n]. Christ saith, that his *sheepe know his voice, and will not follow a stranger* [o]. What can be more expresse then these testimonies? Let any man consider the places and the parties to whom these commandements of taking triall of the doctrine were directed, and he shall finde that no one man is exempted from this duty of examining.

n Acts 17. 11.
o Ioh. 10. 4, 5.

Nymph. *Indeed me thinketh it standeth with some reason that we should trie the doctrine which we heare, before we credit it: for otherwise we may soone be drawne into many errors: we have a proverb, that a man must tell money euen after his owne father, not in distrust fatherlie, as though we thought he would deceive, but in wisedome, because vnwittingly he may be deceived. No doubt we ought to be much more circumspect in matters of doctrine, because euen the best that teach, in that they are men, may erre, and because also in matters of that nature, to be deceived, is so exceeding dangerous. But all the mistery is, how to iudge, and by what meanes to be able to know truth from falshood, wholesome from vnwholesome doctrine.*

A similitude like to this, in the same case. *Chrisostome* vpon 2. Cor. hom. 13.

Epaph. Know this therefore for a truth, that in all cases and controuersies of religion, the Scripture onely must be admitted as vmpire, and euery thing must stand or fall at the determining thereof: for therefore hath the Lord commanded it to be written, and to bee made common to all, that by it all controuersies might be decided, all doubts resolued, all heresies confuted, all truth confirmed, euery conscience guided, euery mans life framed. Nothing is found that is disagreeing from it, nothing vnsound that is consonant thereunto. We are well content to let that absurdity dwell with the parents of it the Papists: namely, *that the Scripture is rather to bee termed an administer, then a Iudge*: let it bee their glory, to thinke basely of the written word, and to ascribe the authority of iudging to vnwritten veritles and traditions, rather then to it: we have learned, that the *Law* which is come *forth of Sion, and the word of the Lord that hath issued from Ierusalem*, must be *Iudge among the nations* [p]: and we are commanded to appeale still *to the law, and to the testimony*, assuring our selues, that there *is no light in them* which *speake not according to this word* [q]. We find that our Sauiour himselfe stood to the iudgement and triall of the Scripture [r]. *Paul* submitted his doctrine to the same rule [s]: Wee reade the learned in former ages to giue the priuiledge of iudging onely to the Scripture. *Augustine* disputing with a chiefe Arrian, saith thus: *Let vs dispute by the authority of the Scriptures, which are indifferent vnto either of vs both.* And in another place: *The Epistles of Bishops goe place one vnto another, and Councells are mended one by another: but the canonicall Scriptures, that is the rule of all, and must correct all.* *Basil* the Great demandeth, that against all Heretiques, the *Scripture onely bee the vmpire.* *Cyprian* saith, that the rules of all doctrines haue flowne from the Scripture. *Chrysostome* willeth his hearers *to fetch all things from the Scripture.* But what should wee stand vpon testimonies of men, when the fore-alleaged places out of the written Text are so apparant? Therefore to prepare you to the trying of the doctrines which you heare, hold this firme ground, *That all points must receive their allowance from the Scripture.*

The Scripture the only iudge of doctrine.

Communitorium non regula. *Bellar. Lind. lib. 1. Panop. cap. 9.*

p Esay 2. 3.
q Esay 8. 20.
r Iohn 5. 39.
s Acts 17. 2. Chap. 28. 23.
Aug. contra Max. Arrian. lib. 3. cap. 14. lib. de Pastor. Basil. Epist. 9. Cyprian in ser. de Bapt. Chrysost. Hom. 13. in 2. Cor. medij generis, mutæ mutandis.

Nymph. *I could easily agree to you in this that you have said, but that there is this difficulty therein, namely, how to make vse of the Scripture, and to apply it to this worthy purpose of finding out the truth thereby. You that are schollers, and haue the helpes of learning, and of the Arts and Tongues, may make better shifts in these cases, then we plaine men of the country can. There is no man that preacheth, but he alleageth the Scripture, and so carrieth it, that it may seeme to be absolutely for him, in that which he auoucheth: so that vnlesse we be taught how to iudge by the Scripture, we shall still be in suspense.*

How to make vse of the Scripture for the trying of the truth.

Epaph. You haue made a very needfull motion; and therefore, if you will listen to it, I will acquaint you with that course whereof my self both in my priuate

uate ſtudies, and in hearing others publikely, haue had very comfortable experience. Firſt of all, when you haue occaſion and opportunity to heare, you muſt
v Eccl. 4.17. remember *Salomons* aduice, to *take heede to your foote* v, and to vſe ſome preparation before-hand, praying the Lord *to open your eyes, that you may ſee the wonders of*
w Pſal 119.18 *his law* w, and that his *Spirit of truth* may be with you, to *leade you into all truth* x.
x Ioh. 16.13. Secondly, you muſt labour by all meanes to ſubdue and ſuppreſſe the ſeeming wiſdome of your owne heart, reſoluing to yeeld vp your ſelfe to whatſoeuer the Lord reueales, though it be altogether croſſing to your owne reaſon, and
y 1 Pet. 5.5. diſpleaſing to nature. For as *God reſiſteth the proud*, and maketh them which *profeſſe themſelues wiſe, to become fooles* z: ſo he will *guid the meeke in iudgement, and teach*
z Rom. 1.22. a Pſ. 25.9. 14 *the humble his way, and reueale his ſecrets to them that feare him* a. Thirdly, when you haue thus framed and fitted your ſelfe by prayer and humility, be ſure to remember this rule eſpecially; namely, that that doctrine is the trueſt, which makes moſt for Gods glory, moſt for the comfort and reliefe of a wounded conſcience, moſt for the reſtraining and curbing of our corrupt nature, and fleſhly affections. Marke a little, and I will ſhew you the reaſon of this rule. Firſt
b Prou. 16.4. of all, the end why God made all things, was the glory of his owne name b: the thing eſpecially aimed at by him, in that great and admirable worke (the redemption of mankind) and in all the particulars of it, euen from the firſt foundation of it, his eternall election, vnto the laſt end hereof, our glorification in heauen, is: *That no fleſh might glory in his preſence*: but that *he that glorieth, might*
c 1 Cor. 1.29, *glory in the Lord* c. This being then the maine end of all Gods counſes, to keepe 31. the glory of all things entire vnto himſelfe, it muſt needs be, that that doctrine
καὶ κανὼν τῆς is the moſt ſound, which doth not admit the leaſt impeachment of Gods glory. Secondly, one chiefe end of the Scripture is, as to beate downe man, and cleane to ſtrip him of all goodnes and inclination thereunto, for the keeping of Gods glory whole vnto himſelfe, ſo alſo to put gladneſſe into all diſtreſſed hearts, and
d Pſal. 51.12. to bring the *ioy of ſaluation* d to all afflicted ſpirits. *Dauid* ſaith, it is one proper-
e Pſal. 19.8. ty of the word of God to *reioyce the heart* e. And *Paul* affirmeth, that the drift of all the Scripture is, *that wee through patience and comfort* thereof, *might haue*
f Rom. 15.4. *hope* f. So that, look what doctrine bringeth the fulleſt comfort to a poore ſoule, when it is euen at the depth of ſorrow, that muſt needs be wholeſome doctrine, ſeeing it concurreth with the whole ſcope of the Scripture. Thirdly, one thing pricipall intended in the diſcouery of *that grace of God which bringeth ſaluation*
g Tit. 2.11, 12. *vnto all men*, was *that vngodlines and worldly luſts* ſhould be *denied* g, that *the fleſh with*
h Gal. 5.24. *the affections and luſts* ſhould be *crucified* h, *that the body of ſin ſhould be deſtroyed* i, and
i Rom. 6.6. that *mortifying our members which are on the earth* k, we ſhould ſerue the Lord *all*
k Coloſ 3.5. *the daies of our life in holineſſe and righteouſneſſe before him* l. And therefore that
l Luk. 1.74, 75 doctrine which preſſeth vpon men, the moſt preciſe and ſtrict obedience to Gods will, not giuing any the leaſt toleration to any the ſmalleſt ſinne, but ſtill bridling mans naturall inclination vnto euill, that is the truth of God which euery ſeruant of God ought to entertaine. Tell me now, vnderſtand you this direction?

Nymph. *Yea truly, I doe in ſome meaſure vnderſtand it; yet if you ſhall pleaſe by one or two examples to ſhew the vſe of it, I ſhall the better perceiue it, and know the rather how, and after what ſort to apply it.*

Epaph. I will not ſticke with you for that: becauſe I am very willing to ſatisfie you in this matter. For the firſt branch therefore touching the glory of God, take this example: Wee teach at this day, that *faith onely iuſtifieth*: our meaning is, that the very thing which maketh a man ſtand righteous before God, and to bee accepted to the life euerlaſting is, the imputed righteouſneſſe of Chriſt Ieſus: which righteouſneſſe is appropriated and applyed to vs onely by faith. Others (as the Papiſts) ſay, *that to iuſtifying of*
Bellarm. de Iuſtif. l. 2. c. 7. *a ſinner before God, two things are required, remiſſion of ſinnes, and the habit of inward righteouſneſſe,*

righteousnesse, that is to say, charity with the fruits thereof. So that we exclude, they establish the merit of mans workes. Well then, in this difference of opinion, there being learned men on both sides, and Scripture alleaged on both sides, you desire to know which is the truth: bring them both to the touchstone, and see which of the two maketh most for the glory of God, and the matter will soone bee answered, the doubt will quickly bee cleared. Consider therefore how euen the Apostle *Paul* by this rule decideth this controuersie; *By what law* (saith hee) that is, by what meanes of saluation, *is boasting excluded?* Not by the law *of workes, but by the law of faith.* Hereupon he concludeth, *therefore a man is iustified by faith, without the workes of the Law*[m]. And indeed the reason is excellent, for if man could by any of his owne doings, further his owne saluation, or procure the encrease of glory in heauen, he had then some matter of glorying, and might (as it were) account himselfe the lesse beholden vnto God. But iustification by faith only, taketh all vtterly from man, and ascribeth his whole saluation, the beginning, middle, and ending vnto the Lord: so haue you both an example of this rule, and warrant for it, beeing vsed by the Apostle to decide so great a controuersie: and I am sure that you shall finde it of very great vse in many maine points of our religion. Secondly, for the second branch of the rule, which is about the comfort and reliefe of a distressed and distracted conscience; marke this particular for the manifestation of the force of the rule. It is taught and maintained in our Church, *that a Christian man may bee vnfallibly certaine of his saluation in his owne conscience in this life, and that by an ordinary and speciall faith.* Others there are (both Papists, and some also amongst our selues) which hold *that the certainty of saluation, which in this life can bee attained to, is only coniecturall and probable, grounded only vpon likelihoods*: and this certenty they confesse to bee vncertaine, and such as many times doth deceiue. Behold, heere is a great controuersie, and much is said on either side: now you that are a priuat man, would gladly know, to which part you may safely encline, and what to rest vpon, as the alone truth in this case. My aduice is therefore, that for your full satisfaction herein, you scan the matter by this rule: suppose a spirit deepely wounded, a conscience set as it were vpon the racke, seeing nothing in God but Iustice and Maiesty, and a consuming fier; finding nothing in it selfe but sinne and corruption; and infinite matter of despaire, so that by this meanes it is brought to such an exigent, that it knoweth not which way to turn, but is euen ready to crie out with *Paul, Who shall deliuer me*[n]? Enquire now which of those two doctrines doth affoord the best comfort in this wofull case, that will quickly appeare: for the one holdeth the conscience in a continual suspence, the other laboreth to settle it in the firme assurance of Gods vnchangeable loue in Christ Iesus: the one bringeth a plaister, but much too little for the sore; telleth of the riches of Gods mercy, of the depth of his loue, of the vnsearchable sufficiency of Christs merit; but yet denieth the soule to bee assured of a particular interest into it, and by that meanes rather increaseth then releeueth the anguish: the other applieth the medicine to euery part of the wound, sheweth Christ, discouereth the riches of Christ, and putteth the amazed heart into a full assured and comfortable possession of Christ. So that whatsoeuer shall bee argued to the contrary, you may bee bold to build vpon that which bringeth the most ioyfull and welcome tidings to an affrighted conscience: that is best agreeing to the scope of the Scripture, that commeth neerest to the nature of the Gospell. Come now to the third branch, which is concerning the liberty of the flesh, and let mee giue an instance of that also. There is at this day a doctrine (almost openly taught, or at least tollerated by many that should teach otherwise) namely, *That a man may do well enough, without so much preaching: that it is not a*

[m] Rom. 3.27.

[n] Rom. 7.24.

matter

matter if that great necessity to frequent the places of Gods publike seruice, but that a body may do well enough at home, with some priuate deuotions: that common men need not trouble themselues greatly with the Scripture, or with knowledge in religion: that the religious spending of the Sabbath is a thing indifferent: that often communicating at the Lords table is not of any great importance, but that once or twice in a yeare is as good as every day: that it is not good to be too forward in matters of religion, ouer-straight in conuersation: that God will beare with many small matters, &c. On the other side, there is a doctrin that telleth vs, and proueth vnto vs, that if we desire to walke, and to liue so as may please God, & as becommeth Christians, we must make conscience of often hearing the word, we must *as new borne babes desire the sincere milk* therof, *that we may grow thereby* o, neuer contenting our selues with any measure of knowledge: we must striue and straine our selues, though sometime it be with some trouble and diseasing of our bodies, to come to the places of Gods worship, and *to giue attendance at the postes of the doores* of the Lords house p: we must call the Sabbath *a delight to consecrate it* q, resting not onely from labour, but from all things that may disable, and make vs more vnfit for Gods seruice, either in respect of preparation before it, or of conference and meditation after it: wee must for the strengthening of our faith, and the solemne remembring of the death of Christ often communicate: wee must in our liues walke circumspectly, with zeale and courage, and openesse in the practise of religion: we must make conscience of the smallest sinne, and neuer thinke we haue done enough in the duties of holy obedience. Here is againe a new question, and you perhaps in some of these particulars, through the diuersity of opinions, may be vnresolued. If you demand of me, how you may be stablished: I referre you to this rule; search and consider which of the two tendeth most directly to the yoking and hampering, and restraining of mans naturall disposition: that will soone appeare, if you looke out into the world, and harken how these doctrines are entertained: for the former, who so shall teach it, or seeme to approue it, no doubt that man shall haue many followers, and many fauourers: for doth not euery man almost like it, and wish it, that there should be lesse preaching? that it should be free to spend the Sabbath, euery one as himself listeth? to receiue the Communion when men thinke good? to neglect knowledge? to banish the Bible out of their houses, or else to let it like old harnesse, rusting for lacke of occupying? will it not by and by be received, that it is not good for men to be precise, to be ouer-scrupulous, to stand too nicely vpon points? Surely, he that should teach this, I might say of him as the Prophet spake of old, *He were a Preacher for the people* r. But now for the other doctrine, see what an acceptation it hath in the world: *fie vpon it we one say: what a tedious thing is this to heare so many Sermons, what a trouble to come so often to the Church, what a misery to be restrained from our Sunday sports, what a dull time will it be, and how long will the day seeme, if thus we be limited? What need so many Communions? what should men be so hot and earnest in religion? if this once take place, farewell all mirth, farewell all good company, adieu to all thriuing, if this bee hearkned vnto.* This is, and will be the intertainement of this doctrine: it will be reputed as the Prophets Sermons were of old, euen *the burden of the Lord* s. So by the generall yeelding or gain-saying of the multitude, it may soone appeare, which of the two is the greatest enemy to the flesh: and therefore you both may and must conclude with the latter doctrine, that this is from aboue, because it meeteth with our corruption at euery turne, and is still beating it downe, labouring to keepe it within compasse. And by this rule (to gaine it the more credit) *Paul* tooke vp the question among the Galatians, touching the vse of Christian liberty, setting it downe for a ground; that it is then best vsed, when it is not *vsed as an occasion to the flesh*, but with a holy respect *to become seruants each to other by loue* t. Thus I haue (for your better vnderstanding) giuen you an exam-

o 1 Pet. 2. 2.
p Prou 8. 33.
q Esay 58. 13.
r Mich. 2. 11.
s Ier. 23. 33.
t Gal. 5. 13.

ple

ple of euery branch of this rule, that you may know how to apply it; assuring you out of mine owne poore experience, that there are very few of the fundamentall points of religion, which directly concerne the worship of God, or our conuersation with men, but they may receiue their triall by this Canon, & may truly be said to stand or fall, according to the iudgement and verdict thereof.

Nymph. *I thanke you vnfainedly for this direction; yet touching this latter branch, it seemeth to me that there may be some doubt made, because the Popish religion is thought to restraine and punish the flesh more then ours: for it imposeth many very straight things, and vnpleasing, as fasting, penance, going bare-foot, pilgrimage, payings of money to purchase prayers when men are dead, and diuers the like: I pray you therefore cleare me this onely doubt, and then I am satisfied.*

Epaph. I say in one word of all these, as *Paul* did of things very like, *They haue indeed a shew of wisdome in voluntary religion, and humblenes of mind, and in not sparing the body*[a]; but yet another way they giue greater liberty: for when it is taught, that these things are meritorious, and of worth to doe away many sins, what will not a man be content to doe, for a weeke or an houre, or a short time, for the remouing of the sinnes of his whole life? and who will not be content when he is dying, to giue all that away which he must needs leaue behind, for the deliuery of his soule from a supposed Purgatory? Who would not goe an hundred miles on pilgrimage to the shrine of such or such a Saint, to be assured that it shall be his discharge for the remainder of his life? So that though these bodily impositions may seeme something straight one way, yet they giue treble liberty another way, and therefore may truly be said, rather to be an occasion to the flesh, then to limit the corruption of the flesh. [a] Coloss. 2. 23

Nymph. *It is very true, for what will a man feare to doe, so long as he is taught, and by teaching perswaded, that by almes-deeds and fasting (falsly so called) and some legacies bequeathed to religious vses (as they terme them) or by conformity to the penall iniunctions of a Priest, he may make sufficient satisfaction? therefore I hold this for answer inough to that obiection.*

Epaph. Well neighbour, to let that passe, and to follow the motion which you made, I must to the former rule adde one thing, which is this: Take heed by all meanes of such eares as the Apostle calleth *itching eares*[x], and of delighting *to get an heape of teachers*. It is a dangerous humour to affect variety of instructers, and it must needs cause distraction: it fils mens heads with a world of idle questions, and draweth them *into vaine iangling*[y]. It is Satans policy as long as he can, to hold men in ignorance, and in the contempt or neglect of knowledge: when he cannot preuaile that way, but men will listen to instruction, then he will endeauour to busie them with *prophane fables, and vaine bablings, which breede questions, rather then that godly edifying which is by faith*[z]: that so hee may withdraw their thoughts, and steale away their hearts from those things which ought principally to be looked vnto. Especially remember the aduice of *Paul* to his sonne *Timotheus*; *Continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them*[a]. Note the place. The Apostle presseth a stiffe and firme continuance in truths receiued, when as these two things concurre therewith; a mans owne perswasion; and the consideration of those which first taught vs. First, for a mans owne perswasion, I pray you to obserue it, lest I should seeme in stead of grounded setlednesse, to commend selfe-willed peeuishnesse. By being perswaded, *Paul* meaneth thus much, as if he had said to *Timothy*; *If it be an opinion which thou hast not suddenly entertained, but vpon good aduice, if it hath stated it selfe in thy iudgement, then, when as thou with care and conscience, with humility, with vsing the ordinary meanes, with prayer vnto God, with hearty desire to be guided in the truth, hast enquired after knowledge, surely thou oughtest not, being by these degrees brought vnto it, and in this manner perswaded in it, rashly and suddenly to forgoe it.* This is that which is meant by perswasion [x] 2 Tim. 4. 3. [y] 1 Tim. 1. 6. [z] 1 Tim. 4. Chap. 6. 20. [a] 2 Tim. 3. 14.

in

in this place. A ſetlednesſe of iudgement, following vpon an orderly courſe to bring a man thereunto. The ſecond thing that muſt concurre, is the conſideration of the parties of whom we haue learned: as if *Paul* had ſaid, *Obſerue and marke well what kind of men they are, by whoſe Miniſtery thou haſt been inſtructed; if they be men, who by their fidelity in teaching, and by the bleſſing of God vpon their labours, by vſing their Miniſtery to conuert many ſoules, doe carry with them the ſeale of their Miniſtery; nay if thine owne conſcience can witneſſe for them either of the ſauour of thine owne feeling, then beware of a contrary doctrine: though I would not haue thee tie thy ſelfe to any mans authority, yet be well aduiſed before thou alter thy iudgement confirmed by ſuch a Miniſtery.* This was *Pauls* meaning: and if you care to follow it, you ſhall in experience find it good counſell. Thus I haue acquainted you with the beſt courſe I know as yet, both for the firſt informing, and the after-ſetling of your iudgement in Gods truth.

Nymph. *I pray God to enable me by his holy Spirit, both to remember, and to practiſe this your good aduice. I will now make this only requeſt: you know it is not enough for one to be a man of knowledge, vnleſſe he doe with knowledge ioyne obedience.* If you know
b Iohn.13.7. thoſe things (*ſaith our Sauiour*) bleſſed are ye if you doe them [b]. *Wherefore as you haue taught me how to heare profitably for the gaining of knowledge, ſo I pray you direct me how I may make good vſe of hearing for the gouernment of my life.*

How to draw things heard into practiſe.

Epaph. In the firſt place therefore remember, as to pray to be guided into all truth, by the Spirit of truth, ſo to beg of God to direct the Preachers tong, that he may ſpeake vnto your conſcience, and that his Sermons may bee as a glaſſe, in which you may behold the very true eſtate of your owne ſoule. Se-
c Prou.17.20. condly, labour to put away from you that which *Salomon* cals a *froward heart* [c], that is, a heart that cannot beare reproofe: remember it well, and thinke ſeriouſly vpon it, that there can be no greater teſtimony of true wiſdome, then *to*
d Prou.9.8. *loue him that rebuketh you* [d]: and thereupon reſolue with your ſelfe beforehand, that whatſoeuer is ſpoken againſt your ſinne, be it neuer ſo tart or vnpleaſing,
e Iames 1. 21. yet you will *receiue it with all meekneſſe* [e], and eſteeme it as a *precious oyle* [f]. Third-
f Pſal.141.5. ly, in hearing, endeauour when the Preacher hauing laid the grounds of his doctrin, commeth to application, to obſerue what is ſpoken by way of exhorting, what by way of reproofe, what with an intent to miniſter comfort: each point being referred to theſe heads, ſhall much the better be remembred. Fourthly, when you are departed from the Sermon, forget not to finde a time as ſoone as is poſſible, whilſt things heard are moſt freſh, in which to *commune with your own*
g Pſal. 77. 6. *heart* [g], and to ponder [h], and ſcanne, and *ſearch diligently* thoſe things which were
h Luke 2.19. deliuered. This is that which we call meditation, an exerciſe which *Dauid* ex-
i Pſal.119.97. ceedingly delighted in [i]: it is the ſame to the mind, that digeſtion is to the body: that which we heare is by it made our own, ſo that the ſoule receiueth nouriſhment thereby. Now in the practiſe of this duty, it is good to conſider what things are preſently neceſſary, and what otherwiſe. Thoſe things which are of preſent vſe, are eſtſoones to be laid hold vpon, and a certain ſecret oath is to be
k Pſa.119.106 made betweene God and mans own ſoule [k], *to make haſt, and not to delay* [l], a ſpee-
l Verſe 60. dy and diligent execution; yea though the duty enioined, be both in ſhew painful, and an enemy to worldly profit, an abridger of carnal delight, and a meanes by all likelihood to darken eſtimation and credit amongſt men. If it be a matter of ſpirituall conſolation, or of prouocation and encouragement to perſiſt in a good duty, it muſt bee reputed as a cheering from heauen, and heart (as wee ſay) to bee taken thereby againſt all, either inward aſſaults, or outward diſcouragements whatſoeuer. As for other points, which may ſeeme not to be of ſo
m Pſal.119.11. preſent vſe, they are not to be neglected, but to bee *hidden* [m] *and kept in the mid-*
n Prou.4.21. *deſt of the heart* [n], that they may not be to ſeeke when the Lord ſhall offer occaſion to imploy them. You muſt doe in this caſe as you do in houſhold matters: if you find an implement which you know not how forthwith to beſtow, you

will

will thinke to be no charge to keepe it, once in ſeuen yeeres it may ſerue for a purpoſe, for the which you would be loth to lacke it: ſo though ſome things which you heare, are not (as may ſeeme) preſently needfull, yet you muſt make conſcience ſafely to preſerue them, becauſe a time of vſe may come hereafter, in which, as it would be a griefe to want direction, ſo the Lord (it may be) may then in iuſtice deny that, which formerly being offered, was entertained with contempt. In a word, looke to it that you be well furniſhed for all occaſions, and know it to be the chiefe duty, and the ſpecial marke of a good Chriſtian, *to take heed*[o], and alwaies to *haue reſpect*[p] vnto the holy directions, which are ſoundly deliuered from Gods word: ſo ſhall you become *wiſe vnto ſaluation, and perfect vnto all good workes*[q]. This is the ſhorteſt and moſt familiar direction that I can giue you, for the religious gouernment of your life by the *forme of Doctrine*[r], which in the ordinary Miniſtry of the word ſhall be deliuered vnto you. Larger directions the many good bookes which good men haue written of that matter, will plentifully affoord you. This may ſerue at this time, and it may be God will offer vs an occaſion to talke of this matter more at large hereafter.

o 2 Pet 1.19.
p Pſal.119.6.
q 2 Tim.3.15
r Rom.6.17.

Nymph. *I hope ſo too: and I ſhall for my part be ready to take any opportunity, being encouraged both by this your kindneſſe, and by the benefit and comfort, which I muſt needs confeſſe I haue receiued by this preſent conference. For this time therefore I commit you to God, whom I heartily beſeech ſo to bleſſe your labour in the Miniſtery*, that you may turne many to righteouſneſſe[s], and may take that heed vnto your ſelfe, and vnto learning, that you may both ſaue your ſelfe, and them that heare you[t].

s Dan.12.3.
t 1 Tim.4.16.

Epaph. I thanke you for your good prayer: I doe alſo deſire the ſame God for his Sonne Chriſts ſake, *to giue you* that good *vnderſtanding in all things*[u], *that you may be fulfilled with the knowledge of his will*, and that hee would alſo *ſtrengthen you with all might through his glorious power*, that *you may be fruitfull in all good workes*[x], and *may keepe the profeſſion of your hope without wauering*[y] to the end.

And ſo God be with you.

u 2 Tim.2.7.
x Col.1.9,10, 11.
y Heb.10.23.

To him be glory for euer, of whom, and through whom, and for whom are all things.
Rom. 11. 36.

AN

ANSWER TO

A Popish Rime,

Lately ſcattered abroad in the Weſt Parts,
and much relied vpon by ſome
ſimply-ſeduced.

By *Samuel Hieron.*

MATTH. 10. 17.
Beware of Men.

PHIL. 3. 2.
Beware of Dogs.



AT LONDON
Printed by *John Beale* 1624.





To my much esteemed Friend,

Mr. I. L.

YOu will wonder, I am sure (considering my profession) to see me become a Poet. And indeed I doe almost marvell at it my selfe, knowing my selfe to want the two principall furtherances of Poetry: *the one is Natures instinct*[a], which God in his holy providence hath denied me: *the other is a certaine retired freedome from all such businesses, which may breed distraction*[b], which my publike calling, besides priuate encombrances, will not afford me. Yet notwithstanding, vpon this present occasion, I haue euen forced my selfe to this straiter course of verse-making; though I know, that for mine own ease (hauing to deale in such a distempered and vnruly Subiect) that lesse-limited and freer kind of discourse, which Prose alloweth, had been more conuenient: because the rules of Cadence, and number (to which our English Poetry specially is confined,) doe many times so straiten an vnaccustomed Practicioner, that he is in hazard, either of obscuring the sense (which in a matter of this nature were something dangerous, or of marring the Verse, (which to the apprehension of euery common conceit were very ridiculous.) But howsoeuer I haue erred in the carriage of this Verse, I hope, to you and to others, whose fauour, either because of their iudgement, or their honesty, I desire, this shall excuse mee: that meeting with our common Aduersary (who appeareth sometime in shape of a States-man, debating of Titles, and common-wealth affaires[c], sometime as a Petitioner to the King and Parliament[d], sometime as a plausible perswader[e], sometime as a Restorer of the holy Text, to the natiue purity thereof[f], sometime as a man of very tender conscience, giuing reasons why hee cannot come to our Assemblies[g], sometime as a Rayler at our gouernment, and an approuer of our open enemies[h]; that, I say, meeting with this time-seruing *Proteus*, in the fashion of a Rimer or Balladine, *and crept in* (as the manner of false brethren is[i]) into both the hands and the heart of many simple-seduced; *I haue endeauoured to make the Lettuce like the lips* (as the prouerb is) and to proportion my self vnto him in versing, to whom I am sure (without wilfull forsaking the plaine truth of God, manifested in Scripture) I shall neuer be like in beleeuing.

The seruice it selfe, which is here sent vs in by this Rennegate[k], is for substance agreeing with the rest of their Romish cates, though to say the truth) it hath come through the hands of a very homely and slutish

a They say, *Poeta nascitur*: If a man be not as it were a Poet borne, he shal neuer proue excellent in that faculty.

b *Adrahens secessum scribentis & otia quærunt Ouid de Trist.*

c Witnesse the *Quodlibets*, *Dolman &c.*

d At the kings first comming and now since the Parliament.

e *Brislowes* Motiues, and Books of that nature.

f Rhem. Test. & Grego. Martin.

g Howlet.

h The word. *Quo te neam vultus mutantem Proteaudo?* i Galat. 2. 4. *Similes habet labra lactucas.*

k He confesseth he was a Protestant.

Cook, by whom it is neither ſeaſoned with wit nor argument, no, nor yet ſet forth after any good ordinary faſhion: but it is euen a very Gally-mawfrey of certen naked and indigeſted allegations (as it were the leauings and ſcraps of ſome other) without either order or proofe; as though euery Papiſt were a Pope, and euery word of his mouth an Oracle. Belike, the flouen thought it good enough for thoſe, for whom it was prouided; as indeed it is for thoſe *which turne their eares from the truth, and are giuen vnto fables*[l]: and by ſome vpon my knowledge (to whom I feare mee, *God hath ſent ſtrong delusions, that they ſhould beleeue lies*[m],) it is highly magnified, as a ſpeciall Preſeruatiue againſt ſuppoſed Hereſie, and as a well-framed Sconce, which none of vs all is able to ouerthrow.

l 2 Tim. 4. 4.
m 2 Thes. 2. 11

In regard whereof, knowing my ſelfe bound among others, *to contend earneſtly for the maintenance of the Faith*[n]; I haue vndertaken this which you here ſee. For my deſire and true intent therein, it is beſt knowne *to him which ſeeth in ſecret*[o], and in his due time *will make the counſels of all hearts manifeſt*[p].

n Iude 3.
o Matth. 6. 4.
p 1 Cor. 4. 5.

Touching the thing it ſelfe, how it is, and how well it is, I ſubmit it to the cenſure of the godly-wiſe; praying them, that with their fauourable (if not allowance, yet at leaſt) conniuence, it may paſſe to the vſe of thoſe to whom it is intended: And among others, I haue directed it eſpecially to you, in part of recompence for a great deale of kindnes; intreating you to entertain it with the like meaſure of loue, wherewith it is offered. And ſo beſeeching God, *to fil you with the fruits of righteouſneſſe*[q], I commend you to his grace in Chriſt Ieſus.

q Phil. 1. 11.

Madbury. Auguſt 20. 1604.

Your louing friend,

SAM. HIERON.

To the Reader.

CEnſure me not ouer-ſuddenly (I requeſt thee, Chriſtian Reader) for vndertaking that (now in this writing Age (which is already commendably performed by another. I am loth enough of my ſelfe to breake the ancient Law, which forbids to redoe things once done *, or to oppreſſe mens ſtomacks with twice ſodden Coleworts, as the prouerb is. The truth is, that vntill ſuch times as I had both finiſhed this Reply, and let it go ſo far out of my hands, that it was (in a manner) paſt my power to recall it, I neuer heard that this Popiſh ballad, was elſewhere but in theſe weſterne parts, much leſſe that it was anſwered by another. For ſurely had I knowne it, I would neither haue delayed mine owne courſe in other imployments by framing it, nor haue ſtayed thee from looking into other more behouefull treatiſes by publiſhing it. But now, ſith there is (almoſt) no other remedy but forth it muſt, I muſt pray thee to vouchſafe it to the beſt acceptance thou maieſt: intreating thee withall to conſider, that ſeeing the well-neere breathleſſe body of Popery, beginneth to entertaine ſome hope of a new Enliuing (though I dare aſſure thee it is but a lightning before death) nothing can be too much which tendeth in any meaſure to the furtherance of Romes long-deſerued, and fore-denounced ouerthrow. And ſo beſeeching God to encreaſe in thee a loue of his holy Truth, and a deepe deteſtation of Popery, I remaine

* δὶς τὰ αὐτὰ

Thy friend, if thou be Romes enemie, S. H.

His Preface.

I Pray thee, Protestant, beare with me [a],
To aske thee Questions two or three,
And if an answer thou canst make,
More of thy counsell I will take [b].

Many sundry Sects appeare,
Now in the world farre and neere,
The Caluinist, the Protestant,
The Zwinglian, the Puritant.

The Browneist, and the family of loue,
And many more which I can proue,
And the Romane faith truly,
Which you call Papistry.

And euery one counselle *dese*,
Saying that their faith is true:
But amongst these, tell me how
The truth from fained lies to know.

All these in very deed,
Rehearse all Articles in the Creed,
And euery one of them saith,
That theirs is the Catholique Faith.

But this it is that I doe seeke [c],
To know the Church Catholique,
The Communion or Company
Of holy men in Vnity.

[a] *Indeed a man had need to be very patient that meaneth to beare thee.*

[b] *Yet I feare, that though thou were brayed in a Morter with a Pistill, among Wheat, thy foolishnesse will not depart from thee.* Prou. 27. 22.

[c] *I beleeue, thou art one of those, which are euer learning, and neuer come to the knowledge of the Truth.* 2. Tim. 3. 7. *Take the lanterne which* Dauid *vsed, and thou shalt soone find the true Church.* Psal. 119. 105.

Protestants Answer.

His Preface.

I May not (Papist) suffer thee,
Because thy Questions idle bee:
And if my counsell thou wilt take,
Then heare the answer I will make.

Thou tell'st of Sects that doe appeare,
And seemest the truth glad to enquire:
But euen in this I malice smell,
And see thy spitefull meaning well.

When thou these diuers Sects dost name,
Thou wouldst thereby our Church defame [d],
And make fooles thinke that we them lou'd,
When as with vs th'are not approu'd.

We doe not hang on Caluins sleeue,
Nor yet on Zwinglius we beleeue:
And Puritans we doe defie,
If right the name you doe apply [e].

All giddy Sects among vs crept,
We wish out of our Church were swept:
No name doe we delight in more,
Then that at Antioch giuen of yore [f].

But now what Sects you Papist haue,
I doe but thy owne witnesse craue:

[d] *I haue reason so to thinke, because the multitude of supposed Sects amongst vs, is a common imputation. See Brist. Motiues pag. 10.*

[e] *Viz. If either by that name, are vnderstood those ancient Heretikes, called Cathari, who dreamed of a state of perfection in this life, (so do Papists also doe) or else such factious ones among vs, which haue sought the ruyne and hauocke of the Church.*

[f] *Christians.* Act. 11. 26.

Some

Some Capucines, some Franciscanes,
And some be called Dominicans:

[b] *The emulation and differences betwixt these two their Quodlibets doe shew.*

Some Iesuites, some Seculars [b],
Some gray, some blacke, some white Friers
And that your shore may not be spent,
New Locusts still from Hell are sent [a].

[a] Reu. 9. 3. These Locusts doe well represent the Popes Clergy: they were bred of the smoke of the pit, so are these of Heresie, Ignorance, and superstition: they destroy the fruits of the earth; so these spoyle the Church.

Thou saist, thou would the Church find out,
So that I see thou art in doubt:
And so indeed Vncertenty
Is still the fruit of Popery.

Papists Rime,
Catholike.

IN your Bible I haue red,
The Church must through the world be spred:
For Christ he his Apostles sent
With power and Commandement,

That to all Nations they should goe,
To Preach and to Baptise also
Who hath done this? to know I wish;
For that is sure the Church of Christ [c].

[c] I hope thou wilt not say that Rome hath done this: the charge was given and undertaken before Rome was converted.

And for example, let me know,
And if thou canst, I pray thee show,
What Church did take in hand
The first conuersion of this Land [d]:

[d] The Apostles Church, for ought you can proue to the contrary.

And all other Countries euery where,
Throughout the world farre and neere [e]?
If this were not the Church of Rome,
Then will I be conuerted soone [f].

[e] Who but a Papist, would dare to say this?

[f] You build your Faith upon a very sure ground.

Saint *Paul* in his Epistle saith [g],
The Romans had the Catholike Faith,
Saying it was renowned,
Spoken of, or published.

[g] Did Paul *say that Rome should neuer deny the Faith?*

Through the world ouer all,
Catholique, Vniuersall:
And if your Churches were euen so [h]
Then to your Churches I would goe [i].

[h] Our Church is a part of the Catholike Church: disproue it if you can.

[i] You may come to our Churches; the Pope giueth you leaue, so that you keepe your hearts to him.

Protestants Answer.
Catholike.

IN our Bible thou hast read:
T'is well in ours, for yours is fled,
And lurketh in a tongue vnuse,
Whereby poore people are abuse.

The Church is Catholike, as you say,
And so say we: but why I pray?
Because to it, it were disgrace,
To limit it to time or place.

[k] The reason why the Church is called Catholike.

It euer was, and so shall bee,
Since Christ, excluding no degree [l];

[l] Col. 3. 11. Act. 10. 34, 35.

It

It once was tyed vnto the Iewes,
But now no place it doth refuse.

It is a very fond surmise,
Which you the Papist doe deuise,
To shut the Church within Rome wall,
And yet to call it generall [b].

The very name which you pretend,
Whereby your Church you would defend,
To all which doe the meaning know,
Doth quite your fancy ouerthrow.

You say, the charge, which Christ once gaue,
The Romists well performed haue:
But marke how thou thy selfe doest hurt,
And lay Romes honour in the durt.

That charge [i] was giuen first to them,
Which liued at Ierusalem [k],
And thence the Gospell issued out [l],
As *Esay* told [m], the world throughout.

By them the Nations turned were [n],
And thence of Christ Rome first did heare:
Yet now the place [o] which others call'd,
To Turkish Empire is enthrall'd.

So though't were true, which is not so,
And neuer shall be prou'd I know,
That Rome to Christ the Nations brought,
Yet this your reason were starke nought.

But now (perhaps) Rome doth, youle say,
Bring home the wanderers to the way.
Indeed the Spaniards louing Gold,
Haue brought the Indians to your fold.

The Frogs from Euphrates came out [p],
I meane, the Iesuited Rout,
Doe spread themselues in each country,
To draw men to disloyalty.

They councell Subiects kill their Kings,
Stabbings they vse and poysonings [q].
Christ gaue no such commandement,
When first he his Disciples sent.

Of this conuersion if you bost,
Whereby poore soules, Hell hath engrost,
I yeeld it you full willingly,
It well agreeth with Popery.

To draw Disciples is no marke,
For so doth many a famed Clarke [r],
The Church to truth which doth conuert,
Wee doe embrace with all our heart.

Thou sayst, Romes Faith once ouer all
The word was famous (so saith *Paul* [s])
And Rome did first conuert our Land,
And hereupon you greatly stand.

[b] *Austine saith it is Catholike, because spred ouer the world*, Ep. 170. *and therein agreeth the Scripture*, Act. 1. 8.
Catholike and Generall are all one, and therefore one of their owne Councels saith, The Romane Church is not the Vniuersall Church, but of the Vniuersall Church, Basil. Con. Sy. 3.

[i] *Viz. of preaching through the world.*
[k] *The Apostles* Mat. 28. Act. 1.
[l] Act. 8. 1.
[m] Isa. 2. 3.
[n] *We read in Histories, as in* Eusebius *and others, how the Apostles diuided themselues into all the quarters of the World.*
[o] *Ierusalem.*

[p] Euphrates *was a great riuer running ouer the old Babylon in Chaldea, and was the defence of the City.* Cyrus *and* Darius *could neuer take the City, vntil by policy they dryed vp the riuer. Now in a spirituall sense, it doth signifie the honour, wealth and authority of Rome, which hath of late yeeres decayed exceedingly, and doth daily; and the frogs, mentioned in* Apoc. 16. 13. *doe well resemble the Iesuites, who seeing* Euphrates *to dry vp, hasten themselues, and are croaking like frogs in euery corner, labouring to maintaine the Popes authority.*
¶ *Our Country and times afford store of examples to proue this.*
[q] 2 Pet. 2. 1, 2. Act. 20. 30.
[r] Rom. 1. 8.

Rome

Romes faith indeed once bare the bell,
And so it did deserue it well:
But Rom's not now as heretofore;
That faithfull Citie's made a whore [r].

If new Rome now, were as the old,
Then we with Romanists would hold.
If Rome become Christs enemy,
Then we from Babylon must flye [s].

To say that Rome is therefore sound,
Because of old it was renownd,
It may a Papist satisfie:
But men of iudgement it deny.

Paul neuer Rome did magnifie,
As he did those of Thessaly [t]:
Yet now that Church is cleane defac't,
And there the Turke himselfe hath plac't.

The Asia Churches [x] famous once,
Are turned to a heape of stones:
The golden lights [y] of Saint *Iohns* age,
Are now become euen Satans cage.

Proue thou, that Rome hath not declinde,
From th'antient Church by *Paul* reſinde:
And then Ile say, thou hast done more,
Then euer Papist did before.

But for first turning of our Nation,
I trow thou nam'st it but for a fashion:
For they that looke in History,
Thereof can find no certainty.

Simon Zelotes as some say [z],
Did first Christs Gospell here display,
Euen whilest that Emperour did raigne,
By whom our Sauiour Christ was slaine [a].

Some say, that he of Arimathy [b],
In the yeere of grace sixty three,
From France by *Philip* [c] was sent ouer,
To vs the faith for to discouer [d].

Hereto agreetha learned man,
That ancient Clarke *Tertullian* [e],
That by th'Apostles Britany
Was turn'd to Christianity [f].

Pope *Elutherius* long agoe [g],
As his Epistle plaine did shew [h],
Vnto King *Lucius* hither sent,
Ere *Ethelbert* was King of Kent [i].

We hold the faith that then was taught,
But you the same doe set at naught:
When Rome the Truth doth once forsake,
Then we of Rome our leaues must take.

If that our Church were Catholike,
To come to Church then would'st not stick.

If

[r] Isa.1.21. *So it was said of Ierusalem, which had more excellent particular promises, then Rome can alleage any.*
[s] Apoc.18.4.
[t] See 1 Thess.1.3,4,5,6,7,8.
[x] *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea,* Apoc.1.11.
[y] *Those seuen Churches were represented by seuen golden Candlesticks,* Apoc.1.20.
[z] *Niceph.lib.2.cap.40.*
[a] *Gildas Lib.de victoria Aurely Ambrosij.*
[b] Ioseph *who buried Christ.*
[c] Philip *the Apostle.*
[d] *So saith* Gildas *also.*
[e] Tertul. *in his booke against the Iewes, amongst other places conuicted by the Apostles, reckoneth diuers parts of Fraunce, and Britaine: So doth Origen, Hom.4. vpon Ezechiel.*
[f] *About the yeere of Christ,* 180.
[g] *This Epistle hath been found, out of the Ancient records of the Kings of England.*
[h] *Which was about* 600 *yeeres after Christ.*
[i] *Elutherius referred King Lucius to the Scriptures, cleane against the Papists course now, and called him Gods vicar in his kingdome: which title the Pope alone doth now challenge.*

If of the word thou kneweſt the ſence,
Thou ſoone would'ſt leaue that fond pretence.

Our Church that truth doth firme embrace,
Which all thoſe hold in euery place
Who leauing mens Traditions cleane,
Vpon the Scriptures onely leane [k].

[k] *That is truly Catholike which euery where, alwaies, and by all (viz. true Chriſtians) is beleeued. Vincen. cont. Har. c. 3. Let Papiſts proue, that the word Catholike beeing taken in that ſenſe, ours is not a Catholike Church.*

Popiſh Rime.

Prophet.

SO ſaith the Prophet *Malachy*,
There ſhould be offered far and nye,
A cleane Oblation or ſacrifice [l],
From place where now the Sunne doth riſe,

To the going downe of the ſame:
And what is that, I pray thee name?
If it be not the holy Maſſe,
I will be a Proteſtant as I was [m].

In the eighteenth Pſalme I found,
The whole world ſhould heare their ſound [n]:
And if this marke you doe not want,
Preſently I will recant.

[l] *When you read, Altar, & Sacrifice, you thinke ſtraight that makes for Maſſe: not knowing, or not ſeeming to know the language of the Scripture.*

[m] *If thou hadſt bin of vs, thou wouldſt haue continued with vs. 1 Iohn 2. 19.*

[n] *Namely, of the Apoſtles, and their doctrine: proue our Doctrine to diſagree with theirs.*

Proteſtants anſwer.

Prophets.

THou cit'ſt a Text of *Malachy* [o],
Hoping to proue thy Maſſe thereby,
Alas, the reaſon is but ſmall,
And helpes that Idol not at all.

In it God threatneth the Iewes [p],
Who their great Priuiledge did abuſe,
And thought the Lord was tied to them,
And vnto their Ieruſalem.

The Prophet tels, that God elſewhere
Will find out thoſe, which ſhall him feare,
And in an order without blame,
Shall call vpon his holy name.

Speaking to their capacity,
The Legall tearmes he doth apply [q]:
And cals our Goſpell like Seruice,
A pure and ſpotleſſe [r] Sacrifice.

What ground is here then for the Maſſe?
It ſtill remaineth, as it was
A groſſe deuice, defaming Chriſt,
Who is our true and onely Prieſt [s].

The ſpeech of Dauid of the keyes [t],
Vnto the Apoſtles, Paul applies [u],
And ſaith, their ſound went farre and neere,
As in the ſtories doth appeare.

Tell me I pray, what good to you,
This place you haue alledg'd can do?
It maketh nought for Popery,
Or for your idle trumpery.

[o] Mal. 1. 11.

[p] *The opening of the place of Malachy.*

[q] *So Ioel 2. 28. the holy Ghoſt foretelling the ſpiritual enlightning which the people ſhall haue vnder Chriſt, doth deliuer it vnder the names of viſions and dreames: which notwithſtanding were not ordinary in the times of the Goſpell.*

[r] *Pure in Chriſt, being accepted of God, through him. 1 Pet. 2. 5.*

[s] *See more of this hereafter, in ſpeaking more directly of the Maſſe.*

[t] *Pſal. 19. 3. But according to their account, Pſal. 18.*

[u] Rom. 10. 18.

Indeed the infamous Fame is ſpred,
Of Antichriſt your hideous head.
And all Gods children him doe ſee,
The man of ſin [r] alone to be.

[r] 2 Thes. 2. 3.

Th'Apoſtles Faith was farre diſperſt,
And here in England was rehearſt.
Sith then our doctrine is the ſame,
To it belongs part of their fame.

Papiſts Rime.

Continuance.

THis is another marke moſt ſure,
The Faith of Chriſt muſt ſtill indure [*],
According as our Sauiour ſaid,
When for Saint *Peter* he had praid;

Simon, thy faith ſhall neuer faile,
The gates of hell ſhall not preuaile [*],
The holy Ghoſt your comforter,
Shall remaine with you for euer.

And I my ſelfe, your ſureſt friend,
Will be with you vnto the end:
Alſo Saint *Paul* hath the like ſpeech,
There ſhall be alwaies men to preach;

Apoſtles [†] Doctors, and the like,
In the Church Catholike:
If this be not the Church of Rome [‡],
Then will I be conuerted ſoone.

[*] *Chriſts Faith muſt endure, therefore Rome is the true Church. A hot argument: as though the Chriſtian faith could endure no where but at Rome.*

[*] *True, the gates of Hell ſhall not preuaile againſt the Church of Chriſt; but Chriſt in deſpight of the Diuel will haue a Church vpon earth: what makes this for Rome?*

[†] *Some ſay they are Apoſtles, and are not.* Reu. 2. 2.

[‡] *Becauſe you ſay it, we are bound to beleeue it.*

Proteſtant Anſwer.

Continuance.

YOu ſay Chriſts Faith muſt ſtill endure,
I yeeld that nothing is more ſure;
And alwaies God a Church will haue,
Though thereat Satan rage and raue [r].

[r] *Mat.* 16. 18. *and that is the vttermoſt which can be collected out of that place.*

It glads my heart, that Chriſt hath praid [*]:
Thereby I know my faith is ſtaid:
The comfort of Gods holy Spirit,
Is each good Chriſtians ſole delight.

[*] *Luke* 22. 32. *Chriſts prayer there belongs to all beleeuers as wel as to S. Peter, Iohn* 17. 20.

This proues, there ſtill a Church ſhall bee,
And herein thou and I agree:
To proue the Church tied to one Sea,
Requireth yet a better Plea.

The Faith of Chriſt may ſtill abide,
Though Rome ſhould into Tibur ſlide:
Gods ſpirit is free, and is not bound [*]
Within the liſts of Romiſh ground.

[*] Iohn 3. 8.

When thou canſt proue by holy writ,
Chriſts Faith to Rome by charter knit,
Then ſhall thy tale ſome credit find,
Where now it turneth all to wind.

But

But yet continuance is a Note
Of Gods true Church: and *Paul* hath wrote,
That there should still some Teachers be*:
In some we this fulfilled see.

I say, continuance is no signe,
To proue a Church to be diuine;
We may not thinke each doctrine sure,
Which doth for many yeeres endure[a].

Must not the tares be let to grow,
Till it be time the corne to mow[y]?
And Antichrist shall long time stay,
Euen till the very iudgement day[z].

The Arrian heresie yeeres did stand,
Two hundred more then one thousand[a]:
And so since Mahomes first was seen,
A thousand yeeres haue numbred been.

Romes name endures, but Rome is chang'd
And hath from Christ it selfe estrang'd:
Quit thou Rome from Apostasie,
Or name not perpetuity.

Pauls words doe proue[b], that certainely
The Church shall haue a Ministry:
And that there shall be some to feed
The flock of Christ at euery need.

But that these Pastors here or there,
Shall alwaies sit in beauty cleere,
This fond conceit, not one more word,
The holy Scripture doth afford.

Indeed in Rome there diuers be,
That beare the name of Prelacy;
Better we *Pilates* may them call,
Seeking the Churches funerall.

You call your Popes a Shepheard great;
But where is his spirituall Meate[c]?
I doe not heare that he doth preach[d]
That would his greatnes much impeach.

Such are his carnall Cardinals,
Or rather bloudy Cannibals[e]:
They eate the fat, and skinne the flocke,
And liue vpon the Churches stocke.

An idle signe, a Shepheards Crooke
In hand they beare[f], but cannot brooke
To preach the word (a Pastors grace)
That duty fits not their high place.

The key of knowledge they withdraw[g],
And from Gods people steale[h] Gods law,
And mens deuices vpon them throw[i],
Making them vnto fancies trow.

These are Romes Pastors i wofull sheepe,
Which left are to the wolues to keepe.

*Ephes.4.11.&c.

[a] *It is true that the truth shal continue: but yet it holds not backward, that whatsoeuer continueth, is Truth. The Diuell is a lyer from the beginning.*
[y] Matth.13.30.
[z] 2 Thess.2.8.
[a] *Yea, and it was so generally receiued, that it was said, the whole world is become an Arrian.* Hieron. dialog. contra Luciferianos.

[b] Ephes.4.11.&c.

[c] *The people that liue vpon mans flesh.*

[d] *The Popes shaue-skin-stolen fashion of a Shepheards crooke.*

[e] Luke 11.51.
[f] Ieremy 23.30.
[g] *They teach Traditions to be equally reuerenced as the Scriptures*, Conc. Trid.sess.4.dec. *and Lindanus calleth them the foundation of faith.* Panopl. lib.5.cap.8.

[h] 1 Pet. 2. 25. & 4. 5.
[i] Reuel. 22. 20.

Thou Shepheard great and Biſhop chiefe [h],
Come quickly [i], quell this Romiſh thiefe.

Papiſts Rime.

Viſible.

ANother marke there is moſt cleare,
The Church of God muſt ſtill appeare,
As a City on a hill [k],
Seene and continue ſtill.

As a light on a candleſticke,
So is the Church Catholicke:
Our Sauiour ſaith, if one offend,
And will not be ruled by his friend,
Tell all the Church without delay [l]:
And if he will not then obey,
Doe thou eſteeme ſuch a man,
An Heathen or a Publican.

Is not that the Church, wherein we ſee
Two hundred Biſhops thirty three,
To haue ſucceeded each other,
Since the time of Saint *Peter* [m]?
Shew me this marke in you [n],
And I will ſay your faith is true:
If this be not in the faith of Rome,
Then will I be conuerted ſoone.

[k] *Some wreſt the Scriptures to their owne deſtruction,* 2 Pet. 3. 16. *Take heed.*

[l] *Would you haue vs go to Rome with euery complaint? It ſeemeth ſo: for you tye the Church to that See.*

[m] *You muſt firſt proue, that S. Peter was Biſhop of Rome.*
[n] *Then thy ſelfe ſayſt, there haue been ſucceſſiuely 63. Biſhops in England, ſince Peter ſhen either ours is the true Church, or elſe ſucceſſion of Biſhops is no ſure marke.*

Proteſtants Anſwer.

Viſible.

THou telſt a tale incredible,
How that Gods Church is viſible:
And by the Biſhops Catalogue,
Wouldeſt proone the Romiſh Synagogue.

The errors here together lapt,
By wich the ſimple are entrapt,
All which your fained Church doth hold,
I meane in order to vnfold.

The Catholike Church defin'd aright,
Cannot be ſubiect to our ſight:
It is th'Elected company [o],
And Chriſt his choſen Family [p].

Of this, one part in heauen liues [q],
The other here with Satan ſtriues [r],
The part aboue (youle not deny)
With mortall eyes none can deſcry.

The ſame is true of that below,
It is vnſeene by vs alſo:
How with mine eyes I might diſcerne,
And ſee th'Elect ſaints would I learne.

Vpon their perſons we may looke,
Whoſe names are written in Gods Booke [s]:

[o] 1 Pet. 2. 9.
[p] Ephes. 3. 15.
[q] *Called the Church Triumphant.*
[r] *Termed the Church Militant.*
[s] *The Booke of life,* Phil. 4. 3.

But:

But as for their Spirituall being,
It is a thing doth passe our seeing.

Parts of Christs Church, you Papists make
Euen those whom God will quite forsake [p]:
Which if the matter be well scand,
Cannot with any Scripture stand.

Of the true Church Christ is the head [q],
In him can be no members dead [r],
His Church a Garden [s] closed well,
In which no reprobates can dwell [t].

So that, if fitly we will speake,
The ground you lay is very weake:
In calling it a marke most cleere,
That Gods true Church must still appeare.

Of Churches nam'd in seuerall,
In Cities, or else Nationall,
We yeeld sometime they may be seene,
Though sometime they are darkned cleane.

Sometime the Moone with cheerefull light
Shines in the height of heauen bright [u]:
Sometimes with clouds 'tis ouerspred,
And in the Wane cleane vanished.

So is the Church in safety still,
Although not alway visible:
Sometimes it sits in glory great,
Sometime it hath no certaine seat.

The Woman, which to Desert fled,
From Satans rage to hide her head [x],
By all the learnedst full consent,
The Church on earth doth represent.

The famous Church of Israel,
Where God did promise still to dwell [y],
Was drownd so in Idolatry,
And superstitious slauery,

That all true worship being gone,
Elias thought himselfe alone [z]:
And when Christ comes to iudge vs all,
Then faith on earth shall be but small [a].

How is the Church a City then [b],
Rais'd on a mount, and seene of men?
And how a light set vp on high,
That all that will may it espie?

How shall we to the Church complaine [c]?
If of the Church no shew remaine?
This is thy Popish reasoning,
And Scriptures plaine misconstruing.

Christ doth the Apostles counsell giue,
Soundly to preach and well to liue,
Because their places were in sight,
And 'twas their Office to giue light.

[p] *So doth Bellarmine lib. 3. de Eccles. cap. 7. and the Rhemists in their annotations, vpon Iohn 15. 1.*
[q] *Ephes. 1. 22.*
[r] *They are called sinne Reigning. Psal. 23*
[s] *Cant. 4. 12.*
[t] *So August. applieth the place.* Contra Cres. Gram. lib. 2. cap. 26. *and Gregory the great, who was Bishop of Rome, in his Commentary vpon that place.* Charitatis vallo circumquaque munitur, ne intra numerum electorum reprobus aliquis ingrediatur.

[u] *Aug. vseth that similitude Epist. 48. and Epist. 80. and Ambrose Hex. 4. C. 8.* Ecclesia sicut luna defectus habet & ortus frequentes.

[x] Apoc. 12. 6. *So much also the Rhemists vpon that place do acknowledge.*

[y] *Psal. 132. 14.*

[z] *1 King. 19. 10.*

[a] *Luke 18. 8.*
[b] *Mat. 5. 14.*

[c] *Mat. 28. 17.*

The true meaning of those places.

They erring, many might misse-leade,
Which in their steps might hap to tread:
If that their Doctrine were vnsound,
In falshood many might be drownd.

It was in vaine for them to weene,
In doing ill not to be seene:
You are (saith Christ) vpon a mount,
To be well markt, make full account [c].

This shewes wherein our duty stands,
And what God lookes for at our hands,
Who cal'd are to the Ministry,
To labour in Gods Husbandry [d].

But from hence how may proued be
The Churches visibility?
This place affords a slender proofe,
And little for the Popes behoofe.

Yet you perhaps will vrge it still,
The Pastors are set on a hill,
And called Light: euen so say I,
But all men can them not descry.

For those which want spirituall eyes [e],
Nor are by searching [f] Scriptures wise [g],
This mounted City cannot see,
Nor where these lightsome Pastors bee [h].

Christ bids vs we the Church should tell,
If things be not reformed well:
By Church he meanes all such as be
Indued with authority [i].

These Office-bearers all men see,
In times of setled Soueraignty:
Yea, and among themselues th'are knowne*,
When th'outward state is ouerthrowne.

When that was said in speciall,
You turne to Church in generall.
Thereby you may deceiue some fooles:
But soone it will be seene in Schooles.

This argument of outward state,
Which for a marke you intimate,
Against that thing doth strongly make,
Which you to proue doe vndertake.

Romes state hath sometimes been obscur'd,
And hath disgraces foule endur'd:
Burnt [k], sackt [l], some Popes imprisoned [m],
Some glad to flye [n], some banished [o];

Where did your glorious Church abide,
When Popes were glad themselues to hide?
Peace, peace, no more of this for shame:
Rome saith you will her cleane defame.

* Succession commeth next in place,
Whereby thou seek'st thy Church to grace:

Your

[c] *Thus Chrys. & Theophylact. expound this place, Καὶ τοῦτο δείκνυσι ἐνταῦθα ὁ λόγος, ὅτι δεῖ πάντα τὸν βίον ἡμῶν φαιδρὸν εἶναι.*

[d] 1 Cor. 3. 9.

[e] Ephes. 1. 18.
[f] Iohn 5. 39.
[g] Ephes. 5 15. 17.
[h] *This is the answere of Aug. to the Donatists.* Tract. 1. in Epi. Iohan.

[i] *The same which Paul calleth* Presbyterion. 1 Tim. 4. 14. The Eldership.
* *This answer the Papists cannot mislike for they make vse of it for themselues. Rhem. in Apoc. 12. 6. The error of this Popish Argument.*

[k] *By the Gothes.* 547.
[l] *By Charles Duke of Burbon, in the daies of Pope Clement the seauenth, whereupon was made that clause in the Letany;* Sancta Maria, &c. *O holy Mary, pray for Pope Clement, &c.*
[m] *Iohn 14. Boniface 8. about the yeere* 1304.
[n] *Iohn 17. fled to Hetruria.*
[o] *Virgilius 18. and Gregory the ninth about the yeere* 1227.
* *Succession.*

Your turne Succeſſion cannot ſerue,
If from the Truth Succeſſion ſwerue.

The Iewiſh Church from Aaron,
A iuſt deſcent might ſtand vpon,
Euen when they crucified our Lord:
And hated all that lou'd his Word.

If we ſhall ſay, that Church was true,
Conſiſting of ſo vile a crue,
We caſt Chriſt and the Apoſtles out,
Among the baſe and damned rout.

The Grecian Churches at this day,
For their defence as much can ſay[p]:
Yet you of them doe giue this doome,
That in Gods Church they haue no roome.

Yet if Succeſſion were a ſigne,
Which your grand Captaine *Bellarmine*
Dares not auouch[q], I faine would ſee,
How Rome can proue her pedegree.

You call your Church Saint *Peters* Chaire,
As though the Pope were *Peters* Heire:
But if that ground we once denay,
What Papiſt can it verifie?

You cannot proue by holy writ,
Peter at Rome did Biſhop ſit[r],
The only place which you doe name[s],
Returneth to your greater ſhame.

The things you fetch from Hiſtory[t],
Touching this point, doe not agree,
And what our part hath herein ſed,
By Papiſts ſtands vnanſwered.

But if he Biſhop were indeed,
Tell me who next did him ſucceed?
Some, *Clement*[u], and ſome, *Linus* hold[x],
Thus your ſucceſſion is controld.

Once was a Pope ſuppos'd a man[y],
But prou'd in time a Curtezan.
Then either your Succeſſion ſhranke,
Or you muſt put her in the ranke.

When Popes there were ſome two[z] or three[a],
Where then might your ſucceſſion be?
One Sciſme held almoſt forty yeere[b],
Pope againſt Pope, as doth appeare[c].

One Councell[d] did theſe Popes put downe,
And to another gaue the crowne:
When theſe falſe Popes the place poſſeſt,
I thinke youle ſay Succeſſion ceaſt.

Popiſh Rime.

Vnity.

ANother marke there is truly,
The Church muſt haue vnity,

[p] *At Conſtantinople hath been a perpetuall Succeſſion from S. Andrew.* Niceph. *At Alexandria from S. Marke.*

[q] *Bellarmine ſaith, it followeth negatiuely, that where there is no ſucceſſiō, there is no Church: but not affirmatiuely, that where there is ſucceſſion, there is a Church.* Lib. 4. de Eccl. cap. 8.

[r] 1 Pet. 5. 13. *The Rhemiſts ſay, that there, by Babylon is meaned Rome, and ſo they confeſſe Rome to be Babylon.*

[s] *Oroſius ſaith, Peter came to Rome in the beginning of Claudius raigne; Hierome in the 2. yeere, others in the 4. yeere, other, the 13. yeere. Damaſus ſaith, he came thither in Neroes raigne; ſo that there is no certainty in that which they make an vndoubted principle.*

[t] *The Popes decrees hold ſo.*

[u] *Dorotheus, Euſeb. lib. 3. c. 4. Hieron. in Catal.*

[x] *Iohn 8. Platina: The woman's name was Gilberta, a Dutch-woman of Magantium.*

[y] *Two Popes together Anno* 1083. *and Anno* 1058. *and* 1062.

[z] *Bonad. o. Sylueſt. 3. Greg. 6. all at one time: and at another time. Ben. 13. a Spaniſh Pope, Greg. 12. a French Pope, and Iohn 23. an Italian Pope.*

[a] 39. yeeres.

[b] *Let their owne Authors ſpeake.*

[c] *The Councell of Conſtance.*

As our Sauiour hath foretold,
One Shepheard and one fold:

One is my spouse, one is my loue,
One is my Darling and my Doue,
This is his spouse, and at some time
He doth resemble it to a Vine:

His Father is the Husband-man,
A branch is euery Christian.
This is his Body Mystical,
The which he doth his Kingdome call:

Whereof Saint *Peter* had the keyes *,
And his Successors haue alwayes ‡,
And likewise Saint *Paul* saith,
One Baptisme and one faith.

And one Lord Iesu:
Haue no dissention among you.
If this be not the Church of Rome,
Then will I be conuerted soone.

* *What became of the Keyes, when Pope Iulius the second threw them into Tyber?*

‡ *As though no body did succeed Peter, but the Pope, who is rather the successor of Romulus then Peter; as Pope Hadrian the fourth said when he died.*

Protestants Answer.

Vnity.

This is true, Christs Church is alwaies one,
Ty'd vnto him as head alone:
The parts thereof doe well agree [a],
Like Children of one Family.

But yet not euery company,
Together linkt in Vnity,
Must by and by be called good,
If truth by them shall be withstood.

To make a Calfe they all agree'd [d],
All cry'd, *Let Christ be crucify'd* [e],
Great is Diana, with a shout
At once the people all cry'd out [f].

Iohn said, they should yeeld to the Beast,
Euen from the greatest to the least [g]:
As Christ his City is but one,
So is the Diuels Babylon [h].

The best sometimes doe disagree [i],
Each man hath his infirmity:
Better the discord bringing light,
Then is agreement without right [k].

Yet by this marke, if Rome be try'd,
It will fall hard vpon your side:
Your ioynt-consent we cannot find,
Nor that you all are of one mind.

If we shall credit History,
You cannot brag of Vnity:
Where twenty seuerall schismes haue bin [l],
What harmony may there be seen?

[a] Acts 4.23.

[d] Exod. 32.1.

[e] Matth. 27.22.

[f] Acts 19.34.

[g] Apoc. 13.16.

[h] Vt est Dei vna Ecclesia, sic est diaboli vna Babylon. Aug. de Ciuit. Dei.

[i] *Peter and Paul*, Gal. 2.11. *Paul and Barnabas*, Acts 15.39. *Chrysost. Theophylact. and Epiphanius, Augustine, and Hierome, Cyrill and Theodoret.*

[k] Κρείττων ἡ τοιαύτη διαφορὰ τῆς ψευδοῦς συμφωνίας. *Greg. Nazianz.* Oratione Prima de pace.

[l] *Genebrardus in Chro.*

The lawes which one determineth,
The Pope that followes cancelleth *:
Yet things by him abolished.
By next Popes are eſtabliſhed *.

And yet another * comes behind,
Who with the former fault doth finde,
And all which they did quite diſplace,
Reduceth to the former grace.

Thus one ſage Conncell doth decree,
Another ſaith it may not bee ‖:
That which one Sect ¶ or Author likes *,
The ſame another cleane out-ſtrikes.

I know, you Papiſts doe agree,
To worke the Churches miſery:
So *Herod* was made [c] *Pilates* friend,
To bring our Sauiour to his end.

Some yeeld as feating to reſiſt
(Such is the power of Antichriſt:)
You may not call this Vnity,
But rather publike Tyranny.

Some ioyne becauſe they doe not ſee
The very depth of Popery:
To build vpon the Church beleeſe,
Of lay Religion is the breeſe.

Some for their eaſe and bellies ſake,
Do to your Church themſelues betake:
As Monkes, and ſuch as Loytring loue,
Whom none but Papiſts can approue.

This is your Romiſh Concordance,
Among your ſelues at variance:
Though all for ſome reſpects are led,
To meete together in one head.

In one point more I muſt da mus ſtay,
Though nam'd of you, but by the way:
Leſt with with a phraſe of *Peters* keyes,
You dazell ſhould the peoples eyes.

By Keyes, is meant the power to preach,
And in Gods truth the Church to teach:
By it * Heauen[t] opened to receiue
All thoſe which truly doe beleeue.

It is the power to looſe and bynde,
Which Chriſt gaue to the Miniſtry *.
It was intended vnto all:
Though ſpoke to one in ſeuerall.

* *Stephen 6. abrogated all his predeceſſors decrees.* FORMOSUS *tooke vp his body, cut two fingers of his right hand off, and buried him againe.*

‖ *The following Popes, Theodorus Romanus, Iohn 10. confirmed al Formoſus his acts.*

* *After all, Pope Sergius diſ-anulled their acts, tooke vp Formoſus his body, and call it into Tyber, Ex Polydor.*

¶ *The firſt Nicene Counſell alowed Prieſts marriage, and the communion in both kinds. The Councels of Conſtance and Baſil forbade the Laity the vſe of the cup. The Counſell of Trent forbiddeth both the Cup to the Laity, and mariage to the Clergy. The third Counſell of Carthage pronounced him accurſed, and called him the Forerunner of Antichriſt, whoſoeuer ſhould terme himſelfe Vniuerſall Biſhop, but now the Counſel of Trent curſeth him, who ſhall deny the Pope of Rome to be the head Biſhop of the world. The generall Counſel of Conſtantinople ouerthrew Images. The ſecond of Nicene Counſell decreed them to be worſhipped. Againe, the Counſell of Franckfort, vnder Charles the Great, determineth it to be Idolatry, and accurſeth the Nicene Counſel. Many the like differences might be alleaged.*

¶ *In Anno* 1476. *there was a great controuerſie betwixt the Franciſcanes and Dominicans, touching the conception of the Virgin Mary, whether ſhe were conceiued in ſin or no. The Dominicans held ſhee was, the Franciſcans the contrary: but Pope Xyſtus the 4. ioyning with the Franciſcans, foure of the other were condemned and burned at Rome.*

* *Alph. de Caſtro lib. 1. cap. 6. holds the Pope inferior to the Counſell. The opinion of al the Ieſuites at this day, is, that he is aboue the Counſell. About the Euchariſt they haue rayſed of differences among ſt themſelues: as whether Chriſt did conſecrate when he bleſſed the bread and wine or when he ſaid, This is my body, whether ſo much thereof as is taken only, be conſecrated, whether the ſubſtance of the bread be turned into nothing, or changed into the ſubſtance of Chriſt, whether there be a bodily preſence in the Sacr. whether the body of Chriſt in the Sacr. can be touched, how the accidents in the Sacrament are without a ſubiect, whether the accidents can be broken, whether they can nouriſh, whether the water mingled with the wine, be turned into Chriſts blood, whether wormes eate the fleſh of Chriſt, you may read more of the differences betwixt the Thomiſts, Scotiſts and Occamiſts, in Gabriel Biel. In Canon. Lect. 23. Lect. 1. & 2.*

[c] *Viz. Preaching.* * *Therefore Miniſters are ſaid both to haue the Miniſtry of reconciliation,*

2 Cor.5.8. and the Ministry of Vengeance against disobedience. 2 Cor. 10.6.

z Our Lord, in the Person of one, gaue the Keyes to all, to shew the vnity of al. Cyp. de simp. Prælatorum: and Leo, a Bishop of Rome, is of the same iudgement, In Sermone de Natiuitate.

1 To binde and loose, is no other thing, but to declare Gods sentence, Hieron. in Mat. 16.

2 Austin saith, bee answered for all, Hom. in Ioh. 124. & elsewhere often; vnus pro multis respondit, one made answer for all: and Lyranus, Confessio Petri, erat confessio aliorum.

1. Cuncti claues Regni, &c. All receiue the Keyes of heauen. Hier. lib. 1. aduersus Ioui.

2. So you say in the Creed, that Christ sitteth at the right hand of God; and yet you say also, he is in body present at the Masse.

2 Who made the Pope a Saint-maker?

a You bind so much vpon company, that you will rather goe to the Diuell, then want company.

b By Adams fall.

c Gallus Senonensis wrote about 400. yeares ago, that Satan was let loose at Rome to destroy the Church. The Booke a Romish Saint, acknowledged by common proofe to be true, that there is no right at Rome. The B. of Worcester, a Papist, told Philpot, that he thought the wickednes he saw in Rome made him an Heretick.

When to beleeuers we giue Hope,
Then is the gate of Heauen set ope:
When mercies promise is repeald,
Then by the Keyes that Gate is seald z.

When *Peter* did his faith confesse,
Th'Apostles (by) did meane no lesse a:
And that which Christ to *Peter* spake,
We may not from the other take 1.

Each true and faithfull Minister
Is *Peters* rightfull Successes:
Then speake no more of *Peters* keyes,
Except th'art sworne the Pope to please.

Papish Rime.

Holy.

THis you say in very deed,
When you rehearse the holy Creede 2,
One Church Catholique,
Holy and Apostolique.

This is another marke truly,
The Church of God must be holy:
Holy Men, holy Seruice,
Ceremonies, Sacrifice:

Sacraments and Holy-daies,
Are obserued in her alwaies:
As for the Saints and Martyrs all,
And Virgins, which you Saints doe call.

I aske you when they liu'd and where,
Whose names are in your Calender:
In what Religion they died,
By whom they were Canonized 3.

Proue that these agree with you,
And I will say, your Faith is true:
If they were not your company,
Then is your Faith an Heresie.

Protestants answere.

Holy.

THou saist, the Church we holy call,
And so we doe acknowledge all:
What in the Creede our mouthes confesse,
Our hearts within beleeue no lesse.

The Purity, decayed before b
Vnto his Church Christ doth restore:
That which is here in lesse degree,
The same in heauen shall perfect be.

If thou knewest Romes impurity,
Thou wouldst not brag of Sanctity:
A sinke of Sinne, a sea of Euill,
A place possessed of the Diuell c.

Your Popes beare names of Holinesse,
But none more full of Wickednesse:

Let

Let stories speake, enquire of them,
What Popes haue worne the Diadem:

Some Heretickes [d], some Murtherers [e],
Incestuous some [f], some Sorcerers [g]:
Some noted for their cruelty [h],
Some for their monstrous Blasphemy [i].

One Pope [k] a famous Lemman kept,
Whose Bastard to the Popedome crept [m]:
Another granted liberty,
To practise beastly Sodomy [n].

Who but the Pope receiueth rent,
Which from the stewes to him is sent [o]?
Let Rome and Venice make report,
And all that thither doe resort.

Who hath in Metre vile expreſt
The sinne, which nature doth detest?
Let *Benenentum* name the man [p]:
Doe thou disproue it if thou can.

If this among your heads be found,
How shall we thinke the members sound?
Lord, blesse vs from such holy Popes:
And, Lord, make void all popish hopes.

Like to your Popes, your seruice is, { *Holy*
Wanting no store of blasphemies: { *ser-*
Which, lest the people should espie, { *uice.*
You hide in Latine secrecy.

I need no better witnesses,
Then your allowed Portesses,
Your Missals and your Letanies,
And all your forged Psalteries.

What we to God alone must giue,
That to the Saints you doe deriue.
God will not from his glory part [q],
Yet you to creatures it conuert,

Vnto the Saints you prayers make [r],
And beg saluation for their sake [s]:
Yoe doe adore a piece of bread [t],
And make fond [u] prayers for the dead.

You kneele downe to a Crosse of wood [x],
Thinking thereby to purchase good:
And for some things you would haue done,
You pray the Virgin, charge her Sonne [y].

[d] *Marcellinus, Pope, sacrificed to the Idols of the Paynims. Platin. and Volater. Liberius Pope, an Arian. Plat. & Hieron. in Catal. script. Eccl. & in Chron. Anast. 2. Pope, an Acatian. Plat. Vigilius an Eutychian. Liber in breuiario. Honorius, a Monothelite, condemned by the Romane Councell, vnder Adrian 2.*

[e] *Pope Alexander 6. poysoned Gemes the great Turkes brother, committed to his custody, Hier. Marius, Munst. lib. 4. Cosm. Pope Hildebrand hired one to kill the Emperour. Benno Cardinalis.*

[f] *Iob. 13. Pope, committed incest with his two sisters: Luitprand. lib. 6. He was wounded in adultery. Platina. Alexander 6. lay with his owne daughter. Vol.*

[g] *Hildebrand: so saith Benno the Card. Pope Sylvester 2. gaue himselfe to the Diuell to be Pope. Pla. Ioannes Stella: many other were Magicians, as Iohn 21. Benedict. 9. &c.*

[h] *Pope Alexander 6. cut off the hands and feete of one Mancinellus, because he wrote against his filthinesse. Iob. 23. cut of the hands and noses of diuers Cardinals. Plat.*

[i] *Pope Hildebrand threw the Sacrament into the fier. Benno. Card. Iob. 22. derided the Gospell, held the soules to be mortall, and was therefore by the Councell of Constance, 1. 2. sess. 11. called a Diuell incarnat. Leo 10. writing to Cardinall Bembus, calleth the story of Christ a fable, Iob. 13. called the Diuell to helpe him at dice and dranke to him. Luith. lib. 6.*

[k] *Pope Sergius 3.*

[l] *Marozia wife to Guido.*

[m] *Iob. 11. or as some count, Iob. 12. see Plat. and Luitprand.*

[n] *Sixtus 4. granted liberty to the whole* family of the Card nall of S. Lucy in the three hot moneths, Iune, July, August, to vse Sodomitry. Wesselius Groningensis in a Treatise de Indulg. Papalibus at the foote of the licence, was written *Fiat vt petitur*: See it as it is requested. o Euery common harlot in Rome paid a fee to Pope Sixtus 4. Agrippa in his declam. ad Louan. p The Archbishop of Benenentum, Iohannes a Casa, Deane of the Popes Chamber, vsed Sodomy, and commended it in Italian Meter: the Booke was printed in Venice by Tho. anus Nanus: see the writing of Paulus Vergerius against this Archbishop.

q Isa. 48. 11. r There is neither commandement in the Scripture, that we should pray to Saints, nor promise, that if we doe pray to them, we shall be heard: you which two euery lawfull prayer must be built. s In their prayers vpon the Saints daies, still those words come in, that by their merits we may haue profit, by their request we may be deliuered, &c. And Lombard saith, the Saints do *iuuare ex merito*, lib. 4. dist. 45. d. 10. t When it is carried in processions: though it were true that the bread in the Sacrament is turned into the Body of Christ, yet the Sacrament being ended, it must needes returne to the former nature. u They are fond, because touching the estate of the dead, there is no certainty. x All hayle, O Crosse, our only hope, &c.

encreate

encrease righteousnes to the godly, and giue pardon to the guilty. In breuiario infra, *Heb.4. Quad.* [x] Roga Patrem; iube Natum; iure matris impera, *Pray the Father, charge thy Son, command by the right of a mother.* In officio beatæ Mariæ. [y] *They say, that S. Francis could saue all that shall liue after him to the end of the World, therew his merits, from euerlasting death. Flos. beati Francis. Conformit. s. Fran. Tho. lib. 4. dist. 4. art 3.* [z] 1 Tim. 2. 5. *That place proueth that there is but one Mediater, as well as that there is but one God.*

[a] *The forme of Absolution to Penitentiaries runneth thus; The Passion of Christ, and the merits of the blessed Virgin of S. Peter, and S. Paul, and of other he & she Saints, be vnto thee in remission of sins.* [b] Luk. 1. 48. [c] Cœli fenestra: Regis alti ianua, &c.

[d] Luke 1. 47. *What honour is due to the Saints.* [e] 1 Cor. 11. 1. [f] Heb. 13. 7. [g] Gal. 1. 23.

[*] *Holy Ceremonies.*

[h] *Who so readeth the Canon of the Masse, shall there see a world of idle and ridiculous ceremonies.*

[i] Ierem. 19. 5.

[k] *They say indeed, that they haue the forme of the Masse, by the Tradition of the Apostles. Rhem. 1 Corinth. 11. s. 22. but the truth is, that it was now a peece and then a peece, patched vp by their owne Popes. Sixtus 2. brought in the sanctus: Innocentius 1. the Pax. Leo 1. added this clause (A holy sacrifice and vnbloody Host:) Gelasius, the Prefaces, Collects, Graduals. Symmachus, the* Gloria in Excelsis. *Agapetus 1. Processions. Pelagius 2. nine Prefaces before the Canon. Sergius 1. Agnus Dei: and Gregory 1. confesseth that one Scholasticus made most part of the Canon. Holy Masse or Sacrifice.*

[l] *Rhem. Heb. 7. sect. 8. Concil. Trid. sess. 22. cap. 1.*

[m] *Conc. Trid. sess. 22. cap. 2.*

With Christ you doe Saint *Francis* ioyne [x],
And so his glory doe purloine:
One Mediator we doe [a] know,
You haue ioynd with him many moe [a].

We doe the Virgin Blessed call [b],
And say she passed Women all:
But when you call her, Gate of Grace [c],
We say Christs honour you deface.

The thing which made her spirit glad,
Was, that she such a Sauiour had [d]:
Can she on him commandement haue,
Whose helpe she needed her to saue?

[*] This honour to the Saints we giue,
We craue Gods grace like them to liue [e],
We care to keepe their memory [f],
And God in them we glorifie [g].

[*] Your Ceremonies idle be,
And sauour most of vanity:
You stand so much on outward show,
That you the substance ouerthrow.

With Images and pictures gay,
You steale the peoples hearts away:
Well may you please the outward eye,
The spirit you doe not edifie.

A prety play, to see a Priest
Tossing his God between his fist:
Such gestures, and such apish mowes,
Such warbling, and such antick showes;

Now bends, now ducks, now stands vpright,
Then turnes him to the peoples sight:
Now sighes, now twenty crosses makes,
And ore his head the wafer shakes:

Then washeth, then the Chalice lickes,
And shuts his Idoll in the pixe:
But still the man is much afraid,
Least ought should hang vpon his beard.

Meane while the vulgar in amaze,
Vpon the Caky Idoll gaze,
And knock, and kneele, and thinke them well,
That they haue heard the sacring Bell.

Tell me, I pray thee, doth God will,
With such fond Rites his Church to fill?
They neuer came into his thought [i]:
Tradition onely hath them brought [k].

Your Rites and Masse doe well agree,
Both full of grosse idolatry:
Both are vnholy, and vnsound,
Both wanting holy Scripture ground.

You say that in the Eucharist,
To God is offered by the Priest,
A Sacrifice in wine and bread [l],
Both for the liuing and the dead [m].

Looke

Looke firſt what Chriſt did inſtitute[a],
And that one place ſhall you refute:
What he did, we muſt doe likewiſe[b]
There's no word of a ſacrifice.

By this (ſaid Chriſt) *Remember me*:
That ſhewes he would not preſent[c] be.
We keepe ſuch things in memory,
Which we behold not really.

The Prieſts of old did euery day
Some Offring on the Altar lay[d].
Chriſts holy Offring is but one,
Performed by himſelfe alone[e].

If Chriſt ſhall often offred be,
We ſhall his ſufferings multiply[f]
As on the Croſſe he died not twice,
So there's no ſecond Sacrifice[g]:

There's now no ſacrificing Prieſt[h]:
That Office reſted vpon Chriſt[i]:
It comes to none ſucceſſiuely:
'Tis his for all eternity[k].

How can a Maſſe a pardon bring,
Sith 'tis a bloud-leſſe Offering[l]?
Chriſt hath procur'd Remiſſion[m]:
What needs a new Oblation[n]?

See then your holy Sacrifice,
A thing without all warrantize:
Of Scriptures, or of Writers ſage,
Which liued in the pureſt age[o].

The Sacraments in number twaine,
You eck't haue with a longer traine:
The ſeuen-headed Romiſh beaſt[p],
The two to ſeuen hath encreaſt.

Both Baptiſme[b], and that holy Feaſt[c]
Commanded are by Chriſts behеaſt:
Shew me but one commandement,
To proue an other Sacrament[d].

Two in the Old[e], two in the New,
So ſhall we haue proportion true:
Name what in th'antient[f] Liturgy,
Your fiue falſe Symboles doe ſupply[g].

Thoſe Sacraments which holy be,
You ſtayn'd haue with your pedlery:
In Baptiſme, oyle, lights, ſpettle, creame,
Your Exorciſme, and coniur'd ſtreame;

Were theſe inuented by Gods Spirit,
Or found you them in holy Writ?
Whence had you all that rituous ſtore
Vſ'd in the Maſſe, and nam'd before?

You ſpeake next of Feſtiuities,
And holy day Solemnities:

[a] Math. 26. 26. Mark. 14. 22. Luk. 22. 19. 1 Cor. 11. 24.
[b] *This doe ye*, 1 Cor. 11. 25.
[c] *Bodily.*
[d] Heb. 10. 11.
[e] Heb. 10. 12.
[f] Heb. 9. 25, 26, 27, 28.
[g] Heb. 7. 23, 24.
[h] *The office of a Prieſt, ſo farre forth as we vnderſtand thereby a Sacrificer, whom the Grecians call* Hiereus, *belongs onely to Chriſt and cannot paſſe from him to any other, neither the name of Prieſt in that ſenſe: but as the name of Prieſt commeth from the Greek word* Presbyteros, *which ſignifieth an Elder, it cannot ſimply bee miſliked.*
[i] Heb. 9. 22.
[k] Heb. 9. 12.
[l] Heb. 10. 18.
[m] *The Maſſe, as it is now, was not in vſe in the Church, 1100. yeeres after Chriſt: it neuer came to the full perfection (though it was in hatching before) vntil the Counſel of Lateran, vnder Innoc. 3.*
[n] *Holy Sacraments.*
[o] Reuel. 17. 7.
[p] Matth. 28. 19.
[q] 1 Cor. 11. 24, &c.
[r] *No Father within an 100. yeeres after Chriſt, acknowledged ſeuen Sacraments of the new Teſtament. And Auguſtine ſaith, the Sacraments are* numerò pauciſſima, *feweſt in number. Ep. 118. Nay, two is the leaſt number.*
[s] *Viz. Ordinary.*
[t] *Viz. The formes of Gods worſhip vnder the Law.*
[u] *The Sacraments of the new Teſtament, ſucceede the Sacraments of old: if they then can name no Sacraments of the old Teſtament, in the place whereof their fiue ſuppoſed Sacraments ſhould come, then they cannot inſiſte them to be Sacraments.*
[x] *Holy daies.*

Thou think'ſt by this, with eaſineſſe
To proue thy Churches holineſſe.

Truth is, mens Conſcience you enthrall[h]
To many an idle Feſtiuall[i]:
You'le haue them be as ſtrictly kept,
As Gods one day by his precept.

Of feaſts, ſome low, ſome higher be,
Some great, ſome leſſer in degree:
Some double more, ſome double leſſe,
A treble fault to ſome tranſgreſſe.

So with your doubling and redoubling ſtile,
The ſimple people you beguile:
The Lord is weary of your feaſts[k],
And likes not your deuiſed reſts:

All daies are like in holineſſe,
None holy more, none holy leſſe[l];
Paul thought his labour was in vaine,
Where daies diſtinctions did remaine[m].

Thou hop'ſt to put vs in ſome feare,
With ſpeaking of the Kalender[n]:
Thou ask'ſt what faith all thoſe did hold,
Whoſe names are found therein enrold?

I tell thee plaine, 'tis nought to mee,
What many a one there nam'd might be:
My faith's not ſo ſet on the Rack,
To ſeeke ſtrength from the Almanacke.

Yet ſure I am, what wee profeſſe,
Some that are there, beleeu'd no leſſe[o]:
Our faith and theirs doth well agree,
And you with them at variance be.

You Churches make and holy dayes
Vnto the Saints, and Martyrs praiſe:
But vs which doe beleeue the ſame
You ſeeke to kill and to defame.

Thou ask'ſt who them canonized,
Whoſe names are there enregiſtred?
You ſay the Pope; I aske againe,
Wilt thou that ſainting power maintaine[p]?

Can any mortall Creature tell,
Who goes to Heauen, and who to Hell?
All iudgement, *Paul* bids vs forbeare,
Vntill the Lord himſelfe appeare[q].

In Heauen to ſit or high or low,
Is it in mans power to beſtow[r]?
What Biſhop, can, or Saints inueſt,
Or ſhut men from eternall reſt?

Some one Pope doth a Saint enſtall:
His grant another doth recall[s]:
'Tis but a ſilly dignity,
That's ſubiect to vncertainty.

Among

[h] Bellarmine *ſaith, men are bound in conſcience to keepe the Feſtiuities of the Church, lib.* 3 *cap.* 10 *prop.* 3. *and ſo doe the Rhemiſt*, Gal. 4. 5.

[i] *Very neere* 200. *if we put thoſe together which were determined of*, Concill. Oxon. ſub Steph. *and which we reade in the margiall notes vpon the Rhemiſts Teſtament.*

[k] Iſa. 1. 14.

[l] *The difference betwixt dayes is in obſeruation & vſe, and not in the nature of the day: if one one day been in nature holier then another, the Sabbath might not haue been altered.*

[m] Gal. 4. 10, 11.

[n] *Saints canonized.*

[o] *As* Peter, Paul, Mary, &c. *and ſome there named which ſuffered perſecution in the ten firſt perſecutions of the Church.*

[p] *The cuſtome of canonizing Saints was not heard of, til one thouſand yeers after Chriſt, in the dayes of* Alexander the 3. *and* Gregory 7.

[q] 1 Cor. 4. 5.

[r] Matth. 20. 23.

[s] Boniface 8. *cauſed* Hermanus Ferrarienſ. *who had been canonized for a Saint* 30. *yeeres before, to be taken out of his grave, and burned*, Ann. 1300.

Among your Saints euen those are seene,
Which to their Prince haue Traytors been[a].
Though that our Church such Saints despise,
To it, it is no prejudice.

Popish Rime.

Heretickes.

OVr Sauiour warneth vs to haue care,
Of false Prophets to beware[b];
Which in his name shall come,
Not sent, yet they shall runne[c].

Theeues, not entring by the Doore[d],
That kill and steale, and keepe a stoare;
Wolues in shepheards clothing,
That kill the soule, and steale the tithing.

Dogges, Foxes, and Masters of lies,
That new Sects will deuise,
Bringing in dissension,
And heape thousands to perdition.

Where haue you been this many a yeere,
That none of you durst once appeare?
Euer since our Sauiours time,
To whom did your light shine[e]?

Where did your principall Pastor sit[f]?
Who kept your keyes? who fed your sheepe[g]?
Shew some Churches you haue built:
I can shew many you haue spilt.

How might a man haue found you out,
To haue triall in a matter of doubt[h]:
Where for so many a yeere,
No such company did appeare?

Vntill *Luther*, a lying Frier[i],
Vpon whom the Diuell had desire,
Brake his vow[k], and married a Nunne,
And there your Sect[l] first begunne[m].

And fauoured in *Saxony*,
By a Duke that loued liberty:
And in King *Edwards* time truly[n],
It first infected our Country:

For a thousand yeeres you say,
That Papistry did beare the sway:
And during all that space,
No Protestant dust shew his face[o].

Who kept[p] the holy Scriptures then
From the hands of wicked men?
Who had authority to ordaine,
Our Priests and Bishops againe?

For he that entreth without order,
As a thiefe doth kill and murder.
And one thing maketh me to muse,
That no Priest you doe refuse[q].

[a] *As Thomas Becket, and Elizabeth Barton, called the holy Maide of Kent, and others.*

[b] *That makes vs take heed of you.*

[c] *There be many of your Church come amongst vs to worke mischiefe, before you be seen for.*

[d] *A lively discription of the Popish Clergy.*

[e] *To those which had eyes to see it.*

[f] *In Heauen.*

[g] *You haue butchered a good sort of them.*

[h] *You be too proud to learne: it is the first lesson you teach your Disciples, to admit no conference.*

[i] *If* Luther *had continued a true Frier, he had neuer been good.*

[k] Herods *vow is better broken then kept.*

[l] *Our fall is the same that Pauls was,* Acts 28. 22.

[m] *Either thou knowest this to be a lye, or thou knowest nothing.*

[n] *There were Englishmen in England who bare witnes to this truth, by suffering death for it long after King* Edwards *time.*

[o] *The more they lay hid, the greater was your tyranny: yet many then both shewed their faces, and lost their liues.*

[p] *Indeed you kept them so fast, that the people could haue no comfort by them.*

[q] *A very tale.*

[r] He that hath once been an eager Papist, & is converted truly, is to be the better thought of; because hauing known the abomination of Popery, he must needs detest it the more.

[s] I beleeue you will not bee so good as your word.

[t] A man need not be long in making you an answer.

[u] Who made him an Apostle?

[x] This *Gregory* accounteth him the forerunner of Antichrist, who so should seeke to be called Vniuersall Bishop: from this faith you are gone.

Being ordred by the Church of *Rome*,
But he was accepted soone:
If he would say the new Seruice,
He should haue a Benefice.

Without any further order,
And accounted for the better[r],
How can shee make a lawfull Priest,
If shee be not the Church of Christ?

O Answer this, O Protestant;
If thou canst, I will recant[s];
But while an answer you deuise[t],
I councell all men that are wise,

To hold the faith maintained heere,
The space of a thousand yeere,
Brought vnto vs Englishmen,
By our Apostle[u], Saint *Austen*;

Who from *Rome* was hither sent,
When *Ethelbert* was King of Kent;
Who learned his faith of *Gregory*[x]:
His faith was kept successiuely,

By threescore Bishops and three,
Since Saint *Peters* time truly,
Who learned his faith of *Christ Iesu*,
Who is the Sonne of God most true.

Protestants Answer.

Heretickes.

THe Caueat touching Heretickes,
Doth make against false Catholikes:
We know full well that Popery,
Is but a Masse of Heresie.

Those errors which of old were hatcht,
Your Church together hath them patcht[a]:
On them shee puts a fairer name,
But in effect they are the same.

You raz'd haue the foundation
Of all truth and Religion:
You chang'd haue the sincerity
Of all the Grounds of Piety[b],

---

[a] It maintaineth free will, and merit of workes, with the Pelagians. *August.* The Pelagians held children to be without sin. *Aug. contra Iul. l.3.c.5.* So the Church of *Rome* saith; Concupiscence is no sin. It holds in agree with the *Simonians*, *Basilidians*, and *Carpocratians*: and with the two latter, they secret their Religion. *Iren. l.1.c.23. Epiph. Haer.*24. It alloweth praying in an vnknown tongue with the *Ossen. Epiph. Haer.*19. It accounteth mariage vncleane, with *Tatianus*, *Haer.*46. and condemneth wedlocke in their Priests, as the *Manichees* did of their chosen ones, *Aug. Ep.*74. With the same Heretikes it vseth bread onely in the Cõmunion. *Leo Ser.4 de Quad.* and placeth fasting in the distinction of meates. *Aug. de Mor. Eccl. & Manich. l.2.c.*33. It thinks that all necessary doctrine is not contained in the Scripture, with *Montanus Ep. Haer.*48. It braggeth of inherent righteousnes, with the *Cathari. Isid. Etym. l.8. cap. de Haer. Christ*: It worshippeth Angels with the *Angelici*, *Aug. ad quodvult. c.*39. It denieth the preaching of the Word to be a note of the Church, with the *Donatists*, *Aug. in variis locis*: and with them tieth the Church to one set place. *Cas. in Ps.*60. It worshipped the Crosse, with the *Armenians*, *Euthymius in Panoplia*. Thus in many other points it partaketh with the antient Heretickes.

[b] As for example, first the Article of Iustification, the efficient cause of our saluation and righteousnes, by the Scripture, is Gods loue and grace only, 2 *Tim.*1.9. *Tit.*3.11. *Ephes.*1.5. *Iob.*3.16. The Papists say; God is moued by our preparing workes. So held *Malmend* in his disputation with *Bucer* at *Ratisbone*: so *Bonauenture l.1. sen. dist.41. Quest.*1. Touching the matter of our Iustification, the Scripture propoundeth nothing but Christs obedience *Rom.*5.19. & 10.4. The Papists place our Righteousnes before God in our own works and merits, *Con. Trid. s.6.c.*7. For the forme of Iustification, it is by the

the Scriptures, the imputation of Christs righteousnesse. 2 *Cor.*5.21. The Papists place it in our merits, Rhemist, 2 *Tim.* 4. *fol.* 4. Secondly, it is a ground of Christian religion, that the law cannot be fulfilled by vs, and that no is to expect righteousnes or saluation by it, *Rom.*8.3. *Act.*15.10. *Gal.*2.15,16. and 3.10. The Papists maintain, that men may keep the law. Con. Trid. *s.6.c.*11. Yea & that they may performe more then the law binds vnto: whence are sprung the works of supererogation, & indulgences, which that Councell so highly prizeth *Sess.*21.*c.*9. A third ground of Religion ouerthrown by them, is, that eternall death is due to euery sin. This the Scripture auoucheth, *Rom.*5.12. and 6.23. *Ezek.*18.14. The Papists teach, some sins to be in their owne nature pardonable, not deseruing death, *Con. Trid. sess* 6.*c.*11. From which opinion arose Purgatory. A fourth ground of Religion, is the certainty of saluation. That beleeuers may be certen of saluation, is the doctrine of the Scripture, *Rom.*8.38. *Heb.*11.1. *Luk.*10.20. The Papists deny and say, we can but haue hope only, *Con. Trid. s.6.c.*9. and yet therein they confound themselues: for true hope cannot be deceiued, *Rō.*5.5. It is the Anchor of the soule, *Heb.*6.19. A fift ground is, that we cannot satisfie God for our least sins: The Scripture ascribeth all satisfaction to Christ, *Heb.*1.3.1 *Pet.*2.24. *Rom.*1.5. The Papists maintaine that we may and must satisfie, making satisfaction a part of Penance, *Con. Trid. s.*14.*c.*13. A sixt ground is, that the Scripture containes all doctrine necessary for our saluation. So saith the Scripture, 2 *Tim.*3.16. and the ancient Church. *Aug. l.*1. *cont. lit. Petil. c.*6. and others. The Papists equall Traditions to the Scripture, *Con. Trid. s.*4. A seuenth ground is, that the knowledge of the Scripture is needfull to the people vnto saluation, and ought to be read of them: thereto accords the holy Text, *Ioh.*5.39. *Col.*3.16. The ignorance therein is the cause of all error, *Mar.*12.24. The Papists forbid the people the vse of the Scripture, Rhemists Preface: and doe all in the Church seruice in an vnknowne tongue. Eightly, the Scripture teacheth vs to worship God alone, *Mat.*4.10. The Papists worship Angels and Saints, yea their Images and relikes: their distinction of *Latria* and *Dulia*, will not serue them: for they pray to Creatures, and that is *Latria*: and they acknowledge that which they call *Latria*, to be due to the crosse, *Tho. p.*3. *sum. Qu.*25. art.4. & *Andrad. L.*9. *Orth. expl.* Ninthly, it is the doctrine of the Scripture, that Christ, according to his humane nature, is only in Heauen, *Act.*3.21. Papists say, he is bodily present in the Eucharist, *Con. Trid. s.*13.*c.*6. Tenthly, Christ ordained the Communion in both kindes, commanding to do as he did, 1 *Cor.*11.24. &c. Papists take the Cup from the Laity, *Con. Trid. s.*21.*c.*1. Thus as in these particulars, so in many other, it were easie to shew how the Church of Rome hath ouerthrowne the maine points of holy Doctrine, and haue nothing left but the name of the Church, and a Title and shew of Religion.

Thou fall'st now to a railing vaine,
And would by this thy Pope maintaine;
Leaue idle tearmes and shew some reason,
Else all these words come out of season.

Shew thou what sects we doe diuise,
And wherein we deliuer lies:
And prooue it so, that all may see,
Lest thou thy selfe the Lyer be.

Foxes and Dogges, and Wolues thou nam'st,
And Theeues, wherein thy selfe thou sham'st
Or proue all this in vs is true,
Else we returne it backe to you.

They call'd Saint *Paul* an Hereticke [x],
A Babler [y], and a Schismaticke [z]:
They said our was possest [a],
And of his preaching made a Iest [b].

Yet *Paul* no Heresie did teach,
Nor in the Church made any breach:
Nor yet our Sauiour had a Diuell,
He neuer did, or Preached euill.

[x] Act. 24.14.
[y] Act. 17.18.
[z] Act. 24.5. and 28.22.
[a] Ioh. 8.24.
[b] Luk. 16.14.

Let Scripture try wherein we erre,
We craue no other Arbiter:
Conuict vs once by such a Iudge,
We will not at your railings grudge.

Now that your store is almost spent,
Thou com'st to an old worne Argument:
Where was your Church some yeeres agoe,
Before the world did *Luther* know?

If briefly now I should deny
The Churches Visibility:
It were a word sufficient,
To ouerthrow this prattlement.

Yet this I say and will maintaine,
That euen when blindnes most did raigne,
Our Church a certaine being had,
Though not with outward beauty clad:

Like to that holy portion [e],
In that great superstition,
Which ouerwhelm'd all Israel,
After the Tribes from *Dauid* [d] fell.

Or as some eares of purer seed,
Amidst a field of noysome weed:
So God had some euen at that time,
When Antichrist was in his Prime.

And now and then outbrake the Light,
Euen in that long and irkesome Night:
Like as the Sunne in lowring daies
Sometime sends forth his glittering raies.

Long time ere *Luther* yet was borne,
Whom you our Founder name in scorne,
There were which shew'd their enmity,
Against your vile Idolatry [e].

But now the Lord hath let vs see
Your Antichrists deformity:
That all men might him fully know,
Before his finall ouerthrow.

Our Pastor chiefe [f] in Heauen did sit,
And so doth still, saith holy Writ [g]:
On earth, a vniuersall Priest,
None dare be cald but Antichrist [h].

He that our Church and keyes had sought,
By tokens in the Scripture taught,
Our Church and keies he might haue found
Euen when the world was most vnsound.

Building of Churches nothing makes
For that which here thou vndertakes:
For then commend *Demetrius*,
Who builded Shrines at Ephesus [i].

Well may the heathen people boast,
Of Piramees and Churches cost:
In houses made, God doth not dwell,
As holy Scripture doth vs tell [k].

Yet

[e] 1 King. 19.18.
[d] Dauids *time.*
[e] Bertram *wrote against transubstantiation*, anno 812. *A Bishop of* Florence *was condemned for teaching, that Antichrist was come*, ann. 1114. Arnulph. *was murthered in Rome, for preaching against the Pope and his Clergy*, ann. 1128. Henry, *a Monke of Tolose, was against prayer for the dead, pilgrimage, creame, oyle, &c.* ann. 1137. Io. *of Salisbury, called the Clergy Pharisies: the Pope Antichrist; and Rome Babylon*, 1151. Gerard *and* Dulcimus, *which taught the Pope to be Antichrist, were burnt, with* 30. *more, about the yeeres*, 1164. 1165. 1166. *The Waldenses, which held in many points against the Pope, were in* anno. 1167. *and after increasing in diuers places.* Almaris a *Bishop burnt in Paris, for holding against Transubstantiation, Images, Altars, and praying to Saints*, 1206. *Many in Suevia did preach the Pope to bee an Heretick, in the yeeres* 1236. 1237. 1238. Grosted, *Bishop of Lincolne wrote against the Pope*, anno 1246. Arnold de Noua Villa, *against Masses and Sacrifices for the dead, taught that the Popes beleefe was the diuels beleefe*, ann. 1259. *All histories are full of the like examples. These few may serue for a taste, to satisfie an indifferent Reader, and to stop their mouthes who say, none were heard of, of our Religion and Church, till* Luther.

[f] 1 Pet. 5.4.
[g] Acts 4.21.

[h] Gregory *the Great, a Bishop of Rome, said, that who so calleth himselfe, or desireth to be called Vniuersall Bishop, is the forerunner of Antichrist*, Epist. ad Eulogium *lib.* 7.

[i] Acts 19.24.

[k] Acts 7.48.

Yet neither all the Churches here,
Erected by the Papists were:
Nor are by vs abolished
Places where God is worshipped.

If priuate men haue euill done,
For it blame not Religion:
Those men that doe Church-spoyling loue,
Our Faith and Church doth not approue.

Those Celles and Dens of idleneſſe,
And Nurſeries of wickedneſſe,
Vpon good cauſes were diſplac't,
As *Baals* Temples were defac't[1].

* A lawleſſe vow[m] of ſingle life,
Luther well brake, and tooke a wife.
Better the pure and ſpotleſſe bed[n],
Then by vncleane luſts to be led[o].

Better the married Chaſtity[p],
Then violate virginity,
They ought not ſingle to remaine,
Who are not gifted, to containe[q].

Wedlocke it ſelfe cannot defile,
It hath an honourable ſtile[r]:
God doth it not to each man giue,
Without the mariage bonds to liue[s].

The forced vowes of ſingleneſſe
Haue brought forth beaſtly filthineſſe:
Thou maieſt behold in Hiſtory
The fruits of Monkiſh Lechery[t].

Thy poyſoned tongue doth further reach
The noble Saxon to impeach:
Becauſe to truth he did encline,
Thou calleſt him a Libertine.

When God was pleaſed to let him ſee,
How Chriſt his death hath made vs free,
Then did he deeme it ſlauery,
To beare the Romiſh tyranny.

Though Antichriſt did Rome poſſeſſe,
* You kept the Scriptures I confeſſe[u]:
And in that long Apoſtaſie,
Thoſe Bookes were in your cuſtody,

So I a Pirate falſe haue knowne,
To keepe the goods were not his owne,
And in the ſhip to rule and raigne,
When the right owner had been ſlaine.

So did the Iewiſh Synagogue
Safely keepe *Moſes* Decalogue,
And th' other bookes[x], when cruelly
They did Chriſt Ieſus crucifie.

* The Paſtors, which did firſt reſtore
The truth which lay long hid before,
Thereto were called lawfully,
And euen by your Authority:

[1] 2 *King.* 10.

* *Touching* Luthers *Mariage:*

[m] *It is well called a lawleſſe vow, becauſe it is of a thing which is not in mans power. If it be ſaid that by faſting and prayer it may be performed, and continency obtained: I anſwer, the gifts of God are twofold: Some common to all beleeuers; as Faith, &c. Some peculiar to ſome onely, as this of Continency. Now, if by faſting and prayer we labour for the firſt ſort, we ſhall in ſome meaſure receiue them: but we haue not the like aſſurances for the gifts of the latter ſort: becauſe (it may be) the Lord is pleaſed otherwiſe to diſpoſe. Now, to make ſuch a vow, is a ſinne: but to perſiſt in it, is double euill.*

[n] *Καὶτὸ ἀμίαντον* Heb. 13. 4.

[o] 1 *Cor.* 7. 9.

[p] *Papiſts doe oppoſe mariage and chaſtity: but* Paul *bids young women to be chaſte and ſubiect to their husbands.* *Tit.* 2. 4, 5.

[q] 1 *Cor.* 7. 9.

[r] *Heb.* 13. 4.

[s] *Mat.* 19. 11. *And it is allowed to a Biſhop, to be the husband of one wife,* 1 *Tim.* 3. 2.

[t] *There were* 6000. *infants heads found in Pope* Gregory *his mote, as appeares by the letter of* Volutianus, *Biſhop of Carthage, or as ſome thinke, of* Huldericus (*Biſhop of Auguſta*) *to Pope* Nicholas: *againſt the forbidding of Prieſts mariage.*

* *Who kept the Scriptures.*

[u] *Viz. The Prophets and Pſalmes, for ſo is the old Teſtament deuided;* Moſes, *the Prophets, and Pſalmes,* Luk. 24. 44.

* *Touching the calling of Miniſters.*

You

You did them Priests and Doctors make,
And they from you this charge did take*,
That they the truth should soundly preach,
And in the same the people teach.

Hereto you caused them to sweare,
That to the faith they would adheare,
And neuer should errors endure,
That were against the Doctrine pure.

That whereunto you did them call,
Full well they haue performed all:
Truth they haue sought to propagate,
And heresies to ruinate.

As we account your Baptisme true,
And neuer doe the same renue*:
So may you make a lawfull Priest,
Yet be not the pure Church of Christ.

We know that now you wiser be,
And sweare your Priests to Popery*,
And bind them to maintaine the state
Of your three-crowned Potentate.

See now (O Papist) thou recant,
Th'art answered by a Protestant:
I counsell thee, if thou be wise,
No new euasions to deuise.

Thy tale of *Ethelbert* of Kent,
Is but a slender argument†:
It skils not whence the Faith was brought,
Or who it first amongst vs taught.

Let vs into the Scripture look[a],
And duly search[a] that holy Booke:
Thence shall we know which Church to leaue[b],
And vnto which alone to cleaue.

These swelling words[c] of Vnity,
Succession, and Antiquity,
Are but poore groundlesse fantasies,
To blind the simple peoples eyes.

Though that an Angell thou shouldst see,
Let him (saith *Paul*) accursed be[d],
If from the Scripture he doth erre,
Account him not Gods Minister:

If one arise, and wonders showe,
Seeking the truth to ouerthrow,
Though that might seeme a motiue strong,
Yet vnto him death doth belong[e].

If threescore Bishops here and three,
Haue been with vs successiuely,
It either proues our Church is true,
Or else that marke makes nought for you.

That faith, for which *Peter* was slaine,
Our English Church doth still retaine:
We heare the voyce[f] of Christ Iesu,
Who is the Sonne of God most true.

Finis.

THE

* *In their admittance.*

* *Yet it followeth not hereupon that Rome is a true Church: there is in the Papacy a certaine hidden Church, and to it that* Sacrament *appertaines. Circumcision was vsed of old euen among the Samaritans.*

* *In their othes and admissions, they put in this clause, (The Catholike and Apostolike Church of Rome) which in elder times was not vsed.*

† *It is also answered before.*

[a] *Esay.* 8.20.
[a] *Iohn* 5.39. *Acts* 17.11.

[b] *We haue found Christ in the Scriptures; there we must also finde the Church*, Aug. de Pastoribus.

[c] 2 *Pet.* 2.18.

[d] *Gal.* 1.8.

[e] *Deut.* 13.1,2,5.

[f] *Iohn* 10.27.

THE DIGNITIE of Preaching:

In a Sermon vpon 1 *Theſſal.* 5.20.

By *Samuel Hieron.*

Rom. 10. 15:

How beautifull are the feete of them, which bring glad tidings of Peace?

AT LONDON
Printed by *John Beale*. 1624.

THE DIGNITIE of Preaching:

In a Sermon vpon 1 Pet. 4. 10.

By Samuel Hieron.

AT LONDON
Printed by Felix Kyngston. 1604.

To the right Worshipfull

Knights *S. Ferdinando Gorges*, Commander of his Maiesties Fort at *Plimmouth*, *S. William Strode* of *Newingham*, *S. Warwick Hele* of *Wenbury*, *S. Christopher Haris* of *Radford*, and to the worshipfull *George Chudleigh* of *Strachleigh* Esquire.

RIght Worshipfull, *Let it not (I beseech you) be thought presumption in me, to present that now to your view by penne, which not long since, I commended to your eares by voyce. I am, among many others, thankefull to God, who hath put it into your hearts, both to commiserate, and to helpe the spiritual necessity of an vntaught Town, by procuring the establishment of a weekely Lecture in it. I hope the Lord shall remember you in goodnesse, according to that which herein you haue cared to doe for that people. And I doubt not but the soules, which shall reape comfort by the Ordinance of God there, will blesse you, and God for you, acknowledging you his Instruments for their best good. It is fallen to my lot, by your chusing, to be one in this Preaching course: when my first turne came, I thought it fitting to hansell (as it were) the Businesse, by treating vpon the worth and necessity of that seruice, which the rest of my Brethren, and my self, were there called to discharge; that both they which wanted it, might vnderstand their Hazard, and they which enioyed it, might know their happinesse, if they might be so happy as to embrace it. This thing thus laboured in by me, (according to my measure) though it was gladly entertained by the most, yet by some it was not so wholly approued of, but thought in some particulars, to smel too much of self-opinion. This hath moued me (contrary to my first thoughts) to aduenture it by printing, vpon the common censure. I haue deliuered nothing in it, but that which I haue learned, partly in the Vniuersity, partly since by my poore studies in the Country, and that from the chiefest for Learning, Place, and Paines, in this our English Church, whereof I reioyce to be a Sonne; and wherein, it shall be my glory and my Crowne in the day of Christ, to haue been employed as a Minister. Now, I am bold, to shrowd it vnder your patronage, in as much as your calling me to a Turne in this Lecture, was the occasion of its first Being, and you all likewise gaue countenance to it by your presence, (according as you haue respectiuely done the like to vs all, and I trust will do still) when it was deliuered. If you shall please to accept as a fruit of my due respect to each of you in your places, it is all the recompence I looke for: In confident expectation whereof, I bind my selfe vnder my hand, to be*

Euer at your Worships seruice in the Lord,

SAM. HIERON.

From Modbury. 1616.

THE DIGNITIE of Preaching.

1 Thess. 5. 20. *Despise not Prophecying.*

THe verse next before this, I handled not farre hence, now well neere halfe a yeere agoe. My meaning was to haue there also treated, both vpon this and that which followeth, if there had been opportunity. But now, this Lecture being well begun, (and I pray God it may so long continue) and my selfe, being called to beare a part therein, I thought with my self, I could not chuse a more fit Text, wherewith, to set on with this worke, it being so directed to procure honour to this preaching businesse, which the Gentlemen of these parts (for their own good and the Townes) haue seemed so desirous of, and vpon which they professe to haue dependance. I delight not to be long in preambles, I am come hither to discharge the duty of a Preacher, not of an Orator. Thus then, it was *Pauls* aduise in the precedent verse, to euery one sensible in himselfe of the graces of Gods Spirit, such as do accompany saluation, to beware of quenching them; and so accordingly to endeauour to keep life in them, yea, and to adde more heate vnto them, by all good meanes. Now a speciall meanes, both to continue and augment this sacred fire, is here prescribed, and it is this, not to *dispise Prophecying*: so haue you of a short Text the connexion in short. I cannot bee profitable to you in discoursing vpon these words, vnlesse I make you to know, what that is, which is termed, *Prophecying*, and what not to despise *Prophecying*. In the strictest taking of the word, to *Prophecy*, it is to foretell some future thing, and so accordingly they were anciently termed *Prophets*, to whom God reuealed his speciall purposes touching the after times. But now in the new Testament we find this *Prophecying*, not so much to signifie a reuealing before hand, by diuine inspirement, what touching States and Common-wealths, and particular persons shall ensue, as an expounding the Scriptures in such sort, as might best aduance the common benefit. Me thinkes I find in *Paul* an exact definition of *Prophecying*; it is a speaking

The Coherence of the Text.

The opening of the words.

a 1 Cor. 14. 3. to men, to edifying, to exhortation, to comfort a. It is euen the very ſame which we terme, Preaching. I could countenance this interpretation, by the names of men, which deſerue reſpect, but *Paul* deſcription is warrant enough: whatſoeuer any ſay, diſcouering their opinion touching this words meaning here, they ground vpon the place of *Paul* which I haue named. Plowing therefore with the ſame Heifer, we may ſoone attaine to the depth of that, which may be thought the Riddle of this place.

Now not to *deſpiſe*, here is to *honour*: for this caſe there can be no third. He who doth not deſpiſe *Prophecying*, *doth honour it*; and he who doth not *honour it*, doth *deſpiſe it*. So that to come (as ſoone as I can) to the principall matter of this verſe, you may pleaſe to entertaine it, as it is preſented you in this forme:

The generall Doctrine. *That the exerciſe of preaching ought to receiue from vs all eſteeme.*

Wouldeſt thou that the Spirit of God, namely, the ſauing graces thereof, might be conueied into thee, and preſerued in thee? loe, God hath giuen gifts vnto men, and hath furniſhed them with skill of right dividing his holy and ſacred Word, Paſtors and Teachers for the gathering together of his Saints, and for the comfortable diſcouery of the ſecret of the Goſpell: ſee thou harken vnto theſe, and let their labour in the word be ſweet and precious to thy ſoule. This is the effect of *Paules* counſell here, which now that we haue found out, to the end it may be more vſefull, I am a little further to enlarge. My proofe of this doctrine ſhall be made good by the declaring of two things. 1. That it is the expreſſe will and ordinance of God, that there ſhould be in his Church a certaine calling of men, ſet apart to this worke and ſeruice, of making the holy Scriptures vſefull to the people by the act of preaching. 2. That this act of preaching is ſo ordained by God, that we haue no aſſurance in the world to attaine ſaluation, but by it. Theſe two points well cleared, will take away all doubt touching this doctrines truth. For if preaching be Gods ordinance, ſhall it not bee honoured? and if we haue without it no hope of being ſaued, ſhall it not deſerue eſteeme? If then I ſhall be able to double theſe two points, I ſhall hope to procure an eaſie paſſage for the maine doctrine, into the heart and ſoule of euery one that heares me. So that you will not crie when I haue done, as they did againſt *Paul*, *Away with ſuch a fellow from the earth* b; but rather breake out into ſome ſuch note, as theirs that followed Chriſt; *Lord euermore giue vs this preaching* c. My firſt taske muſt be this, to make it to appeare, that God neuer purpoſed to leaue his holy Word to be no more but read, either priuately in mens houſes, or publikely in our Churches; but appointed there ſhould be men ordained, to expound the ſame by voyce, and to apply it to the occaſions and neceſſities of the people for their edifying. For this is the ſoule of prophecying, and the very life of preaching. It openeth the Scripture, to ſhew what it meaneth, it fits it to the particular vſes and caſes of the hearers. Now that there hath been from the beginning a Calling of men, to deale betwixt God and man in the things of God, the courſe of the holy ſtory makes it plaine. In the daies before the Flood (beſides that, the firſt borne of euery Family was an officer of this kind) we read particularly of *Enoch* and of *Noah*; the one a Prophet by the teſtimony of S. *Jude* d, the other a Preacher of righteouſneſſe by the witneſſe of S. *Peter* e. In the following times, notwithſtanding the ſmalnes of Gods Church for diuers yeeres, yet that which is ſaid of *Melchizedech*, that he was a *Prieſt of the moſt high God* f, is an argument, of ſome ſuch ranke and condition of men as I now ſpeake of. As the people of God multiplied, and began to put on the ſhape of a Body politique; ſo this courſe became more euident, and more ordinary. Then the Tribe of *Leui* was deputed to a ſpeciall attendance vpon this function g, and from thence there was a continuall ſucceſſion of men ſitting in *Moſes* chaire, vntill our Sauiours time. Chriſt when he came, did not ouerthrow this courſe, but eſtabliſht it. Hee appointed

b Acts 22. 22.
c Iohn 6. 34.
d Iude, ver. 14
e 2 Pet. 2. 5.
f Gen. 14. 18.
g Deut. 33. 10.

ted Apoſtles firſt [b], they being by him inſtructed in the things, which pertaine to the kingdome of God [i], and preciſe to ordaine nothing, but that which themſelues had receiued [k]: as they were diligent in reſpect of their perſonall induſtry, ſo they appointed ſuch as themſelues (in regard of the ſubſtance of their office) and gaue order (for the perpetuating of this courſe) *to make choice of faithfull men* ſtill to be employed in this ſeruice [m]: and *Paul* ſaith expreſly, *That Chriſt aſcended on high to giue gifts vnto men*, euen that there might be ſuch for the gathering together *of the Saints* to the end of the world [n]: now, as ſuch a calling was of old and muſt continue till time ſhall be no more; ſo the ſpeciall intendment was to Teach. See for proofe in the old Teſtament, *Deut.* 33.10. 2 *Chron.* 15.3. and in the new, *Mat.* 28.19. Therefore, (as we gather by our Sauiours ſpeech to *Nicodemus*) they of this profeſſion were called *Maſters in Iſrael* [o], and after in the ſame ſort *Teachers*.

b Luke 6.13.
i Acts 1.3.
k 1 Cor. 11.23
m 2 Tim. 2.2.
n Ephes. 4.11. &c.
o Iohn 3.10.

P The matter of their teaching was in the old Teſtament termed *the Iudgements and Law of God* [q], and in the new, it is ſaid to be *whatſoeuer Chriſt hath commanded* [r], and more briefly the [ſ] *Word*.

p Ephes. 4.11.
q Deut. 33.10
r Mat 28.20.
ſ 2 Tim. 4.2.

The manner of their Teaching in the old Teſtament, is reported to be *Reading in the booke of the Law, diſtinctly giuing the ſenſe, and cauſing the people to vnderſtand the reading* [t]: in the new, *a publiſhing of the ſecret of the Goſpell* [u]: *a dealing vnto the people the Goſpell of God* [x].

t Nehe. 8.8.
u Ephes. 6.19
x 1 Theſ. 2.8.

Now in Teaching, it is manifeſt, that there is a further matter then the publiſhing to the people, by reading from out the booke, the words and tenour of the Scripture. Euery ordinary man will quickly conceiue ſo much, out of the nature of the word, *Teach*: Doth a Schoolmaſter teach his Scholler in reading to him his rule, vnleſſe he do alſo cauſe him to vnderſtand it, & ſhew him how he may practiſe that which is the purpoſe of it? Doth a man of occupation teach his apprentiſe his trade by propounding certen generall precepts, if he do not diſcouer to him that, which we tearme the myſtery of his profeſſion in particulars? Thus far we are come in the proofe of this firſt branch.

It is the ordinance of God, that there ſhould be a Calling of men, to deale betwixt him and man; and that euery one called to this calling ſhould bee *apt to Teach* [y]. He that wants this knowledge is no Prieſt *for me*, ſaid the Lord of old [z]. A greeing heereto is the wholeſome order of our Engliſh Church, in which no man is admitted Presbyter, but he is firſt exhorted by the Biſhop, to conſider that his office is of great excellency, and of great difficulty, ſuch as hee cannot by any other meanes *compaſſe*, but *with Doctrine and Exhortation taken out of the Scripture*: And then after he is asked, whether he is determined to inſtruct the people committed to his charge with the Scriptures, in the end (a Bible being deliuered into his hand) hee his willed to take authority to Preach the Word of God. And by the booke of common Prayer it is manifeſt, that none ought to adminiſter the Sacrament of the Lords Supper to the people, but he who may boldly ſay to the people, *If there be any of you which cannot quiet his conſcience, but requireth further counſell or comfort, let him come to me, or ſome other diſcreet and learned Miniſter of Gods Word, and open his griefe, that he may receiue ſuch ghoſtly counſell, aduice, and comfort, as his conſcience may be relieued.* It is not meant, that he ſhould haue ſomewhat in him, who muſt openly in the Congregation make ſuch an offer? Our learned men doe in their writings deride that of the Popiſh Decretals, which require little more of a Prieſt, then to fetch out according to the rule of his Rubricke, the appointed ſeruice for the day. I muſt yet adioyne one thing more, before I quit this branch, namely, that this is alſo Gods ordinance, that of this ſort there ſhould bee ſome in euery Towne, and that the ſame ſhould performe this Teaching-ſeruice euery Sabbath. The ordinance for euery towne may be probably collected, out of the antient ſcattering of the tribe of *Leui* through all the

y 1 Tim. 3.2.
z Hoſea. 4.6.
See the booke of ordination of Biſhops, Prieſts, and Deacons.
See the booke of common Prayer, in one of the exhortations to be ſometimes vſed at the diſcretion of the Miniſter.
Decret. 9. 1. diſt. 38. c. 5. Hamiſper Circuitum anni Dominicis diebus & feſtiuitatibus aptas.

land, out of that which is ſaid, that they (*Viz.* the Leuites) taught all Iſrael[b]; and by that which is reported, that when Chriſt was teaching, there ſate by, Doctors of the *Law, which were come out of euery towne of Galile and Iudea, &c.* [c] More directly by that, that *Moſes was preached in euery city* [d]; and the Apoſtles ordained *Elders in euery Church* [e]: according whereunto was *Pauls* Iniunction to *Titus*, to conſtitute ſuch in each City [f]. Hereupon came the tearme of charges in the old Teſtament [g], and of flocks in the new [h]. Then the ordinance for euery Sabbath is iuſtly gatherable out of the former ſaying, *Moſes was preached in the Synagogues euery Sabbath day* [i], and it may be (without violence) concluded out of that commandement of the Apoſtle to *preach in ſeaſon* [k]: what better ſeaſon, then when the people reſt from al other ſeruices, and meet together in one place for holy duties? This courſe was held in the daies next following the Apoſtles. It is the report of *Iuſtin Martyr* that in his time, Reading and opening the word laſted an houre long euery Sabbath: and *Tertullian*, that there was not a meeting of the Chriſtians, wherein their ſoules were not fed with holy Sermons before they departed. It was a decree of the Counſell of Mentz, vnder *Charles* the great, that there ſhould bee a courſe taken, that there ſhould not be one wanting, who ſhould vpon the Lords daies preach the word of God, to the vnderſtanding of the people: With this conſents that opinion of Reuerend Biſhop *Babington*, of reſpectiue memory, namely, that a Miniſter can no more enter the Church vpon a Sabbath day without preaching, and not be guilty of a damnable ſinne, then *Aaron* could goe into the congregation without death, in caſe, that at his entrance in, he did not ſound his bels. And againe, he ſinneth the ſin of a dumbe doſtſte, who paſſeth ouer the Sabbath day without preaching, and therein maketh the people guilty of the prophanation of Gods holy day. Vpon this ground the Canons of our Church haue ordained, that euery beneficed man (allowed a Preacher) ſhall preach one Sermon euery Sunday in the yeere: and againe, that euery Incumbent ſhall euery Sunday before Euening Prayer, examine and inſtruct the youth and ignorant perſons of the pariſh in the ten Commandements, the Articles of the Beleefe, and the Lords Prayer. Theſe things I note, to preuent a conceit which ſome may haue, that I come hither to open a packe of Puritanicall ware, and to vent ſome priuate humorous opinions; you may ſee, that that which I auouch touching the ordinance of God in this point, is the iudgement of our Church. And thus haue I finiſhed the firſt part of my proofe, that preaching is Gods ordinance. It is his will, that the ability for it ſhould be in euery Miniſter; and the execution of it, in euery Congregation euery Sabbath.

The next part of my proofe is, that without dependance vpon preaching, we haue no aſſurance of ſaluation. To make this manifeſt, I demand whether we beleeue the Scripture? *That without Faith it is impoſſible to pleaſe God* [l]: and whether any other meanes be ſanctified by God to beget *Faith, beſides the hearing of a Preacher?* that I am ſure, is ordained to that end [m]: as for any other mainly deputed thereto (without this) I am ſure there is no iuſt euidence in all Gods booke. The Lord hauing Saints to gather, and to tranſlate out of the kingdome of darkneſſe, hath appointed and gifted Paſtors and Teachers to that end [n]: ſo much is apparant. And whereas the promiſe of ſaluation is limited onely to ſo many, *as God ſhall call* [o], (whereupon they which ſhall be ſaued, are termed a *called* company [p],) faine would I know whereto calling hath reference, but to a voyce? What voyce ſhall we thinke it to bee, but that which ſoundeth in the publike Miniſtery? Chriſts voyce wee will all yeeld it to bee, and ſo we may well, (*For his ſheepe heare his voyce* [q]:) and where is Chriſts voyce now, but in thoſe, who by their calling are in Chriſts *ſtead* [r]? and of whom hee hath ſaid plainly, *He that heareth you, heareth me* [s]. As we can haue no certenty of our Election, vnleſſe we *giue diligence to make our calling ſure* [t]: ſo what warrant

[b] 2 Chr. 35. 3.
[c] Luke 5. 17.
[d] Acts 15. 21.
[e] Acts 14. 23. Κατ' ἐκκλησίαν
[f] Tit. 1. 5. Κατὰ πόλιν.
[g] 2 Chr. 35. 3.
[h] 1 Pet. 5. 2.
[i] Acts 15. 21.
[k] 2 Tim. 4. 2.

Iuſt. Martyr. Apol. 2.
Tert. Ap. 4. 3.

Iuxta quod vulgus intelligere poſſit.
Babing. on the Lords praier.

Idem vpon the Comman.

Can. 45.

Can. 59.

[l] Heb. 11. 6.
[m] Rom. 10. 14. 17.

[n] Epheſ. 4. 11.
[o] Acts 2. 39.
[p] Iude verſ. 1.

[q] Ioh. 10. 27.
[r] 2 Cor. 5. 20.
[s] Luke 10. 16. 1 Ioh. 4. 6.
[t] 2 Pet. 1. 10.

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rant hath any man to thinke he is called, but by that meanes which God ordained to call the Gentiles? And what meanes find we that to be, other then this? *Goe teach, Preach the Gospell to every Creature*[u]. What can be plainer then this? God hath *reconciled vs vnto himselfe by Christ, and hath giuen vnto vs a Ministry of Reconciliation*[x]. We will soone yeeld that by this place it is proued, that there is no comming vnto God the Father, but by Christ: Shall it not be as strongly proued thence, that there is no ordinary accesse to Christ, but by the Ministry? What moued our Sauiour to pity the multitude, being without a shepheard, (*a labourer in the Lords harueſt*[z]) was it not because they were in apparent hazard of saluation, being so destitute? Why is the Land of *Zabulon, and Nepthalim* said to sit in *darkenesse, and in the Region of the shadow of death*, vntill the light of preaching shone among them[a], but because the inhabitants were in the high way to hell, without Ministeriall instruction? Note that speech: *Israel, a long time, without God, and without a Priest to teach*[b]. No Priest to teach, no interest in God. There is no Logicke in the world to conclude otherwise. I am faine to stint my selfe in that, which I could say in this argument. I heare what men say, when they bee not able to elude the evidence of these testimonies. They obiect and cry out, *Oh Cruelty, oh Barbarisme!* Now you doe damne all that haue no preaching. I speake all this while of a way and course to which we are tied, and whereto we must trust, and out of which wee may not venture. I take not on me to preiudice the power or mercy of God; I will not for a world say in a Pulpit, that there are none in heauen, which neuer heard a Sermon: I am not ignorant of Gods ableneſſe to saue, as hee pleaseth: I know God can giue bread from heauen[c]; he can make one sute of cloathes, or one paire of shoes to serue a mans turne forty yeeres[d], hee can cause the earth to yeeld corne without sowing[e], he can make one pitcher of oyle to pay a great deale of debt[f]. But what of this? No warrant hence for me to say, husbandry is not the ordinary meanes of hauing Corne; sowing and mending the ordinary meanes to preserue apparell; prouidence and industry, and endeauour to get mony, the ordinary means to pay debts. Because the Israelites were fed with Mannah, May I lie vnder a hedge in the Sunne, looking till Mannah drop into my mouth? or because Corne once grew without sowing, goe sell away my Plough: And like *Salomons* sluggard[g], sheath vp my hands into my bosome, and renounce Husbandry? Or because of that of the Prophets widow, discharging debt by a pitcher of oyle, purposely run my selfe into debt many pounds, resoluing to leaue to mine Executor a larue of oyle to pay all? Wee would laugh at such inferences, and thinke a man halfe mad, who should make such conclusions. And yet I know they are better a great deale then this; that because we doe not say, they are all damned which haue no preaching, therefore Preaching is not the ordinary meanes to seeke saluation by; I say these conclusions are better, because wee haue evidence of some, sustained in outward things by such vsuall meanes; but there is no certenty of any particular mans saluation, without ministeriall Teaching. As therefore notwithstanding Gods dealing with the Israelites, with *Hezechiah*, with the widow, I may boldly say, that he who trusts to be fed from Heauen, shall be starued; and he who supposeth to pay his debts with a pitcher of oyle, shall rot in prison: So he who thinks to be saued without preaching, shall be damned: We must looke to what God bids vs do, and not to what he in his absolute power can doe. Gods extraordinary working is no impeachment at all to the truth of an ordinary rule. There bee some, which haue gotten that by the end, which *Augustin* reports, touching himselfe, how that he heard a voyce saying to him, *Take vp and reade, take vp and reade*. And so taking the new Testament, he fell suddenly at the first opening of the booke vpon that place: *Not in gluttony and drunkennesse, &c.*[h] And hereby it is supposed, *Augustine* was conuerted: Where-

Obiect. *Answer.*

Obiect. *Confes. lib. 8. cap. 12.*

[u] Mat. 28. 19.
[x] Mar. 16. 15.
[y] 2 Cor. 5. 18.
[z] Mat. 9. 36.
[a] Mat. 15. 16.
[b] 2 Chr. 15. 3.
[c] Exod. 16.
[d] Deut. 29. 5.
[e] Isa. 37. 30.
[f] 2 King. 4. 2.
[g] Prou. 26. 15.
[h] Rom. 13.

upon they would conclude a possibility of turning a man, from the power of Satan vnto God, without preaching. Hereupon I answer, that who so shall say, that *Aug.* was not converted vntill he heard that voice, shall deliuer an vntruth. For it is plain, that *Aug.* had before that time been in spiritual affection, greatly exercised with a combat betwixt the flesh and the spirit, as appeares plainely in the chapter going before this, whereas he reports the matter of the Voice: And when this Voice came, he was on his face weeping, and at prayer, earnestly confessing his sinnes, and desiring to be deliuered from them. This voice is rather to be reputed a confirmation, and perfecting of his conuersion, then the proper instrument of working it. If we would know whereby indeed he was conuerted, let himselfe be heard whose report this is, That being a Rhetorician, he came to the City wherein *Ambrose* was Bishop, desiring there to professe Rhetoricke: whilest he was there, he would needs goe heare *Ambrose* preach, Not as a Teacher of the Truth, (so are his owne words) for hee thought there was none such to be found among the Professors of the Christian Faith) but because he had vnto him shewed kindnesse. Now marke what he speakes, directing his speech to God: *To him I was by thee led vnawares, that by him I might through knowledge be led to thee*: And so he goeth on to shew, how by hearing him, whom (as he repors other-where) he heard preaching euery Lords day, he was brought by little ad little ere hee was aware, neerer and neerer to the embracing of the truth. An excellent example for the confirmation of this point, that preaching is the meanes of a mans conuersion. And yet I adde, that in case it were true, that the reading of that place had been the direct meanes of his turning, yet it were nothing to the preiudice of that which I now teach; for I would say (& well I might) it was extraordinary, & such wherof we can make no rule: and so indeed whensoeuer any man is brought to haue sauing grace, and true faith otherwise then by preaching, it is a couse out of course; such wherein God will shew his power and mercy, and the freedome of his proceedings; not such whereupon he will haue vs simply and generally to relie. I returne then to my point, which is this: Wee haue no warrant to expect saluation any other way, then by dependance vpon preaching; neither may we (to speake of an ordinary course) perswade our selues wee are in the way of saluation, vnlesse we be sensible of our being let into it by this meanes. God doth diuers things (as it were) by way of preparing men to grace: such are afflictions, crosses, inward affrightments; but when all is done, and spoken that can be, to this we must come at last, that the maine worke (ordinarily) either by Preaching it is wrought, or not at all. What an absurd thing were it to acknowledge Preaching to be Gods ordinance, and yet to deny it to be simply necessary to saluation; and to minee it ouer with (I know not what) faire tearmes, that it is good if it may be had, and profitable for those who haue no other helpes, and the like? Why? What make we of Gods ordinances? doe we account them only matters of conuenience, and not of necessity? For my part I know no more Scripture for Faith without preaching, then for saluation without Faith: I am sure that the same Spirit of God, which hath said. *Beleeue, that thou maiest be saued*, hath also said, *Heare that thou maiest beleeue*. You would all cry out vpon me (and you well might) if I should say, a man may be saued without praying, and yet men are ready to account it halfe an heresie, to touch that a man cannot bee saued without preaching: yet Saint *Paul* linkes these together vpon one string, *Saluation, Praying, Beleeuing, Hearing, Preaching, Sending*[j]. Men cannot be saued without praying to him that can saue: They cannot pray to him, without beleeuing on him; they cannot beleeue on him without *Preaching*: they cannot preach without *Sending*: and whom did God euer send, who was not able to diuide the word for the peoples edifying?

The Things which God hath ioyned together, let not man seperate[k]: Wee will grant

Answ.

Confes. lib. 5. c. 13. 14.

Non vt discerem veri.

Ad eum per te ducebar nescio vt ad te per eum sciens discerer.

Omn. die Dominico.

Scrsim & nescius.

j Rom. 10. 13, 14.

k Mat. 19. 6.

grant the beginning, (no ſaluation without prayer, no praying without faith) but we will diſtinguiſh vpon the latter, no beleeuing but by waiting on a Preacher which is ſent.) Thus (I hope) albeit I haue not ſaid ſo much as might be ſaid in ſuch an ample ſubiect, yet I haue ſaid enough to confirme the two things which I vndertooke: Namely, firſt, that Preaching (vnderſtanding thereby, as before, *a ſpeaking to men to exhortation, edifying and comfort*) is Gods ordinance: Secondly, that he hath not reuealed or warranted vnto vs any other way of being ſaued, other helpes with this all fruitleſſe and in vaine, with the neglect of this. Theſe two things being true, ſhall not the maine doctrine be true, that the preaching of the Word by men deputed of God to that ſeruice, doth deſerue eſteeme? Indeed as the whole worſhip of God deſerues honour, ſo this ſeruice eſpecially, as being the chiefe of all the reſt. It is more excellent then the adminiſtration of the Sacraments: *Paul* was ſent to *Preach*, not to *Baptize*[l], that is, to Preach was his maine errand; for baptize ſome he did, which he might not houe done, if he had not been ſent. It is more noble then gouerning and the adminiſtration of diſcipline, becauſe (as ſaith the Reuerend *Bilſon*) God gathereth his Church by the mouthes of Preachers, not by the ſummons of Conſiſtories: and *Paul* requiring *honour* to bee ſhewed to Elders ruling well, willeth it to be ſhewed eſpecially to thoſe that *labour in the Word and Doctrine*[m], as the perſons employed in the better buſineſſe. It excelleth reading as much as the Apothecaries bruſing and breaking the perfume, doth the preſenting it in lumpe; the Houſholders cutting the bread to the Family, the ſetting it downe in the whole loafe; the ſtirring vp of the whole fire, and the blowing it with the bellowes, the letting it lie couered in the aſhes: all which are the ſimilitudes to this end vſed by reuerend B. *Babington* in his expoſition of that petition of the Lords Prayer (*Thy kingdome come*) It is more of worth then Prayer: for what but preaching ſhall direct to Pray? And whether in reaſon ſhall be throught more excellent, our ſpeaking to God (which is prayer) or Gods ſpeaking to vs (which is preaching?) and looke 1 *Cor.* 14. and ſee whether *Paul* doth not prefer prophecying before all other ſpirituall gifts, and makes it to be the chiefe, euen where he alſo ſpeakes touching Prayer. If then the worſhip of God is worthy of reſpect, the exerciſe of preaching moſt of all, as being indeed the beſt of all. It is worthily reiected as a Popiſh barbariſme by learned *Morton*, that opinion, that the duties of the Sabbath ſerue, not ſo much to edifie the people, as to ſerue the Lord: which the Papiſts maintaine for the vpholding of that abſurd propoſition, that the hearing of a Maſſe is to be preferred before the hearing of the Word. So that by the beſt of iudgement, the preaching of the Word is reputed the maineſt part of Gods publike worſhip. I ſay by the beſt of iudgement, becauſe it is not vnknowne to me, that to ſome, this giuing of the precedent vnto preaching aboue Prayer, ſeemeth harſh. But why ſhould it? If the queſtion ſhould lie betwixt the Word of God, and Prayer, whether were the more excellent? I ſuppoſe it would be yeelded by euery man, that the Word of God is (of the twaine) the more of worth. Now what is Preaching in true vnderſtanding, (it being carried and performed as it ought) But the Word of God? The Text, is the word of God more abridged: Preaching, is the word of God more enlarged. If Preaching ſhall be excepted againſt, not to bee ſo certainely the word of God as the text, becauſe there is in Preaching, a worke of mans wit, and of his contriuing, wherein there is poſſibility of errour, I ſay the ſame exception may be made againſt the Text it ſelfe: becauſe, in bringing that, to be vſeful for the people, there is alſo an act of mans wit and labour, in tranſlating it, and man is as ſubiect to miſtaking, in tranſlating the Text, as in expounding it: but as the Text well tranſlated, is the word of God, and more excellent then Prayer: ſo is the Text well expounded, and well applied, the Word of God, and ſo alſo of greater worth then Prayer. And it is abſurd,

l 1 Cor. 1. 17.

Apol. pag. 3. f. 300.

m 1 Tim. 5. 12.

Apo[l]. 1. p. lib. 2. cap. 21.

abſurd, to ſay that Prayer is the voyce of Gods Spirit in a man; whereas preaching is onely the voyce of a man: For a faithfull Preacher is no leſſe aſſiſted with the Spirit of God in preaching, then a good Chriſtian is in praying. And miſerable is the caſe of that Preacher, who is not ſenſible of the guidance of Gods Spirit in his miniſtery, euen as it is a poore comfort to him that prayeth, if he cannot feele the ſame Spirit to direct him in his praying. It is true (I confeſſe) which ſome ſay, that a mans performing of his duty, is better then his hearing it, and his knowing it: Now (ſay they) Prayer is the performance of a mans duty: I anſwer, that though my doing my duty, be better then my hearing and my knowing it: yet Gods teaching me my duty (which is by preaching) is better then my performing it. It is much ſtood vpon, that the Church is called the houſe of Prayer: indeed it is ſo: I hope they which ſay ſo, doe not thinke it is the houſe of Prayer only, but of Preaching alſo, and of Sacraments. What is it then they vrge thence? This: that Prayer is therefore the moſt excellent ſeruice, Gods houſe being in a manner chiefly and mainely deuoted and conſecrated thereunto. A poore Collection. It is onely called the houſe of Prayer, not to exclude other ſeruices, or to giue Prayer the hand of all the reſt; but becauſe prayer muſt accompany all the reſt: Preaching muſt not be without Prayer: Sacraments muſt not be without Prayer: that therefore which muſt goe with all the reſt, is in that phraſe (the houſe of Prayer) put for all the reſt. Neither is this ſpoken to diſparage Prayer any way, or to perſwade or countenance any either diſuſe, or diſeſteeme thereof, either in publike, or in priuate. Nay rather this ſhall bring Prayer into more requeſt, and into greater practiſe: For he, who is the moſt conſcionable in hearing, is ſtill the moſt conſtant, and the moſt deuout in Praying. I haue now done with the prouing of the doctrine. Euery way I hope it is cleere: Honour and eſteeme is the due of Preaching.

A double vſe. 1. For Miniſters.

There is much matter by way of vſe to be deriued hence: First, this concernes vs that are Miniſters: ſecondly, this concernes all good Chriſtians generally. First for vs Miniſters, this doctrine binds vs to maintaine by all good meanes the honor of preaching, and to beware how we doe bring this reuerend and ſacred ordinance of God into contempt: of all men, it ſtands vs vpon to endeauour, that, that may bee duly eſteemed, which God commands not to be deſpiſed; it is the life and glory of our profeſſion: it were a ſtrange thing, if wee ſhould not care to bring it into diſgrace: I ſay it is the glory of our profeſſion: for when it may be ſaid of a man, he is a Miniſter, but no Preacher, it is like that which is ſaid of *Naaman*[n], *he was a great man, & honourable in the ſight of his Lord, he was alſo a mighty man, and valiant, but a leper*. This is a (*But*) which darkeneth all the reſt: So that thereon I infer, how much it behoues vs to labor to vphold the reputation of preaching, becauſe to be termed a Preacher, is the faireſt flower in our garland. Me thinks I ſhould not ſay much of this, and therefore I will rather apply my ſelfe, to ſhew how we may ſaue this courſe from contempt, then to proue that we are in equity tyed thereunto. Thus then, there are three things by which a Miniſter ſhall aduance the honor and eſteem of propheſying. 1. Diligence in preaching: It is that which *Paul* calleth in one place, *labouring*[o], in another, *being inſtant*[p], in a third, *a preaching the Goſpell with much ſtriuing*[q]: *It is the Lords worke*[r], *and curſed be he, that doth it negligently*[s]. It may be thought in the reaſon of fleſh and blood, that this is no meanes to make preaching honorable, but to vnile it rather, in as much as (according to the old ſaying) familiarity breeds contempt: and excellent things, when they once become ordinary, are the leſſe regarded. If ſermons were dainty, and mens ſtomacks were kept ſharp, they would be more eſteemed. It is not ſo in this caſe, when the people are once brought to vnderſtand the neceſſity of preaching, (the neceſſity I ſay, both for ſaluation, and for the worſhip of God, in as much as without it, ſal-

n 2 King. 5. 1.

Three things by which a Miniſter ſhall promote the honor of Preaching.

1.

o 1 Tim. 5. 17.
p 2 Tim. 4. 2.
q 1 Theſ. 2. 2.
r 1 Cor. 16. 10.
ſ Ier. 48. 10.

Obiect.

Anſw.

nation

uation is in hazard, and the worship of God is maimed) surely then, the more they haue it, the more they will honour it; and the more frequently the *Kingdome of God* is preached, the more they will presse vnto it[t]. Looke into experience, and see, whether the seldomnesse of this seruice doth not confirme the people in their opinion, of the no great necessity of it: which is the maine ground of contempt. Suppose a Parish haue an Incumbent reputed learned, but yet remisse in preaching, shall not his slacknesse cause the people to conclude, that preaching is not so simply necessary as it is thought? will they not say, Our Minister is learned, and of iudgement, and *knowes what is what; surely if preaching were so vsefull, he would be more frequent in it then he is?* And what hath bred those preiudiciall paradoxes to preaching, as that reading is preaching, &c. But the indisposition of men of gifts to be diligent in preaching? The vnwillingnesse and backwardnesse of men to spend themselues this way, hath caused (for the hiding of their shame) a straining of wits, and a wresting of Scripture, to proue the competency to saluation of a reading Ministery: such spurious propositions had neuer seene the light, if diligence in this duty had vniuersally been made conscience of. Therefore we must yeeld that, that which old *Latimer* (a man who sacrificed his life in Gods cause) once blamed, vnder the witty tearme of strawbery-preaching, is a speciall meanes to lay the honour of preaching in the dust. It brings a rust, yea and a curse vpon our gifts, and begets a kind of habit of idlenesse, and causeth the people to respect that little, which we performe but little: when I speake of diligence, I do not meane that a man should be euer and anon in the pulpit, for there must be a time of gathering, as well as of dispersing; and there is a kind of mercenary diligence in some, which is meet to be restrained: but this is diligence; a man is ready to take all occasions to doe good; especially bindes himselfe constantly vpon Gods day to be busied in Gods word. Happy is that seruant, whom his master when he commeth shall find so doing.

[t] Luke 16.16.

2 The manner of handling the word of God in preaching so as it is fit. *If any man speake, let him speake as the words of God*[u]: let him remember what hee hath in hand, and so deale accordingly. I remember how often *Paul* stands vpon his manner of preaching[x]: It is *Hoseas* phrase, *the great* or *honourable things of the Law of God*[y], yet may these be so vsed, as that they may seem base to those that heare them. Wo be to that good meat that must passe the fingers of a slouen, before it comes to the mouth of the eater. I loue not to be forward to taxe any mans preaching, and therefore I will so speake as shewing, rather what may be, then what is. There may be a preiudicing and an endangering the honour of preaching in handling it, two waies: One is too much exactnesse: as when men striue to haue euery word in print, and to stand in equipage; one neither higher nor lower, neither further forth, nor more backward then another, and do affect termes more then matter: embellishing their Sermons with the gleanings of all manner of Authors, sacred, prophane, any thing which may bee thought to smell of learning, and may raise an opinion of Eloquence, profoundnesse, variety of reading in the hearers. Will, I say, this make preaching to bee despised? Rather it is like to procure admiration and reuerence, and to cause a kind of astonishment in the hearers: happely it may for the present draw some such superficiall respect to a Preacher, as that which is counted euen by the heathen a vanity in *Demosthenes*: he said it pleased him secretly, when as he went in the streets, he should heare the women that carried water, say, *There goeth eloquent Demosthenes*. Thus a man may be rewarded with some such breath for this windy kind of preaching: but when it commeth to the touch, this shall bee found to dishonour Gods ordinance in true iudgement. For what is that, which indeed makes preaching honourable in the hearts of Gods people, but their vnderstanding it, so as that they may feele the sweetnesse of it, and receiue

The second way of honoring preaching, by Preachers.

[u] 1 Pet. 4.11.
[x] 2 Cor. 2.17. 4.2.
[y] 1 Thes. 2.3. Hos. 8.12.

Obiect.
Answ.

Tully termes him *Lenicolus Demosthenes. Tusc. Qu. Hic est ille Demosthenes*

com-

comfort by it? That therefore which hinders vnderſtanding, muſt needs expoſe this courſe to a kinde of diſgrace: what contentment ſhall a man take in it, when he conceiues but little what it meanes? It comes in our ordinary congregations, to as little purpoſe (ſuch a kind of teaching) as that which is ſaid in the Proverb, Where one doth milke a goat, another holds vnder a ſiue. It may be the matter is good and excellent, but the hearer holds no more then a ſiue: Becauſe nothing to any great purpoſe is vnderſtood. It is the pithy plainneſſe, which is the beauty of preaching. A Text well opened, handſomely diuided, inſtructions familiarly raiſed, ſubſtantially proued by the Scripture, powerfully preſſed vpon the hidden man of the heart, faithfully applyed to the ſoule and conſcience of the hearer. This is the courſe which makes *manifeſt the ſecrets of his heart, and brings him to fall downe on his face and worſhip God, and to ſay, that God is in the Preacher indeed* [a]. It is truly ſaid, that in ſome caſes *Iron can doe that, which Gold cannot*: and ſo that, which is by ſome in their niceneſſe and curioſity accounted but a blunt kind of teaching, ſhall yet doe that, which the more glorious and glinſtring and gaudy courſe could not effect. *The kingdome of God is not in word, but in power* [a]. I haue heard of a thing that fell out once at the Counſell of Nice, where a Chriſtian of no great learning in eſteeme, conuerted a learned man, whom all the learned Biſhops with all their skill and eloquence could not perſwade: the party won, brake out in theſe words: Oh you learned man, as long as the matter went by words, againſt words I oppoſed words; and that which was ſpoken I ouerthrew by the art of ſpeaking: but when in ſtead of words, power came out of the mouth of the ſpeaker; *words could not withſtand truth, nor man ſtand out againſt God.* Thus that plaine kind of Teaching, in which the euidence of the Spirit is to be ſeen, workes that which the more curious and refined eloquence could not doe.

Hic mulgeo hir. cum ille ſupponit cribrum: μέτρα τὰ ἐρχόμενα? — 1 Cor. 14. 25. Ferrum poteſt quod aurum non poteſt. — 1 Cor. 4. 20. Ruffin. hiſt. lib. 2. cap. 3. — Non poterunt verba reſiſtere veritati (or, virtuti) nec homo aduerſari potuit Deo.

A ſecond way, by which in handling the word, preaching may be made contemptible, is in another extreame: namely, when the manner of dealing with the word, is ouer-ſlight to looſe, and ſuperficiall; a man vents raw, ſudden, vndigeſted meditations, ſuch as haue no manner of coherence, either with the text, or with themſelues: the text is rather torne, then diuided; rather toſſed, then handled; rather named, becauſe it is the faſhion to haue a text, then followed, for as that the hearer may ſee the courſe, by which all is drawn from the Text. Here a man makes a ſhift to rub out an houre, and to haue ſomewhat ſtill to ſay; he is much like the begger, of whom we ſay, hee is neuer out of his way, (though he be neuer in his way: ſo in this caſe, a man is neuer out of matter, though he ſpeakes neuer to the matter. This makes preaching ridiculous, and layeth it open (as it falleth from ſome mouthes) vnto a iuſt ſcorne. The common ſort happely eſpy not the weakneſſe by and by, thinking all well ſo long as one goeth on; but the more aduiſed holding it vp, (as it were againſt the light) ſee the rawneſſe and raggedneſſe, and independance of that which is deliuered. It is an honour to a Sermon, (when as the ſaying is) it ſhall ſmell of the candle, and teſtifie for it ſelfe, that there was afore-hand care to deale ſubſtantially, and to approue our ſelues to euery hearers conſcience in the ſight of God.

The third way for Miniſters to honour preaching by.

The third thing to bee taken heed to, that wee may preſerue the honor of preaching, is our manner of life. An euill life in Preachers cannot but cauſe preaching to bee vile: I call it an euill life, not when a man failes in ſome things; *For in many things we faile all* [b]; but when a man maketh it to appeare by his courſe, that he makes no conſcience of framing his life according to his owne teaching: is ſtrict in the pulpit, and in the ſtreet diſſolute. There is a great readineſſe in many to picke quarrels with the liues of the beſt Teachers, and no doubt many things are ſlanderouſly reported touching ſuch. *Cruell witneſſes ariſe vp, and aske things they know not* [c]: but when men taking the ordinance of God into their mouthes, ſhall yet walke like men hating to be reformed, and

[b] Iam. 3. 2.

[c] Pſal. 35. 11.

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run into the ſame exceſſe with others, and be luſtily taxable with open and ſcandalous euils; what can more diſhonour preaching? Will it not cauſe it to be reputed a meere ioy? A man ſhall be ſeene to perſwade to that, which himſelfe ordinarily neglects; and to cry out againſt that of which himſelfe doth make a common practiſe. *Let no man deſpiſe thee*, ſaid *Paul* to *Timothy*: how ſhal that be? *Be vnto them that beleeue an example* [d]. I haue here a large field before me, but I would be loth to preſent my ſelfe in that I haue to ſay: and therefore I here ſhut vp this vſe, touching vs of the Miniſtery. Preaching deſerues eſteeme, take we heed how we expoſe it to contempt. Our diligence in diſpenſing the Word, our reuerend and wel-aduiſed handling the Word, our endeauouring in the eies of the people, to frame our liues according to the Word, ſhall vphold the credit of this worthy ſeruice: Men (though we do this) ſome wil deſpiſe notwithſtanding and ſpeake contemptuouſly both of vs and of our Miniſtery: yet in doing it, they ſhall be as the Hereticke, *of whom Paul, who is condemned by himſelfe* [e]. [d] 1 Tim. 4. 12. [e] Tit. 3. 11.

I am now come to the ſecond vſe, which concernes all Chriſtians more in generall: All that profeſſe to expect ſaluation by Ieſus Chriſt, are bound to this duty, to ſaue preaching (as much as may be) from deſpiſing. This may bee done (that I may not ſay all which might be ſaid, but may inſiſt only vpon the chiefeſt) by two things eſpecially. Firſt, by a conſtant and an vnwearied dependance vpon preaching, ſeeking by all meanes poſſible to enioy it. Haue you not reaſon to depend on it, when, *where it wanteth, the people periſh*! And ſhall wee not honour it exceedingly, when our feet ſhall euen weare out the threſhold of that houſe, where it is faithfully diſpenſed? And when wee ſhall ſeeke knowledge at the lips of the Prieſts with ſuch earneſtneſſe, as if wee were guided by the ſpirit which was in thoſe primitiue Conuerts, that cried out to *Peter* and the reſt, *Men an brethren what ſhall we do* [f]? It will appeare that we eſteeme Gods ordinance, when we ſhall for the ſake of it neglect our profit, hazard our outward peace, ſeeme careleſſe of our credit, ſtraine our purſe, and be like the Merchant in the Goſpell, that parts with all that he hath, for one ſpeciall *Pearle* [b]. Great contempt is caſt vpon propheſying at this day, by default herein: I will not ſo much ſpeake of thoſe, who caſt no manner of reſpect vnto it, but openly and ordinarily, and in a ſhort profeſſedly doe auoile it: but of thoſe which make ſome ſhew to eſteeme it. That is moſt pitifull, when ſuch as pretend a kind of honour, ſhall yet by conſequent, bee found deſpiſers. First, ſome would (as they make ſhew) waite on this meanes, but they will make their own conditions: prouided that it comes home to them, that they may haue it without trouble: Oh how glad would they be, had they a Preacher in their Churches, they would thinke it to bee none of the ſmalleſt portions of their happineſſe? But when it comes to the point of ſeeking out and of trauelling to the Prophet with the Shunamite [i], or elſe of cutting off ſome of their ſuperfluities, and of ſtinting themſelues in other things, that they may draw to them ſome able Miniſter of the new Teſtament: then they begin to be as backward and ſorrowfull, as the rich man in the Goſpell, who was forward as hee ſeemed at firſt, yet began to flinch, when he heard the charge of *ſelling*: and ſo they after a large commendation of preaching, and a faire tale of their eſteeming it, yet while they are afraid of trouble, and reproach, and labour and are loath to be at any charges, they ſtill content themſelues with an vnable Miniſtery. Heere is a faire honour done to Preaching. For ſhame if our hearts bee to it, (as woe be to vs, if they be not) let vs engage our ſelues for it. Remember what hath both been ſaid and proued, there is no other ordinary way of ſaluation: and wilt thou not ſtraine thy body, thy purſe, thy credit, aduenture thy outward peace, doe any thing that thou maieſt be ſaued? It is not honouring of the ordinance of God, if thou canſt any way ſatisfie and content thy ſelfe without it. I ſhall bee thought (perhaps) to perſwade ſtrange things, and

The ſecond vſe for all Chriſtians in generall. Two things by which ordinary Chriſtians may ſaue Preaching from contempt. [f] Prou. 29. 18. [g] Acts 2. 37 [b] Mat. 13. 46. [i] 2 King. 4.

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(as may be thought) not iustifiable. But doe me right, I pray you, in the reference, considering what I say: Behold Luke 6. 17. and marke what you finde there: *A great multitude of people out of all Iudea, and Ierusalem, and from the sea-coasts of Tyre and Sidon which came to heare him.* Did these say, *If this good man would come to vs, how glad should wee bee?* But they went out to him, they left their blind guides, and followed this *Seer* where he was. I demand, is not this written for our learning? can we say, It was not well that they did so? were they not worthy of praise for so doing? then say I with the Apostle, *Whatsoeuer things are honest and of good report, those things doe* [k]: And if this satisfie not, and you suspect my iudgement, I pray you looke into the booke you haue in your Parishes, the workes of Bishop *Iewell*, in his Sermons vpon this chapter, and vpon the 12. and 13. *verses*: What shall we say of them that labour not, that doe neither Teach, nor Exhort, nor reproue, nor correct; that haue no care to doe their message, and no regard to the people, what may I say of such? God himselfe saith, *They are dumbe dogges that cannot barke, they lie and sleepe, and delight in sleeping, they all looke to their owne way, and their owne aduantage, and euery one for his owne purpose* [l]. Christ calleth them Theeues and Robbers. They are vnsauory salt, profitable for nothing, but to be cast forth, and trodden vnder feet of men. *Woe is vnto me* (saith *Paul*) *if I preach not the Gospell* [m]. Woe to the seruant, that wrappeth his Talent in a napkin, and encreaseth not his Masters gaine. God grant such idle and slothfull Ministers grace, to know their office, and doe it: If not, God giue the people grace to know them, and to shun them, and to flie from them. (So farre he.) Which words if they doe not teach, not to be satisfied without preaching, and to shun those which are vnsufficient, and negligent in that duty; for my part I must acknowledge, I doe not vnderstand English. Let this then be our honour giuen to preaching, euen to striue that we may enioy it, and to put our selues to hard conditions, rather then to want it. And doe you of this Towne particularly take notice of it; see how God hath moued the hearts of the Worshipfull of these parts, to pity your necessity; and to procure a course of preaching with you; not so much that you might rest content with this, or say as *Micah* the Ephramite, when he had got a Leuite into his house, *Now I know, the Lord will doe me good, seeing I haue a Leuite to my Priest* [n], so now, *We are safe, we haue a Lecturer in our towne.* No, if yow shall not set together amongst your selues, to haue it amongst you on the Sabbath day, the day principally deputed to this seruice, for my part I shall thinke our paines here (in respect of you) to be vnprofitable.

2 There is another kinde of dependance, which is also preiudiciall to the honor of preaching, and that is that, which is but by fits and starts; somewhat eager happily at the beginning, but slaking by degrees, till it come to nothing: you will disgrace it here much, if filling the Church now at the first, you shall hereafter like men whose stomackes are full, begin to grow weary, and full of that which you now seeme to affect. Giue vs not occasion to say hereafter, as Christ of *Iohn*; *He was a burning and a shining light, and you were willing for a season to reioyce in this light* [o]. It is a thing to be suspected; experience sheweth that (as the saying is) euery thing is prety when it is young; so such exercises as these are flocked vnto at the first, but after, men by little and little fall off: some will heare only this man, some onely that man; some only now and then, when they haue occasion to come to towne; some neuer a whit: You will bring a disgrace vpon your paines here, if you shall cause it to be thought that we haue cloyed your stomacks, and taken away the edge of your appetites. *Haue not the Faith of our Lord Iesus Christ the Lord of glory, with respect of persons?* [p]: Make much of, and honour any mans endeauours that doth his duty vpon his conscience. This shall be your first way of honouring preaching, your manner of dependance vpon it, let it bee earnest, painfull, constant: let it appeare that you

[k] Phil. 4. 8.
[l] Isai. 56. 10, 11.
[m] 1 Cor. 9. 16.
[n] Iudg. 17. 13.
[o] Ioh 5. 35.
[p] Iam. 2. 1.

you will not hope to be saued, but by the meanes that God hath sanctifyed.

The second way by which you shall honour Preaching, is, yeelding obedience to that which is taught, and conformity in life to our preaching. It it is not the bare *hearer, but the doer* withall, that shall be *blessed* q. There is no fouler staine to preaching, then when they which say they loue it, and desire it, and esteeme and follow after it, and trauell to enioy it, shall yet make no conscience of obedience to it. How doth this open the mouthes of gainsayers, and embolden them to their imputations vpon preaching, when they shall haue some colour to cry out, *There be none Worse, more Proud, Wanton, Contentious, Common, Oppressing, Fraudulent then the greatest hearers?* When you walke not according to the rules you are taught, you make preaching and professing, to be reputed the nursery of vngodlinesse, and the couert for all villany. And therefore; you that are of the first sort, Gentlemen and Iustices, who haue laboured to draw Preachers hither, and who now giue countenance to vs by your presence, honour vs also (I pray you) with your holy practise: make it to appeare by your zealous execution of Iustice, when you sit here vpon the businesse of the Country, by your suppressing of grosse dis-orders, and that world of Ale-houses, that is; and which is the very nest of all wickednesse; and by the reformation of your followers and families; and principally by the Christian cariage of your selues: and by the abatement of your excesses, vaine pleasures, Epicurismes, swearings, and such like: that you haue not drawne preaching hither for a forme, or out of a glory: but that in sincerity of heart, you haue sought your owne furtherance in the waies of piety. Let it not be said, as it will be, if you preuent it not,) *Behold here be such and such, euery weeke at Sermon, and yet how doe they liue, rather as Atheists, and enemies to Religion, then as godly Christians?* And you of the Towne, who seeme to be glad of this erected course, resolue with your selues, that you will set on with a generall reformation. Let vs see some fruit by our labours with you: giue no cause to haue it thought, you reioyce in this for outward respects; as to encrease your Market, and to draw company to your towne, or to vent your commodities, or that you may glory: *Oh, we haue a Lecture too, as well as such a Towne, or as such*: But as other adioyning Townes shall be beholding to you, for borrowing from your Church the light of *Doctrine*: so let them receiue from you the light of good example. And you all whether Gentlemen, or Yeomen, or whatsoeuer else, I beseech you in the feare of God, receiue not this grace of God in vaine: make some vse of your comming, learne to practise that, by which your Families, through you, may be bettered: your Neighbours prouoked, especially your owne soules comforted in the day of Christ. Let not the lecture-day (now when the Sermon is ended) be made a day of voluptuousnesse, of quaffing, swaggering, disorder: Goe not from the Church, to eate out, and eate vp one another in the market, by fraud and cruelty: *Run not euery man to his race, as a horse to the battell*; but let vs haue comfort to spend our Spirits among you, when we shall behold your good conuersation in Christ, that wee all, both Preachers, and hearers, may reioyce together at the last day, that we haue not run in vaine. If you faile in this, it is not your comming to heare vs, your commending vs, your respective saluting vs, your prouiding to entertain vs, that can honor our Ministery: we shall (notwithstanding all this complement) hang down our heads with shame, and say: You haue requited our labour with intolerable contempt.

The Second way of honoring preaching by common Christians.

q Iam. 1. 25.

THREE SERMONS,

Full of neceſſarie Aduertiſements and gracious Comforts, for all thoſe *whoſe care is to worke out their owne Saluation* with feare and trembling.

By *Samuel Hieron.*

Luke 17. 3. *Take heed to your ſelues.*

AT LONDON
Printed by *John Beale* 1624.

THE
HARMONY,
Full of Mirthful Admo-
nitions, for all Gods Children.

By Samuel Hieron.

Luk. 17. 3. Take heed to your selves.

At LONDON
Printed by Felix Kyngston. 1629.

To my verie honourable good Lady, the Lady *Margaret Hele*, of *Wenbury in* Deuonſh.

MAdam, *This Sermon, whereof, when it was preached your eares did partake, is here now in another forme preſented to your hands. It ſeemed welcome to you then. I hope it ſhall not be vnpleaſing now. You ſhall finde it here faithfully related, according as I ſpeake it: and albeit the matter cannot bee ſo liuely from the pen, as from the tongue, yet if it wrought any thing vpon your heart when you heard it, the hauing of it by you, to looke on (at ſome of thoſe times, which I truſt you doe conſcionably and conſtantly beſtow on priuate exerciſes,) ſhall not be vnprofitable. I thought to haue reſpited the publication of it, vntill God had giuen opportunity to accompliſh the whole Text, (I meane the two next verſes to this heere opened) in the place, to which I was called to handle this. But ſome other occaſion (which your La. will gueſſe, though I ſay nothing) haue moued mee to doe otherwiſe. And yet that it might not goe altogether alone, I haue accompanied it with two other Sermons, in the generall matter thereof very well agreeing to it, not long ſince preached, in my weekely courſe in my own Cure. All three together, I reſpectiuely offer heere vnto your Ladiſhip, as a teſtimony of my continuall deſire, to helpe you onwards in your wel-begun iourney towards Heauen. It were folly for me to commend what my ſelfe haue done, yet for the maine ſubiect of theſe three Sermons, I may (without boaſting any way in my ſelfe) boldly ſay, it is the moſt behoueſull point, which your Ladiſhip, or any*

other good Christian can be busied in. to seeke assurance of having the Spirit, to endeauour the cherishing thereof, when it is felt, to be vnderstandingly aware of Satans practices to extinguish it, to labor to bring the soule to a resolued and wel-grounded resting vpon the power and grace of God, through Iesus Christ, what a necessary taske is this? that the more your Ladiship shall take paines herein, the greater sweetnesse shall you find in Religion, and the more rest for your soule. Thus hoping your Ladiship will accept of this small Gift, though not as arecompence, yet as an acknowledgment of that much, which in many respects I owe vnto you, I pray God to increase your feeling and care, in and for that which these Sermons doe perswade: and so rest,

From Modbury. 1615.

Your Ladiships in my best obseruance,

SAM. HIERON.

The ſpirituall Mans Taske.

1 THES. 5. 19. *Quench not the Spirit, &c.*

MY firſt thoughts vpon this Text, after I had determined the handling of it at this time, and in this place, were accompanied with the remembrance of that ſaying of *Salomon* [a], *A three-fold cord is not eaſily broken*: me thought I beheld here ſuch an holy twine, artificially made vp by Saint *Paul*, of three ſeuerall threeds, as being made vſe of for the faſtening of the ſoule of a Chriſtian to his God, cannot quickly be diſſolued. For ſurely he, who feeling in himſelfe the graces of Gods Spirit, ſhall bee conſcionably carefull not to quench them, and to that end ſhall honour propheſying, and in his reſpectiue dependance thereupon ſhall diligently examine what he heares, that, that which is good indeed he may obediently entertaine: well may I apply to him that ſaying of the Pſalme [b]; *He that doth theſe things ſhall neuer be moued*, nothing ſhall be able to preiudice the ſaluation of his ſoule. Thus briefly, to poſſeſſe you with a conceit of the ſpeciall worth of this Scripture. My prayer is that to the dignity of the place, both my handling, and your hearing may be anſwerable.

[a] Eccl. 4. 12.

[b] Pſal. 15. 5.

I loue not to be curious about diuiſion: to the eares of that which Saint *Peter* [c] calls *the hid man of the heart*; the plaine ſong doth alwaies make the beſt muſicke. Thus then, here are three verſes, of which the firſt giues occaſion to the two later, and the two later, are appurtenances to the firſt. The Apoſtle giuing a charge not to *quench the Spirit*, immediatly giues direction how, and by what meanes to keep it in, *Diſpiſe not propheſying*: ſpeaking of propheſying, leſt whatſoeuer is preſented to vs in the ſhape thereof, ſhould eftſones bee honoured: he annexed a caution touching triall: Embrace nothing before triall, and make much of that which is found to bee good vpon triall. This is the ſtate of this place. I will take euery thing in that order wherein it comes, and proceed ſo as the time ſhall ſuffer.

[c] 1 Pet. 3. 4.

The order of the place.

The firſt charge heerein giuen, vpon which doe hang the other two, is, Not to *quench the Spirit*: Intreating vpon which ſhort, yet plentifull precept, my firſt and ſpeciall worke muſt be to examine, what is meant by the word *Spirit* in this place; for the word *quench* being ſo familiar as it is, needs no great inquiry. Touching *Spirit*, *Auguſtine* in two ſeuerall places expounds it, of the third perſon in the bleſſed Trinity, whom we call the holy Ghoſt or Spirit: and vrgeth this place againſt thoſe who denied the third perſon, whom he termes quenchers of the ſpirit, becauſe as much as in them lyeth, they aboliſh the being of the holy Ghoſt: in the iudgement of the learned, this expoſition is a little too much forced: For the very courſe and current of the place, may ſhew that the Apoſtle had an aime at ſomething within our ſelues, which he would not haue vs quench, and had no purpoſe here to maintain the miſtery of the Trinity.

The expoſition of the words.

Epiſt 23. ad Bonifacium. Lib. de Spir. & Lit. Tom. 3.

Some fanaticall and Anabaptiſticall humor, who ſtand much vpon reuelations, and I know not what inſpirings, endeauor to make vſe of this place, for giuing countenance vnto them, and would haue the *Spirit* here to betoken thoſe extraordinary diſcoueries which they dreame of; theſe (forſooth) muſt not bee quenched, that is, muſt not be repreſſed, but cheriſhed, and allowed of, and men not ſo preciſely tyed to the words and letter of the Scripture: But how far this is from the Apoſtles mind, the following verſe plainely ſheweth, where hee commends prophecying; that is, interpreting of the Scripture, as a meanes for the continuance of the heat and light of that ſpirit, which hee here perſwades not to quench: and therefore intends no ſuch inſpirings which ſhall ouerthrow the neceſſity of the Scripture, or promote that which contradicts the Scripture. So that there is no doubt to be made, but that by Spirit, are meant here (according to *Theophilact*) *the gifts and graces of Gods Spirit*. So is the word vſed often in holy Scripture, as *Rom.*8.9. where is not meant the very eſſence of the third perſon, but as the ſame Apoſtle ſpeakes elſewhere, *the fruits of the ſpirit* [d]; ſuch things as are wrought by the Spirit of God, by the power of the holy Ghoſt, in the hearts and ſoules of thoſe that are the Lords.

d Gal. 5.22.

In reference to this, a man regenerate is ſaid to haue *a new ſpirit put into his bowels* [e]; yea, *to be ſpirit* [f], to haue *receiued of the ſpirit* [g], *to liue in the ſpirit* [h], and all becauſe the Spirit of God hath a working in him, of renuing, ſanctifying, enlightning, &c.

e Eze. 11.19. f Ioh.3.6. g 1 Ioh 4.13. h Gal. 5.25.

Now, to *quench the Spirit*, is, *to put out, to weaken, to abate the power and working of thoſe graces*: ſo then, *Quench not the ſpirit*, that is, *You that feele your ſelues to haue receiued the graces of Gods Spirit, and to bee furniſhed with thoſe ſpirituall bleſſings in heauenly things, with which God is wont to accompliſh his Elect, looke to it, that through your neglect and carelеſſeſſe, theſe good things in you bee not extinguiſhed, rather labour you their encreaſe, and the helping of them ſtill forward to more perfection.* Thus is the ſenſe.

Now wee haue gotten that, let vs proceed to enquire what we may gaine and gather hence as matter of inſtruction. It ſeemes to me, that there be two ſpeciall points of doctrine to be collected from theſe words: 1. *That it is poſſible for a man hauing the Spirit of God, to know that hee hath receiued it.* 2. *That it is neceſſary for him that doth know he hath receiued it, to beware how he quencheth it.* The former of theſe two, I raiſe thus, *Quench not the Spirit*, ſaith the Apoſtle: I demand, Is it poſſible for any man to make conſcience not to quench it, vnleſſe he knoweth touching himſelfe that the doth enioy it. The care to preſerue a commodity, may perhaps not vnfitly be learned before a man hath it, but it cannot poſſibly be practiſed before poſſeſſion: and how can a man in common reaſon, ſettle himſelfe to that care, before he be ſure and ſenſible of his hauing it? It is in vaine to aduiſe a man not to *quench the Spirit*, if he cannot aſſuredly know himſelfe to haue receiued it. May not a man otherwiſe very iuſtly reply thus vpon this charge: Alas, you ſpeake of not *quenching the ſpirit*; but where is it? I doe neither know now, nor ſhall euer bee able to know, whether this Spirit which you talke of, be in me, yea, or no.

The 1. Doct.

Me thinkes I ſhould not ſay much concerning this. There cannot bee framed a ſurer conſequence then this. A man may and muſt make conſcience, Not to *quench the ſpirit*, therefore a man may know himſelfe to haue receiued the Spirit. This which is ſo plaine by this Text, is as apparent elſewhere in holy Scriptures.

That there are ſome whom God endoweth and endueth with his ſpirit, I truſt I need not proue. I haue ſaid ſomewhat to that effect already: *Paul* ſaid to the Romans, *Ye haue receiued the ſpirit of adoption* [i], *he hath giuen (vs)* ſaith he, (ioyning himſelfe with others, and others herein with himſelfe) *the earneſt of the ſpirit* [k]: *God hath euen giuen you his holy Spirit* [l]. Now, that they which haue receiued

i Rom.8.15. k 2 Cor.5.5. l 1 Theſ.4.8.

receiued it, should be aware of their receiuing it, how can it be made question of? *I thinke that I haue also the Spirit of God* [m]. Wee must not thinke (*I thinke* there) to be a word of surmise, as it is sometimes in our ordinary speaking opposed to certenty of knowledge, as when a man saith, *I thinke* it is so, but I cannot tell: but here, I thinke, is all one with that English of ours, I trow I haue, &c. Or, I take it, &c. m 1 Cor. 7. 40

For had this been a word of doubtfulnesse, how would it but haue been a preiudice to the Apostles aduice giuen to the *Corinthians*? They might haue said well, When we see him more sure of his hauing the Spirit of God, then will we make a little more account of his counsel. Looke then, *Paul* knew: and as it was not appropriated to *Paul*, to haue the Spirit (for it is the common promise of all that are Christs [n], so neither was it his peculiar, to know so much. I shewed you how in this point of hauing the Spirit, and so of speaking confidently touching hauing it, he sorts himselfe with others of Gods faithfull ones [o]: The truth is, the spirit will make it self to be felt, and perceiued where it is: it hath such workings within a man, which cannot be secreted. It is a *Spirit of life* [p], can a man liue and not know it? I confesse his knowledge herein, in respect of the outward working thereof, may be sometimes intermitted, as when one is in a sound, or a sleep: and so there are fits and moods, in which this knowledge of the presence of Gods Spirit, is more obscure, and lesse feeling. But in the generality, the hauing of life cannot be vnknown to him that liues: and so vndoubtedly, as bodily life giues euidence of it selfe, so doth spirituall life also. The Spirit of God where it is, comforts, instructs, guides, leades, enlightneth, sanctifieth, is an earnest of a future inheritance, can these things be wrought in a mans soule, and he not know it? There is as great an alteration effected in a man after the entrance of the Spirit into him, as was in *Lazarus* when hee was raised to life out of the grace: or as in *Bartimeus*, when his sight was restored, or as in the Creeple at the Temple gate, when his feete and anklebones receiued such strength that he walked and leaped, and praised God [q]. A man was dead, and the spirit quickneth him, he was blinde and ignorant, and his cogitations darkned, the spirit enlightneth him, hee was not able to moue a foote in the path of righteousnesse, the Spirit makes him nimble and actiue to runne the way of Gods commandements. n Rom. 8. 9. o 2 Cor. 1. 5. p Rom. 8. 2. q Acts 3.

How can these things be vnknowne? I will voluntarily abridge that plenty, which doth euen presse vpon me herein, the case is so plaine, that it needs not much confirming: I will rather hasten to the vse, which I hope so many of vs as desire to feare God, shall finde to be exceeding profitable.

It is possible for a man to know himselfe to haue the spirit of God, and is it not then necessary for euery man to make enquiry into himselfe, concerning this? If I may know this, I would faine know what warrant I haue, not to seeke to know it. Perhaps thou wilt say, It is no great matter, whether thou haue the Spirit of God or no, and so it is of no great behoofe to vse enquiry. Oh far be it from thee so to thinke: Harke what is said [r], *If any man haue not the spirit of Christ, the same is not his*: there is no part in Christ without the fruition of his Spirit. Looke then how much it stands thee vpon, to vnderstand whether or no thou shalt be saued, so much also it concernes thee to know whether or no thou haue Gods Spirit. And who so feeds himselfe with an hope of being saued, and yet cannot tell whether he haue receiued the spirit of God or no, he feeds himselfe with the wind, and trusts to that which shall deceiue him. *The Vse.* r Rom. 8. 9.

And now consider here, what iust occasion is giuen mee, to lift vp my voice like a trumpet, and to cry loud against those, who neuer in their liues did seriously put this question to their owne soules, (Haue I the spirit of God?) I am afraid there is scarce one for an hundred, that is not guilty of this neglect, I would all you that heare me say this, this day, would doe as our Sauiours

Disci-

Diſciples did when he told them that one of them ſhould betray him; euery
[f] Mat. 26. 21. one was afraid of himſelfe: Is it I, ſaid one: is it I ſaid another[f]? So when you
heare a generall imputation laid vpon the times concerning this, of looking in-
to mens ſelues, whether they haue the Spirit of God or no; oh, that euery one of
vs might be iealous of himſelfe, and ſay to his owne heart; What, and am I one
that am remiſſe herein? No doubt, our hearts would ſmite vs herein; as *Da-*
[t] 2 Sam. 24. 10 *uids* did him [t], and happy ſhould ſuch ſecret ſmitings be; they would be like the
[u] Pſal. 141. 5. *precious balme* [u], ſuch blowes would cauſe the bleweneſſe of the wound, which
[x] Prou. 20. 30. *Salomon* ſaith, ſerues to purge out the euill [x]: ſhould we once fall to an earneſt
communing with our ſelues concerning this; this good I am ſure would follow;
that we would neuer leaue preſſing and vrging queſtion vpon queſtion, till we
had gotten ſome aſſurance in this matter. Well, my truſt is through the mercy
of God, this which I haue ſaid ſhall not be vtterly in vaine, but ſome that heare
How a man may know himſelfe to haue the ſpirit of God. me ſhall be moued to this inquiry? therefore for the furtherance and helpe of
ſuch, I will enlarge this vſe; by teaching how a man may certenly ſatisfie him-
ſelfe in this demand: *Haue I the Spirit of God or no?* I will not herein goe beyond
the kenning of my Text: I find a fiet here in my Text, at which I may eaſily light
ſuch a candle, as ſhall abundantly direct vs in this ſearch.

The terme of quenching here coupled with the ſpirit, is an argument, that
the Spirit of God is of a fiery nature: Quenching is the peculiar to fier: Now
in fier we doe all conceiue two things; firſt, a light; ſecond, a heate. Theſe two
in this element are inſeparable: ſo that to apply it to our purpoſe, briefly (that
I may not as we ſay burne day-light, by diſcourſing further touching fire then
is neceſſary) if we would be aſſured of our hauing the Spirit of God within vs,
there is a ſpirituall light, and a ſpirituall heate to be inquired for: the ſpiritu-
all light is ſpoken of, *Epheſ.* 1. 18, *viz.*: it is, when by Gods giuing the Spirit
of Wiſdome and reuelation, *The eyes of the vnderſtanding are enlightned, &c.*
[y] Epheſ. 5. 8. Man by nature is euen darkneſſe it ſelfe [y], *A very beaſt by his owne knowledge* [z];
[z] Ier. 10. 14. *he perceiueth not the things of the Spirit of God* [a]: Now vpon his being endued
[a] 1 Cor. 2. 14. with the Spirit, that God, who at firſt commanded the Light to ſhine out of
darkneſſe, cauſeth a ſhining to breake into his heart, by giuing the light of
[b] 1 Cor. 4. 6. knowledge [b]: This is that *Oyntment from him that is Holy* [c]. Hereupon the
[c] 1 Iohn 2. 20. regenerate are ſaid to bee *Light in the Lord, to be the Children of the Light* [d], *the*
[d] Epheſ. 5. 8. *children of the day* [e].
[e] 1 Theſ. 5. 5.

So then to this firſt iſſue, we are now come. My demand to my ſoule is, haue
I the Spirit of God? I am taught here to ſay, Sure if I haue, I am indued with
ſpirituall light, where is then my knowledge in the things of God? where is
my vnderſtanding in the things of Chriſt? Am I ſenſible of the falling away of
the ſcales of ignorance from the eyes of my minde, feele I how the myſt of my
naturall darkneſſe is diſperſed and diſpelled, and how I am called vnto a *mar-*
[f] 1 Pet. 2. 9. *uellous light* [f]? Are not now the ſecrets of Religion, ſuch riddles and ſuch vnſa-
uory obſcurities to me, as they haue been in times paſt? Cannot my conſci-
ence witneſſe with me in theſe things? Surely the Spirit of Chriſt Ieſus is not
in me, I am yet none of his, I am yet a limme of the kingdome of darkneſs, a ſer-
uiter of the prince of darkneſſe, and if I continue ſo, vtter darkneſſe muſt needs
be my portion, and I cannot eſcape it.

What a matter of terrour is this, for all ſuch as hate knowledge, as pleaſe to
nouzle themſelues in ignorance, which truſt to it as to the ſafeſt courſe, as if
they had ſome ſpeciall gift of ſmelling out the way to heauen in the dark: ſuch
deſpiſe the key of knowledg, & though they be neuer ſo often and ſo vehement-
ly called vpon with the words of *Dauid*, *Vnderſtand yee vnwiſe among the people,*
[g] Pſal. 94. 8. *and yee Fooles, when will yee be wiſe?* [g] See how ready the Lord is to *powre out his*
[h] Prou. 1. 23. *minde vnto you, and to make you vnderſtand his words* [h]: Why will you be deſtroyed
for lack of knowledge? yet they ſhew themſelues like *Salomons* foole, *whoſe fooliſhneſſe*

Iſmes will not depart from him, no though he be braied with a peſtell among Wheat.

They will not know: yea, they ſet downe a law ouer and aboue all that euer God made, that their ignorance, yea, though it be neuer ſo much affected, neuer ſo wilful, yet it ſhall excuſe them, and their good meaning ſhall bring them as ſoone to heauen, as all the knowledge in the world. (*Father forgiue them, for they know not what they do.*) What heart that hath grace may not melt within him, to ſee that men will needs periſh, and are ſo deſperately bent to aduenture their ſoules vpon meere vncertainties? Remember I pray you, no illumination, no preſence of Gods Spirit, he that is not acquainted with this ſpirituall light, neuer ſhall he ſee the light of the Lord, in the Land of the liuing. i Prou. 27. 22.

Oh, that ſaying of the Apoſtles; enough to make our belly to tremble, to conſider it: *If our Goſpell be hid, it is hid to them that are loſt*[k]: If there bee any that are not anoynted with eye-ſalue, to ſee that which is called *the ſtorie* of the Goſpell, and to vnderſtand that great myſtery of godlineſſe, which God hath reuealed in his word, they haue vpon them the very marke of loſt-ones: A terrible verdit. k 2 Cor. 4.

I might ſeeme to haue done with this euidence of the ſpirits preſence: but as I was about to giue it ouer, it came to my mind, that though I had ſaid the truth, yet if I left the matter ſo rawly, I might fall at vnawares into two extremities: 1. of diſcouraging ſome, who haue need rather of refreſhing: 2. of putting heart into otherſome, who deſerue rather to be taken downe. I conſidered the inconueniences of both; remembring how dangerous it is, *either to make the hearts of the righteous ſad, whom the Lord hath not made ſad, or to ſtrengthen the hands of the wicked, that he ſhould not returne from his wicked way*[l]. Hereupon I laboured to adde to that which I haue ſaid a little more: 1. They which may be diſheartned hereby, are ſuch, as are weake in knowledge, dull in apprehenſion, hard of conceiuing; who (it may be) read and heare much and often, yet profit little; they ſeeme to themſelues, to ſee nothing as yet to any great purpoſe: to tell them then that if they haue not the gift of illumination, they haue not the Spirit of God, you amaze them quite, and that little hope which they ſometimes had, is by this meanes vtterly ouerthrowne. l Ezek. 13. 22.

To releeue ſuch therefore, this is to be known, that this light wee ſpeake of, is not at the brighteſt and cleereſt at the firſt, nay, reſpectiuely to that which ſhall be, when it is at the higheſt in this World, *it is but in part*[m]: When a man is vpon the point of entrance into the ſtate of grace, there is a light appeares[n]: but yet it is but as the light in the firſt dawning of the day, a certen ſtep from darkneſſe, and a degree aboue it, but yet ſo tempered and intermixed with darkneſſe, that as the *Poet* ſaith, *Iouem cauſſ call it neither darkneſſe, neither light.* m 1 Cor. 13. 9. n Pſal. 119. 130.

It is a certaine compoſition of both, nay at the firſt appearing thereof darkneſſe is the predominant. The blind man whom our Sauiour cured in the Goſpell, after the firſt touch he was asked, if he ſaw ought; *I ſee men*, ſaith he, *for I ſee them walke like Trees*[o]. His ſigne at the firſt was confuſed and vncertaine, he did not ſee diſtinctly. o Mar. 8. 23. 24.

Thus it is in the inward man, the enlightning many times is but weake and duskiſh, yea, and that in men of place, ordained to giue ſpirituall light to others: as that famous *Apollos* ſtood in need to *haue the way of God expounded vnto him more perfectly*[p]. How were the Diſciples of our Sauiour, liuing vnder ſo excellent a Teacher? *Are yee yet without vnderſtanding? Perceiue yee not yet, &c.*[q]? *I haue been ſo long time with you, and haſt thou not knowne me, &c.*[r]? So that the littleneſſe and dimneſſe of the Light receiued muſt not diſcourage: If there be any, it muſt bee reioyced in: and that there is ſome in thoſe which complaine, (as I haue ſaid) it is manifeſt by their complaint. They complaine of darkneſſe: therefore they ſee how it is with them; the ſtate of their ſoule is diſcerned p Acts 18. 26. q Mar. 8. 15. 16. r Iohn 14. 9.

[f] Ephes. 5.13. cerned by them, and what is it but light that maketh theſe things manifeſt[f]. If thou art come as yet no further then to that which is called, *A mind to know him* [t] 1 Iohn 5.20. *which is true*[t], ſo that thou art weary of thy naturall blindneſſe, and if thou [a] Mar. 10.51. wert put to thy choice, like the blind man in the ſtory[a], and the Lord ſhould ſay to thee, as to him; *What wilt thou that I doe vnto thee*, thy anſwere would bee (with reference vnto thy ſpirituall blindnes) like his: *Lord that I may receiue ſight.* If the ſmall portion which thou haſt, bee precious to thee, like a little glimmering to a blind man, when he is in the way of turning, and thou be diligent with conſcience and with conſtancy, to vſe all good meanes for increaſing of it, thou haſt no cauſe of diſcouragement; this little oyle in thy cruze, ſhall feed thy ſoule, this ſmall light ſhall guide thy feet into the way of peace. This for the firſt ſort, that might be grieued with this point.

There are another ſort may preſume too farre vpon that which hath been ſaid, and they muſt neceſſarily be reduced to termes: Illumination and knowledge in Religion is a pledge of the preſence of Gods ſpirit; may not then euery one that is enlightned and furniſhed with knowledge, aſſure himſelfe that he is Chriſts? I ſay no. Though euery one that hath receiued the ſpirit of God is enlightned, yet not euery one that is enlightned hath receiued the ſpirit of God in the ſenſe we now ſpeake of. I know there is a working of the ſpirit of God in all that are enlightned with any truth of knowledge in religion, for no man [x] 1 Cor. 12.3. can ſay, *that Ieſus is the Lord, but by the holy Ghoſt*[x]; but yet there may bee an enlightning with knowledge, which is not accompanied with that preſence of Gods Spirit which brings ſaluation: what ſay wee to thoſe, which ſhall ſay to [y] Mat. 7.22. Chriſt in that day, *Lord, Lord, haue we not prophecied in thy name?*[y] Such had enlightning: what ſhall we ſay to thoſe that ſinne againſt the holy Ghoſt, haue not they alſo been enlightned? Doth not *Paul* ſpeake of a poſſibility, *to know* [z] 1 Cor. 13.2. *all ſecrets, and all knowledge, and yet to be nothing*[z]? I doubt not but there are many exquiſitely and exactly ſeen in the generall doctrine of diuinity, able to teach it for the good of others, able to write and preach for the conuincing of gainſaiers, which yet ſhall haue no inheritance among the Saints in light.

There be who giue ſmal teſtimony of any truth of ſaning grace to be in them, who yet can diſcourſe at large, eloquently and iudiciouſly touching matters of Religion; I confeſſe here is an enlightning, but not ſuch as is a pledge of regeneration. It is poſſible for a Comet to haue a more blazing light then one of the fixed ſtars; which yet vaniſheth at laſt, and commeth to nothing: and ſo it may be that ſome one, who is a meere hypocrite, and but as it were the ſheath and ſhadow of a Chriſtian, may in ſome particularities of knowledge goe beyond a true *Nathanael*, and put him down quite, ſo that he ſhal be as no body in reſpect of him: wherefore the kind of that knowledge muſt be conſidered of, the enlightning wherewith may be a comfort indeed: Now that knowledge, hath theſe two ſpeciall properties; 1. It is an experimental knowledge, ſuch a knowledge in Religion, as a man is able to make good not onely by proofe of Scripture (though that be neceſſary) but by his own particular and perſonall feeling: I will ſhew an example or two hereof. Firſt, *Pſal.* 116.6. *The Lord preſerueth the ſimple*, ſaith *Dauid*: there is a poſition in diuinity, ſuch an one as no doubt in the generall truth thereof many an vnregenerate man is able by proofes and teſtimonies of Scriptures to confirme. But ſee now the maine proofe; I meane in reſpect of a mans own ſatisfying: *I was in miſery*, ſaith he, *and he ſaued me*: This [a] Iob 3.33. is that which Chriſt calleth the ſetting to ones *ſeale that God is true*[a]: A man can beare witnes to the truth of God out of his own feeling. A ſecond example is, *Rom.* 8.1.2. *There is no condemnation to them that are in Chriſt Ieſus*: Behold a notable point of Religion; A man may conceiue the meaning of this fully, and prooue it out of Gods word plentifully, for the good of many others, and yet himſelfe come ſhort: Note therefore what proofe *Paul* brings in, *For the*

law

Law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death: I am well able to ſay this is ſo indeed: for (bleſſed bee God) I my ſelfe haue felt it. It is knowne to many that the Word of God is ſweet, comfortable, quickning: they know ſo much is teſtified thereof, and in a kinde of generall faith they do beleeue it: but this is nothing, vnleſſe a man haue felt it ſo in his owne particular. The generall point of the corruption of mans nature by *Adams* fall, is apprehended and conceiued by many; but who is the man that is ready to ſtep in, out of his own experience touching himſelfe, and to ſay with *Paul*[b], *I know that in me, that is, in my fleſh, dwelleth no good thing*: and therefore well might *Moſes* ſay, *The imaginations of mans thoughts are euely euill continually*. I could thus inlarge this point; but it ſhall ſuffice if I can make you vnderſtand my meaning, as I hope you doe, by that which I haue ſaid: yet to adde a little more light to it, I will commend to your obſeruation one place of *Paul*, *Eph.* 1. 18,19. where ſpeaking of that knowledge which proceeds from ſpirituall enlightning, and ſhewing the matter of it: (*the hope whereto God calleth by the preaching of the Goſpell, and the riches of his glorious inheritance in the Saints*: Excellent things I confeſſe, but yet ſuch as they who are not intereſſed in them may conceiue) heads ouer and aboue, this ſpecialty of experimentall knowledge, *And what is the exceeding greatneſſe of his power toward vs which beleeue*: So that heere is the life of all, when a man hath a feeling and ſenſe in himſelfe, of the worke of God, and of that power in renewing of his dead ſoule, which he manifeſted in the raiſing vp of Chriſt Ieſus.

b Rom. 7. 18.

This then is the firſt property of ſauing knowledge, it is experimentall: as when a man can ſay, I know God is reconciled to ſinners, in the blood of his Son: for behold I am a ſinner, and with me in Chriſt he is at peace, and theſe be the euidences hereof: I am ſure God heareth Prayers: for thus and thus haue I tried him by petition, and thus and thus I haue been comforted; and ſo in the reſt.

The Second property of ſauing knowledge, it is a knowledge tending to practiſe: It is ſuch a light, as is made vſe of, for ſpirituall guidance. Many haue a knowledge, but it is onely a knowing to know; they be like ſome humerous ſchollers, which will haue euery booke of note that is publiſhed, more to be able to ſay they haue it, then that they may vſe it: the knowledge which accompanieth ſaluation, hath a further aime; *Teach me thy way O Lord, and I will walke in thy truth*[c], *Giue me vnderſtanding, and I will keepe thy Law*[d]; *Come let vs goe vp to the mountaines of the Lord, &c. He will teach vs his waies, and we will walke in his paths*[e].

c Pſal. 86. 11.
d Pſal. 111, 34
e Eſay 2. 3.

Here is practiſe and obedience made to be the purpoſe of knowledge: I remember what *Paul* ſaid, when he was ſtrucke to the earth, *Lord what wilt thou that I doe*[f]? He deſired to know, that is knowing might appeare in doing: ſo that now there can bee no iuſt matter of preſumption gathered by this point, that illumination is a teſtimony of the preſence of Gods Spirit, ſo, as in thoſe that ſhall be ſaued: for what if thou canſt talke much, and diſcourſe much, and reaſon wittily, and diſpute plauſibly, and relate proofes of Scripture readily, yet if this ſwim onely in thy braine, & be only a ſpeculatiue knowledge, no ſuch as thou feeleſt the truth and ſweet of in thy own ſoule, no ſuch as thou makeſt vſe of for the guiding and ordering of thy ſelfe in an holy life, in that particular ſtanding wherein God hath ſet thee; I will bring thee one who for profound knowledge and gifts of vtterance and the like, may come to ſchoole to thee, who yet because of his experience in the truth of that little which he knowes, and his conſcionable obedience therunto, ſhall ſit at table with *Abraham, Iſaac*, and *Iacob*, when thou ſhalt be called the leaſt in the kingdome of God.

f Acts 9. 6.

And thus farre of the firſt euidence of the preſence of Gods Spirit: ſpirituall light. I perceiue my matter to ſwell further then I thought: I am now ſenſible of the truth of that which S. *Iames* ſaith, *Behold how great a matter a little fire kind-*

g Chap.3.5. *loth* g; That little ſparke which ſprang out of one word *quench*, hath increaſed to a greater flame then I was aware of. I muſt needs proceed on a little further, and for the perfecting of this point, ſay ſomwhat of that heat alſo, by which the being of the Spirit of God in a mans heart is vnderſtood. There are two effects of the ſpirituall heate of this holy fier: 1. It conſumes. 2. It inflames. Fier burnes vp, and waſts that which it meets with, if it be combuſtible, and ſuch as is deuourable by it: and ſo doth this ſacred coale. There are naturally in the heart

h 1 Pet. 2.11. i Rom.6.12. of man many groſſe corruptions, ſuch as the Scripture calleth *fleſhly luſts* h, and *the luſts of ſinne* i: with theſe the inward man is ouer-run, the field of *Salomons* ſlug-gard is not ſo ouer-grown with thornes and nettles, as is the ſoule of man with theſe. I might name particulars, but all may be reduced to theſe two heads: 1. A reprobate awknes to all good; 2. A ready and inclinable proneues, euen with deſire and greedineſſe, to any manner of vngodlineſſe.

Now when the Spirit of God preuailes, thoſe corruptions are conſumed: though not at once; ſo that their being is inſtantly and vtterly aboliſhed, yet ſo, that their height and ſtrength, and extremity is abated, and they haue not that raigne, power, and dominion ouer a man, which they ſometimes had. Hereupon it is ſaid, that *they which are Chriſts*, (and none are Chriſts, but they in whom

k Gal.5.24. the Spirit is) *haue crucified the fleſh, with the affections and the luſts* k. Their corruptions in them haue receiued their deaths wound, ſo that albeit they ſtriue and ſtruggle and hinder a Chriſtian from doing the good which he would, yet they are paſt recouery: though they be not quite burnt vp and brought to nothing, but perhaps like ſmoky and ſappy wood, are ſometimes ready to put out, and to ſmother that fier into which they are thrown, yet they conſume daily, and can neuer come againe to their ancient flouriſhing.

I beſeech you, let vs affoord the conſideration of our ſelues about this: let vs ſee how the fier of Gods Spirit hath ſeized vpon our corruptions, how it hath in any meaſure waſted them, ſo that we are not ſo enthralled to them, and at the command and ſeruice of them, as in times paſt. This will declare many to bee vtterly void of Gods Spirit, when there are ſuch palpable corruptions, to be beheld in their liues and courſes, of pride, oppreſſion, worldlines, malice, vnmercifulnes, riot, exceſſe, louing of pleaſure, ſwearing by Gods glorious and feareful Name, neglect of Gods worſhip, ſcorning of his word, profaning of his Sabbath. Shall it be thought that the kingdom of corruption is ſubdued in them by

l 2 Cor.3.17. the power of Gods Spirit? *Where the Spirit of the Lord is, there is liberty* l, there is freedome from the ſeruice of theſe raging ſinnes. If once the Arke of God come into *Dagons* temple, let the Idoll be neuer ſo faſt ſeated in his ſhrine, yet downe

m 1 Sam. 5. he falles and breakes his necke m: So let Gods holy Spirit once ſet foote in a mans Soule, though ſinne be there, as in its proper place, and as I may ſay in the head City of its Kingdome, yet immediatly it begins to loſe its wonted hold. There is a ſtronger then it come, which will take away the armour of it, and triumph in the ſpoyles thereof: ſo that they which are the Lords, ſhall bee able with ioy of heart to make their boaſt, though without boaſting: Our ſoule is eſcaped a Birde out of the ſnare of the fowler. Thankes be to God we were the ſeruants of ſinne, but now we are the ſeruants of righteouſneſſe, and the Lords free-men.

The iſſue then is; No waſting of corruption, no powerfull working of Gods Spirit. Doth it not appeare by the conſcionable reformation of thy wayes, that the natiue ruſt of thy inward man is fretted out? I ſhould ſinne againſt thy ſoule, and againſt mine owne too, if I ſhould put thee in any little hope that thou art Chriſts.

I go on: This holy heat, as it conſumes, ſo it inflames, it inkindleth a certaine fier in the boſom of a Chriſtian, producing that, which we term by the name of *Zeale*, an intention of feruency, diffuſed through the whole ſoule, begetting earneſtneſſe

neſtneſſe in all good ſeruices for Gods glory, and depth of deteſtation to whatſoeuer is preiudiciall thereunto. This is that *Paul* teſtified of the twelue Tribes, [n] *That they ſerued the Lord night and day inſtantly*: that is, with a kind of extenſion or vehemency. So *Apollo* is ſaid to haue been [o] *hot in Spirit*. It is the improuement, or higheſt pitch of ones affection: it is, as it were, the mettall and vigor of the ſoule; it makes a man to doe the worke of the Lord (in what kind ſoeuer it be) with a kind of courage.

n Acts 26.7. ὲν ἐκτενείᾳ.
o Acts 18. ζέων τῷ πνεύματι.
p Chap 4.6.

I remember what *Nehemiah* ſaid concerning his proceeding in the reedifying of the City and Temple of *Ieruſalem* after the captiuity: albeit there were many diſcouragements, yet the buſines went on, for [p] *The heart of the people was to worke*, they were ſet vpon it, and they would not be put downe: much water was not able to quench this fiere. This cauſeth a man, if he be a Magiſtrate *not to be lither in buſineſſe* [q], but with *David*, *to be at it betimes* [r], with *Iob*, *to ſeeke out cauſes diligently* [s], neuer pretending that excuſe which *Salomon* forbids to vſe, *Behold we know not of it* [t]; ſuch a man euen with his eye, *ſhall chaſe away euill* [u]. This againe, makes a man if he be a Miniſter, to haue ſuch a fier within him as *Ieremy* had, when hee was *Weary of forbearing*, *and could not ſtay* [x], as was in *Paul* at Athens, when his *Spirit was ſtirred in him* to ſee their ſuperſtition [y]: this will ſet him on to a fulfilling of his Miniſtery; this will not ſuffer him to dare to doe the worke of the Lord negligently and perfunctorily. In euery ordinary Chriſtian, this will bring foorth notable effects: it will make his hearing *ſwift* [z], forward to embrace all good opportunities for inſtruction; his praying *feruent*; his ſinging *hearty*; his comming to the Lords Table, not faſhionable, but affectionate; his giuing to the poore *cheerefull*, his exhortations and admonitions to thoſe with whom he conuerſeth, frequent and powerfull, his words of comfort vpon iuſt occaſion, feeling and effectuall; his courſes for good, either for himſelfe, or for his children and family, conſtant and vnbroken; his deteſtation of euill, ſtrong and implacable; his ſorrowing for the ſinnes of the times, deepe and piercing. Theſe be the ſparkes which this fier of zeale will caſt forth continually where it is. Oh you now that thinke you are in the ſtate of grace, and haue the ſpirit of God within you, deale effectually with your ſelues about this: *Can a man* ſaith *Salomon*, *carry fier in his boſome, and his clothes not be burnt* [a]. Is it poſſible to haue this heate of zeale, and not perceiue it?

q Rom.12.11.
r Pſal.101.8.
s Chap.29.16
t Prou.24.12.
u Prou.20.8.
x Chap.20.9.
y Acts 17.16.
z Iam 1.19.
a Prou. 6.27.

Now woe is me, for the coldneſſe to be found among all ſorts of men. Where is your zeale for God, oh you Magiſtrates? where is that bleſſed paſſionatneſſe which ought to be in you, making you vnable to forbeare them that are euill? Where is your care to beautifie the houſe of the Lord, to endeuour the ſuppreſſing of the raging ſins of the firſt Table, as well as the more notorious branches of the ſecond? What a wofull caſe, what pitty, you ſhould bee meere *Gallioes*, not caring for theſe things, and counting Religion but a queſtion of names and words? What an heauy caſe, that they which by their places ſhould keepe downe euill, ſhould by their perſonall practiſe, and by the courſes of their ordinary attendants, countenance and approue, and ſet vp euill, taking recognizances of poore Tiplers, for the reſtraint of gaming and drunkenneſſe, when yet the ſame things ſhall bee found no where ſo much as within their owne doores. Here is poore zeale for God; woe to that ſtupidity, which by theſe foule diſhonours againſt God, cannot be ſtirred.

Well, I would yet that this zeale, which is ſo ſcarſe in *Iudahs* Tribe, were to bee found plentifull in the houſe of *Leui*: but there is a lamentable coldneſſe come euen vpon vs alſo. I delight not to bee a finger in the ſores of thoſe of mine own profeſſion: I wiſh and pray, that all the *Nazarites were purer then the ſnow*, and euery one in his place, *like the poliſhed Saphir* [b], but let my right hand forget her cunning, if euer ſhee want a finger to point (at the leaſt) at thoſe more then palpable teſtimonies of our vnzealouſnes, and of our *Laodicean* luk-

b Lam.4.7.

warmneſſe, ſuch a time-ſeruing, men-pleaſing, forſaking of flockes, multiplying of liuings, hunting for preferments, vncompaſſionatneſſe to the peoples ſoules: ſome neuer preaching, ſome ſeldome, ſome too profoundly, ſome too ſhallowly, ſome as good neuer a whit, as neuer the better: theſe things ſhew plainely, we haue ſmall zeale for the Lord of hoſts. It is time that the *Angell of the Couenant, who is like purging fier, and as the Fullers ſope, ſhould make ſpeed to come into his Temple to trie and find the ſonnes of Leui, and to purifie them as gold and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe*[c].

[c] Mal. 3. 1, &c.

I haue diſcouered the ſmalneſſe of zeale in the heads and eyes; let vs deſcend a little to the view of the lower parts. And here behold at the very firſt, wee are encountred with a wofull ſpectacle: I meane the generall diſgrace and diſ-reputation that this zeale is: it hath many enemies, and the world for the moſt part cannot abide it: folly, madneſſe, fury, indiſcretion, headineſſe, ſingularity, vncharitableneſſe, hypocriſie: Like to theſe are the rebukes that are fallen vpon it. *It is good to loue earneſtly alwaies in a good thing* ſaith S. *Paul*[d]: yet the world commonly approueth of earneſtneſſe in any thing, more then in Religion; with pretences of temper, diſcretion, aduiſedneſſe, moderation, they haue almoſt ſhut zeale out of doores. I know there is an extremity in going too far, and there is a folly in going awry: yet no reaſon why the indiſcreet and heady zeale of ſome, ſhould out-face and diſcountenance true zeale in any. Beſides this, if we looke vpon thoſe, that yet will pretend to approue zeale, and make a ſhew to haue ſome of this holy fier vpon their hearts, what defects ſhall wee find, what a naked formality in the profeſſion of Religion, what ſleight hearing, as if ones preſence at a Sermon were enough for him, what ſuperficiall praying, what lip-deuotions, what cuſtomary communicating, what grudging liberality? What either vtter neglect, or cold and curtald performance of houſhold holy duties, what ſilence and backwardnes in the duties of admonition, what eaſineſſe to digeſt oathes and filthy profane ſpeeches, which wee haue without any token or diſlike? Alas, where are our ſpirits, or what mettall are we made of? Doe not thoſe things, ſo true, ſo apparant, iuſtifie againſt vs, that we want zeale.

[d] Gal. 4. 18.

But I muſt ſtoppe, leſt I preuent my ſelfe before I thinke. I haue hitherto plaid the right Spinſter, and drawne out a long thred out of a ſhort roule: Sure I am, I haue not ſtrayed from my firſt ground; I will, now (as the vſe in ſpinning is) that I haue, as I hope ſufficiently twiſted this thred, briefly wind it vpon the quill, and ſo ſet on with that which is next.

We are charged not to *quench the Spirit*. From whence I haue enforced in the Doctrine, *A poſſibility of knowing whether or no we haue the Spirit*: I haue vrged in the Vſe, euery one to make enquiry into himſelfe concerning this, becauſe I know well, it is in vaine for a man to conceiue an hope of being ſaued, if he be not ſure hereof.

Now, becauſe to perſwade enquiry herein, were ſenſeleſſe, without direction how to be reſolued by enquiry, therefore I haue enlarged my ſelfe in this, to teach how that hauing of Gods Spirit, which is a pledge of ſaluation, may be knowne.

The word (*Quench*) ſheweth it to haue a fiery nature, and ſo it hath: It is bright as fire, it is hot as fire. Bright in the inlightning of the minde, with a knowledge grounded vpon Scripture, confirmed by experience, and directed to practiſe.

It is hot, in conſuming and waſting the groſſenes of our natiue corruption, and inkindling in vs an holy zeale for God. Now, leſt through deceitfulneſſe of our hearts, we ſhould imagine our ſelues furniſhed with thoſe things, (not hauing them,) I haue laboured to diſcouer our defects; as namely, for the former: ſome without any manner of enlightning, voluntarily wrapt vp in the myſt

myſt of ignorance; ſome, hauing only ſome flaſhings of knowledge, ſuch only as ſwim in the head, and are neuer made vſe for an holy practiſe. For the later, The moſt, ouerwhelmed with the preuailing of their owne corruptions, and without heat, or life, or courage in the things of God.

This is the ſumme: if I haue ſeemed in any thing too tart or peremptory, I am content to ſtand or fall, at the iudgement of any man, that ſhal indifferently conſider the ſtate either of the times, or of his owne ſoule, I deſire withall, to haue that meaſure met to mee, which was of right due to the Prophets of old, that as when they ſpake at large, *There is not a man to be found that executeth iudgement, and ſeeketh the truth, They be all Adulterers, an aſſembly of Rebels, There is not one godly man left*, *From the ſole of the foote, vnto the head, there is nothing ſound*: They were not to be vnderſtood, as if they thought there were no particulars to bee excepted, in whom there was ſome goodneſſe: ſo whereas I haue mentioned a generall liuing in the ſeruice of foule ſinnes, and haue complained vpon Magiſtrates, and Miniſters, and people for want of zeale, thinke not I goe about to be ſpot all, without exception.

I know well, that the Lord hath reſerued a remnant, and there are that know the truth comfortably, profeſſe it ſincerely, and yeeld obedience faithfully: I know there are zealous Magiſtrates, Miniſters feruent in ſpirit, God increaſe the number of both, but yet the generality is out of tune.

I feare me, thoſe that are truly zealous, are but *As the ſtaking of an Olive tree, two or three berries in the top of the vtmoſt bough, &c. Ouer a Cuty, two of a Tribe*. And then withall, euen the beſt of ſuch, if they will doe themſelues right, muſt needs yeeld they haue need of quickning, it ſhall be for their good, either to be awakned out of that ſecurity with which they are ouertaken, or to be kept from that preſumption which may befall them: that ſo they may looke againe, and againe, and often vpon theſe euidences of hauing Gods Spirit, which they thinke they haue, and bee aſſured they are ſuch, as ſhall not deceiue them in the end.

And thus I come to my ſecond point, *That it is neceſſary for him that thinkes he hath the Spirit of God, to take heed of quenching it*. This is the maine thing which the Apoſtle here intends. I am here neceſſarily to begin me my handling of this Doctrine with a queſtion or two. Whether the Spirit of God once receiued, may be quenched: and then if we finde vpon conſideration that it cannot, to what end is this doctrine of not *quenching* it, and what muſt bee thought in it to be intended.

To the firſt Queſtion, whether the Spirit can be quenched, I anſwer directly that: That vnderſtanding by *Spirit*, thoſe graces of God which ſtreame from Election, and are beſtowed as the pledge and earneſt of Adoption: and againe, taking the word *quench*, at the largeſt, for an vtter putting out, ſo that the being of thoſe graces, ſhall be ſuppoſed vtterly to ceaſe, and bee abolliſhed: then thus, the ſpirit cannot be quenched. For, in him that is borne of God, *there is a certaine Seed remaining ſtill*, and the Spirit of renuing, is a liuing ſpring, which is neuer vtterly drayned, but is ſtill *ſpringing vp vnto eternity*. Gods Spirit entereth the ſoules of Gods beloued ones, as a *louer*, as a *friend*, not as a ſoiourner.

This holy fier is ſuch, as no blaſts of temptation can extinguiſh, though the diuel, like the *Serpent*, ſhall *caſt out of his mouth water like a flood*, yet for him to be able to quench it cleane, it is impoſſible. As is the fier of Gods Iudgement, ſo is that of his ſauing Grace, euen both vnquenchable.

Thus to anſwer the firſt *Cauſe*. Now this firſt glaſe occaſions a ſecond: If (as you ſay) this holy fier be exempted from all poſſibilty of extinguiſhment,

a Ier. 5. 1.
f Chap. 9. 2.
g Pſal. 12. 1.
b Eſay 1. 6.
i Eſay. 17. 6.
k Ier. 3. 14.
l 1 Ioh. 3. 9.
m Ioh. 4. 14.
n 1 Pet. 1. 23.
o Heb. 11. 13.
p Reu. 12. 15.

why is this precept, and to what purpose will the Doctrine be which you thence collect?

I answere, It was a true saying of the woman of *Tekoah* vnto King *Dauid*, set on by the subtilty of *Ioab*, to treat for *Absalom*, *God* (saith he) *doth appoint a*
q 2 Sa. 14. 14. *meanes* q. I apply it thus: God will not, such is the stablenesse of his counsell, the vnchangeablenesse of his election, the vnrepentingnesse of his conferring sauing grace, he will not (I say) suffer this heauenly her to goe out, but hee hath sanctified a meanes to this end, he hath laid downe a course for the effecting of his purpose: for, as determining to saue, he ordained a meanes of saluation, the death of his deareſt Sonne, as purposing to translate his chosen into the state of grace, he deuised an Instrument, the preaching of the Word, so resoluing the perpetuall residence of his Spirit, he hath deuised a way to accomplish the same; one speciall branch of this meanes, is the continuall pressing of such quickning exhortations as this.

Deus qui fecit te sine te, non seruabit te sine te.

It is rightly said of *Austen*, if it be duisedly vnderstood; God will imploy man in the saving of himselfe: yet not as an instrument working of it owne native strength, but as one enabled by him, to do that which is his will. Hereupon a man is said to *labour out his owne saluation* r, yet so, as both *the will and the deed* in him is Gods worke s.

r Phil. 2. 12.
s Verse 13.

It is remarkeable that is said t *of the seruse of God*, *They are carried by the Spirit*: They worke, but it is as they are wrought by Gods Spirit. And those *All things*, which S. *Paul* said hee did, it was wholly by a certaine secret Enabler, *Christ Iesus* u.

t Rom. 8. 14. ἄγονται τοῦ πνεύματος.
u Phil. 4. 13.

Well then, this is Gods course, to employ his for their owne good: now if the question be how he brings them to this; it is by such vrgings as this, which when they are vsed, it pleaseth him to make effectuall: by my care, not to quench the Spirit, he in me preserues his Spirit; and this care he begins in me by working vpon my soule, by this charge. Thus it is plain, that there is a necessary vse of such precepts, in as much as they bee the meanes for the bringing of those good things to passe in those that are Gods, which to them and concerning them he intends. They proue no power in man, as mans naturally, either to keepe in the Spirit, or to put it out. *Caluin* saith well: *The Preacher presseth it, but God worketh it*, and but by this meanes he will not worke it.

And for the fuller opening of this point, I adde this, that albeit the being of Gods Spirit in those which haue receiued it cannot be quite abolished, yet it is possible that it may through the neglect of obedience to this holy charge, be brought to such a low ebbe, that a man himselfe shall strongly be perswaded that it is vtterly gone in respect that now he feeles no life nor comfort of it, no quickening, no vigour, nothing but a sad kind of distresse, in that measure that he shall seeme to himselfe to be in a far worse case, then euer he was before he knew what Religion meant, and to be euen to begin all againe, as if he had neuer tasted of any grace of God, neuer felt any euidence of his Spirit. This was *Dauids* case, and to this woefull pasle he had brought himselfe, by his offence, that as a man vtterly deprined of all grace, he cried out to God, *To*
x Psal. 51. 10. *create in him a cleane heart, and to renew a right spirit within him* x: so was he vtterly stript of all his owne conceiuing.

And indeed to bee brought to this, and to be thus robbed of all feeling of the comfortable fruition of Gods Spirit, is a condition so dismall, so perplexed, and such as will cost a man so much sorrow, so many sighes, so much renting of the heart, before hee can get out of it, that it were better to rye ones selfe to any manner of care and paines before hand for preuention, then euer to fall into it. A man that hath been grieuously sicke in body, and

and is pretily recouered, put case that hee were assured that albeit hee should fall into a relapse, he should notwithstanding bee relieued againe, and escape Death: yet he would be loth to come to those weaknesses, to those grieuous pangs and pulls, to the tedious and irkesome vse of those experiments of Physicke, which doe necessarily accompany such an estate. So, what though there be an assurance out of Gods Word in the generall, that after a reducing into the state of grace, there can be no falling backe into the state of condemnation, and that the Spirit once conferred, can neuer be taken away: yet no wise Christian would be willing to abide this brunt of recovery from a spirituall relapse: The smart of it will bee such, and will cost a man so deare, that though he be healed, yet he would give a world, if he might, to escape it. *A wounded Spirit who can beare?* y

y Prou. 18.14.

These things were here necessarily to be premised, for the cleering of this second Doctrin, that we may conceiue of it aright: this is the effect then: It is the will of *God*, that euery man who is renued, called, sanctified by his Spirit, should set to it by all meanes, that hee may continue in that gracious estate, and may neuer lose the sweet comfort of the grace of God, which he now enioyeth; but may rather encrease it, & make it to become greater and fuller and more effectuall in him then it is: for such is the nature of euery negatiue precept to include the enioyning of that good, which is contrary to that euill which in it is inhibited: as (*Thou shalt not steale*) together with the restraint of all such acts as may impeach a neighbours estate: it comprizeth an iniunction, of readinesse and forwardnesse to promote his good: so here thou shalt not *quench the Spirit*; both forbids the doing of that which may abate the graces of God in vs, and bindes vs to the practise of whatsoeuer may increase the same.

Now for the confirmation of this Doctrine, serue directly those speeches: *Take heed lest at any time there be in any of you an euill heart and vnfaithfull, to depart* z *away from the liuing God*: a *Let vs feare lest at any time by forsaking the promise of entring into rest, any of you should seeme to be depriued*. b *Let vs be led forward vnto perfection*. c *Take heed that we may fall away from the grace of God*. d *Beware lest you be plucked away with the error of the wicked, and fall from your owne stedfastnesse. But grow in grace, &c.* e *Looke to your selues that you lose not the things which you haue done, but that you may receiue a full reward*. f *Edifie your selues in your most holy Faith, and keepe your selues in the loue of God*. g *That which you haue already hold fast, &c.* h *Hold that which thou hast, &c.* i *Let him that thinketh he standeth, take heed lest he fall*. k *Let vs grow vp into full manhood*. l Obserue the plenty of the Scripture herein: all these phrases aime at the very same thing which is here required, some of them (as you see) adiuring to beware how we let go our hold, some vrging vs to striue to adde and to get as much as is possible to our present spirituall store. The sense of this duty made *David* to pray to be kindled from these quenchings, which he perceiued himself to be too inclinable to: *so he* m *stablished*, *stayed*, and to haue *his fire kindled*. No doubt *David* herein discouered his desire to cherish the spirituall heate which he had receiued, and to bee *quickened in righteousnesse* n. This made *Paul* to be still pressing forward and following hard: o Hereupon he prouoked *Timothy*, p *to stirre vp the gift that was in him*, or as the word properly signifieth to blow, or to take out of the ashes the fier of grace which he had receiued, that so the heate being inflamed in his owne bosome, the sparkes might flie out abroad, for the warmth of others also.

z Heb. 3.12.
a Chap. 4.1.
b Chap. 6.1.
c Chap. 12.15.
d 2 Pet. 3.17, 18.
e 2 Ioh. 8.
f Iude 20.21.
g Reu. 2.25.
h Chap. 3.11.
i 1 Cor. 10.12.
k 2 Cor. 7.1.
l Psal. 19.13.
m Ps. 119.116.
n Vers. 117.
o Vers. 133.
p Vers. 40.
q Phil. 3.12, 13, 14.
r 2 Tim 1.6. *Αναζωπυρειν*.

It were not hard to enlarge this point: but I must limit my selfe by speaking too much of not quenching, I should at vnawares quench your attention, and

dull you by the ouer abundance of that matter, by which my desire is to quicken you: yet I hope if you shall but put forth euery man the end of his rod, and dip in this little combe of hony which I haue presented you, like (to the pra-
1. Sam. 14. 27. ctice of *Ionathan*,) you shall receiue a sufficient sight of the truth of this present Doctrine.

Vse. Whosoeuer thou be, that hast found, or hereafter vpon due enquiry shalt find thy selfe to haue receiued this Spirit of God, whereof hath hitherunto been spoken, behold here what duty lieth vpon thee; euen to beware how thou suffer that blessed heat to slake, which by the grace of God hath been enkindled in thee. Thou art the Temple of the liuing God, if thou art a right Christian: and if thou wantest this fier, thou canst neuer offer vnto God any pleasing Sacrifice. Oh then make much of that warmth of grace which thou hast gotten, suffer not that coale which the Lord hath cast into thy bosome, to die within thee, which though in thy seeming it be but a little one, yet euen by that little one holily imployed, thy soule may liue, blow it, adde still more and more matter to it: albeit it doe yet but smoake, yet it will breake forth into such a flame, by which thou shalt shine as a light here in this crooked world, and *as the Sun in the*
1 Mat. 13. 43. *kingdome of thy Father*. I would our continuall care to preserue the earthly fier, for our common household vse, might daily mind vs of this duty. Why should we not be afraid of such things as may quench Gods graces in vs, and coole that feruency, the increase whereof shall be our owne glory? How many be there, who through their own secure presumption, haue brought themselues to a wofull coldnesse, yea, little other then a meere deadnesse in religion: some by disuse and neglect of dependance vpon a powerfull Ministry, contenting themselues with, in a manner, any thing in that kind: some by ingulfing themselues too far into the world: some by making themselues little better then seruants vnto pleasure: some by sorting themselues with persons of corrupt minds and inordinate behauiour, by whose either perswasions, they haue been seduced, or example, poisoned, or scoffes dishearted: some by seldomnesse of fellowship
2 Prou. 27. 17. with those that are sincere indeed, by whom *as Iron by Iron*, they might bee
Isa. 38. 8. sharpened: By such courses (I say) as these, many haue cast themselues backe as many degrees, as the shadow returned by in the diall of *Ahaz*.

Let euery man that tendereth the good of his owne soule, looke to himselfe in this particular. If some captious wit shall obiect, that the parts of my speech are without Concord, sith I perswade not to quench, and yet teach an impossibility of quenching: Let him know that his presuming, his endeauouring to intermeddle with the meanes and quenching, and to neglect the helpes to encrease the heate of grace, vnder a pretext that the Spirit of God cannot bee quenched, is a strong euidence against him, that in him the Spirit of God is not; no spirit saue that which ruleth and worketh in the sonnes of disobedience. This is a sure rule, that God accomplisheth all his purposes of good to vs, by begetting indeauours in vs agreeing to his purposes: Gods purpose of affording mee sauing knowledge, is effected by his raising vp in mee a desire and loue of knowledge: Gods purpose of endowing mee with faith, is made good by inspiring me with a sauing disposition to beleeue: Gods purpose of sanctifying me, is brought to passe by working in me a vnfeyned striuing to the duties of obedience: Gods purpose that I shall not fall, is brought to perfection by a care wrought in me, not to fall: Gods purpose not to let his Spirit goe out in me, is stablished by his working in my heart a holy feare, lest I should quench it, a constant laboring to auoid the quenching of it, & to vse all helpes by which it may be holpen on to perfection: if these things be not in thee, thou art a carnall man euery way, a spirituall man no way. The Spirit of God is neuer the

Author

Author of ſuch thoughts as this; Gods graces cannot be loſt, the foundation of his election ſtands ſure, and therefore I may be bold to pleaſe my ſelfe in a licentious courſe; I need not tie my ſelfe to ſuch ſtrait conditions of holineſſe; I know how euer it fare, the ſparkle that is in me cannot bee put out: This is the Diuels logicke, it is he that teacheth vs to máke ſuch conſequents, and towring out ſuch graceleſſe inferences: Gods Spirit teacheth otherwiſe; *Worke out your Saluation with feare and trembling: for God worketh in you, both the will and the deed*: Vpon the certainty of Gods worke in his, the Apoſtle builds a perſwaſion vnto feare, euen ſuch as is in a direct line of oppoſition to preſumption: *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his* [2]. What then, ſhall ſinne be continued in becauſe of this grace? No: *Let euery one that calleth on the name of the Lord, depart from iniquity*; I can neuer haue a ſurer teſtimony to my ſoule, that the Spirit of grace is in me, and ſhall abide with mee to the end, then this my care not to *Grieue that Spirit, by whom I am ſealed vnto the day of Redemption* [3], and my feare leſt I ſhould ſlake that ſpirituall heate within me, which God in Ieſus Chriſt hath beſtowed on me.

Phil. 2. 12, 13

[2] 2 Tim. 2. 19.

[3] Ephes. 4. 30.

The next thing is the ſpeciall meanes for the auoiding of this quenching, (*Deſpiſe not Prophecying*) the diſcouery whereof was my chiefe aime, in chooſing this Text, but I am preuented by the time, and therefore for it, I muſt remaine a debter vntill ſome other time.

A

A CAVEAT AND A Comfort for Beleeuers.

Taught in two Sermons vpon
Luke 22. 31, 32.

By *Samuel Hieron.*

IOHN 16.33.
In the World you ſhall haue affliction: But bee of good comfort.

AT LONDON
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AT LONDON

A Caueat, and a Comfort for Beleeuers.

The first Sermon.

LVKE 22. 31. 32.

31. *Simon, Simon, behold, Satan hath desired you, to winow you as wheat.*
32. *But I haue prayed for thee, that thy faith faile not.*

OF all other afflictions, they are the most sharpe and grieuous, which proceed from the speciall and more immediat practise and endeauours of the diuell to weaken, yea, and to ouerthrow the faith of Gods children, and to draw them from that state of grace into the which they haue been called, into that old condition of damnation and misery, from which once by the great mercy of God they haue escaped. Of the trials of this sort, that speech of Christ to *Peter*, euen at the very point of his attachment, will giue iust occasion to speake as much as shall be necessary. Two things are here to be considered: first, a word of admonition; *Simon, Simon, behold, Satan hath desired you, to winow as wheat*: Secondly, a word of comfort: *But I haue prayed for thee, that thy Faith faile not.* The diuision of the Text.

In deliuering the word of admonition, *Simon* onely is named, but all the other Faithfull Disciples were intended and therfore our Sauiour speaketh as of more then one, *he hath desired to winow you*): whereupon *Caluin* in his Harmony of the Gospels, makes this speech to hold proportion with that; [a] *All you shall be offended by me this Night*: now *Simon* was onely named, because in this first brunt, which was now instantly to follow this warning, he was like to receiue the greatest foile: therefore he was now specially singled out, to attend to this both caueat and comfort, into which notwithstanding all the rest were interessed as well as he; nay, we shall find vpon further inquiry, that both of these appertaine to the whole company of Gods beloued ones. It is their portion to be sifted by Satan: and it is their stay, that Christ Iesus is a continuall suter for them to his Father, *that their Faith may not faile.* [a] Matth. 26. 31.

I will speake of that first, which is first; the admonition: not handling any other point out of it, saue that which belongs to that speciall matter for which I haue chosen it. The Doctrine is thus.

That it is the earnest desire and practise of the diuell, to be as preiudiciall and as hurtfull as he possibly can, vnto those which haue beleeued through grace. Our Sauiour telleth The 1. Doct.

Peter here, and in him his other Diſciples, that Satan was (as it were) an importunate Petitioner, to haue ſo much leaue and liberty affoorded him, as to *winnow them as Wheat*: that is, *either to giue them as little reſt, as the Corne hath that is caſt into the veſſell, wherein it is put, that it may be ſifted, which is perpetually toſſed and hurled about from one ſide vnto another ſo long as it is there*: or elſe wee muſt vnderſtand by this *winnowing, his labouring to driue away, or ſift out from the children of God all grace and goodneſſe, and to leaue in them (if it might be) nothing elſe but the courſe braune of all corruption*. We muſt beware how we ſtretch ſimilitudes too farre. Truth is, there is an vſing of the children of God like wheat, which tendeth to their purging, and ſo doth this practiſe of the diuels here ſpoken of, but not in his intent: and we muſt now here conſider of it, not as it is a matter ouerruled by Gods gracious prouidence, who turnes all to the good of thoſe that loue him, and makes euen the enemy of their ſoules to become an inſtrument of their perfection: but here we are to take notice of it, as it is in Satans drift and aime, and ſo it is only to doe miſchiefe, and in that reſpect, to moleſt and to diſquiet thoſe that are the Lords, and if it were poſſible, to leaue not ſo much as a dram of faith, or a graine of any grace within them.

Now, this is a matter, ſaith our Sauiour, which the diuell is much in loue withall, accounting (as it were) a piece of his happineſſe to attempt it. And albeit this were ſpoken to the Diſciples of Chriſt, yet it appertaines to all that belong to the election of grace: for, though this enemy be moſt ſpightfully ſet againſt ſome ſpeciall ones (the preuailing againſt whom may bee a meanes to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compaſſe of that tearme of *the ſeede of woman*[b], without limitation. Such as the Diſciples, which were ordained to be as lights ſet on a hill, from which many were to receiue direction in the way to life, ſhall be mainly levelled at aboue others. The diuell knoweth, that the fall of one ſuch one, will weaken diuers, but yet there ſhall none eſcape him, that hath giuen vp his name vnto Chriſt in ſincerity of heart. And ſo much both this Text was written to aſſure vs of, and I am further to declare by the Scripture: It was ſpoken touching all Chriſtians generally, that they are ſubiect to *the aſſaults of the diuell*[c], and *wreſtle not with fleſh and blood, but againſt Principalities, againſt Powers, and againſt the worldly Gouernours, the Princes of the darkeneſſe of this world, againſt ſpirituall wickedneſſes which are in the high places*[d].

b Gen. 3.15.

c Ephes. 6.11.

d Verſe 12.

It was deliuered as a warning to all that feare God without exception, that it behoueth them to be *ſober and watching*, becauſe they haue their *aduerſarie the diuell, who as a roaring Lion walketh about, ſeeking whom he may deuoure*[e]. If Satan were not maliciouſly bent againſt all that beleeue, *Pauls* iealouſie ouer the *Corinthians*, hath been cauſeleſſe, when hee was afraid of them, *leſt as the Serpent beguiled Eue through his ſubtilty, ſo their minds ſhould be corrupt from the ſimplicity that is in Chriſt*[f]. Satan in his practiſe againſt Chriſt, ſhewed his diſpoſition againſt all that are by faith engrafted into Chriſt: he winnowed and ſifted him with as much violence and ſubtilty as he could, ſhifting from one tentation to another, to ſee if by any meanes he might haue corrupted him. He that encountred the head, will not ſpare the heeles: and much would he pleaſe and ſatisfie himſelfe in it, as ſome piece of a reuenge vpon Chriſt, if he could but make ſome few drops of his precious bloud, in regard of ſome one or two of his beloued ones, to bee ſpilt in vaine. He hath as Chriſt ſaith[g], *beene a murtherer from the beginning*: neither is his, either name or nature yet altered.

e 1 Pet. 5.8.

f 2 Cor. 11.3.

g Ioh. 8.44.

Hee is that great *Abaddon*[h], that profeſſed Deſtroyer: whoſe neuer ceaſing practiſe, and vnintermitted indeauour it is, to enlarge his owne kingdome as much as hee may by the ſpoile of ſoules. Wee can diſpoſe of our ſelues no where, nor apply our ſelues to any manner of imployment, wherein we can ſay we are free from his attempts. Euen in Paradiſe he aſſailed *Adam*, and our Sauiour

h Reuel. 9.11.

uiour Christ no lesse in the holy City, and vpon a pinacle of the Temple, then vpon the top of a Mountaine, or in the forsaken Wildernesse: nay, the better the person is, in regard of a large measure of sanctification: the holier the place is, in respect of the vse to which it is deuoted: and the more religious and sacred the businesse that is vndertaken, the more hot is he and, though not idle at other times, yet vpon such occasions, he exceeds in spight, and in his hellish labour to doe mischiefe.

The fashion of *Pharaoh* towards the Israelites, may serue as a very excellent type vnto vs, of the diuels dealing. The cruelty of *Pharaoh* towards the Israelites was euer great, after the time that he once began to oppresse them: but after the first motion made by *Moses*, that they might goe to worship God, his tyranny began to be improued, and the burdens he laid vpon them were heauier then before: and when they were now come nereſt to that holy businesse, being departed from out his land, then was he most of all enraged: then marched he out after them with his full strength, to reduce them againe into their former seruitude, if it had been possible. This is Satans manner, looke as any man shall increase in godlines, and in a care of approuing himselfe vnto God in any holy course: so doth he increase towards him in enmity. And by how much the more one shall grow into fauour with God, by so much shall the spight of this Aduersary against him be more bitter, and his practises be both more frequent, and more violent to seduce him.

I hope I shall not need to adde more for the confirmation of this doctrine. The sum is this: It appeares by his disposition towards the Apostles of our Sauiour, by the testimonies of Scripture, touching his continuall compassing the world, with an intent and purpose to deuoure, by the implacablenes of his enmity against Christ, by the bloudines of his nature, and by whatsoeuer else is any where reported of him in the booke of God: that it is the exceeding desire of Satan, to doe as much mischiefe as he can, and to procure as much disquiet as he possibly may, to all those, to whom the Lord hath vouchsafed this mercy to beleeue: let vs grow into a due consideration of the vses to be made of this doctrin.

The first vse is, to stir vs vp to stand continually vpon our spirituall guard. It is the effect of that which S. *Paul* and S. *Peter* in the places before specified, doe presse vpon vs, in respect of this enemy; and it was the reason of this intimation giuen here to the Disciples by our Sauiour, that being forewarned, they might the rather be forearmed. If we thinke our selues to be Christians indeed, we should be in continual expectation of some assault, looking still out, where, when, and in what maner this enemy will surprise vs. A City or an army that is beleagured, hath alwaies some scouts and espials, sentinels and watchers by night, as it were so many eies sent into seuerall places, to obserue and marke what is intended, and to giue warning thereof, lest the rest should be ouertaken vnawares. After the same manner, we being so beset and encompassed on the right hand, and on the left, sometimes in danger to be puffed vp with too much confidence, sometimes to be prest downe with despaire, and so many things giuing occasion vnto Satan, to further these his hellish purposes, the Spirit of God vrgeth vs to an vninterrmitted watchfulnes, to be euer, as it were looking about vs, inasmuch as by how much the more suddenly Satan shall set vpon vs, by so much the greater is our danger. It was one of the charges giuen by our Sauiour to his Disciples, and with them to vs, *That* (saith he) *which I say vnto you, I say vnto all, watch*[1]. And indeed common reason hath taught euery wise man to make that vse of an enemy: if he know that there is one liuing by him, who lookes and longs to doe him a displeasure, and is euer waiting an occasion by which to endanger him, he will take heed to himselfe so much the more, and double his owne care, according as the spight and malice of his Aduersary doth increase. And surely, if either the certenty of the assault, or the strength of the

The 1. 5. 6.

[1] *Mar.* 13. 37.

enemy, or our owne imbecility and weakneſſe, or the danger of the ouerthrow may perſwade vs any thing, it is very behouefull for vs to be exceeding prouident.

The certenty of the triall I haue ſhewed; the ſtrength of the aſſailing cannot be ſmall: for he is *the Prince of this world*, ſo the Scripture tearmeth him[k]; our weakeneſſe, though we perhaps feele it not, ſuch, that we are ready naturally to yeeld to whatſoeuer he ſhall endeauour to perſwade vs: the danger or the ouerthrow is no leſſe then the vtter ruine of a mans ſoule. A little matter giueth him a great deale of aduantage: *Eue* was but a little apart from her husband, and ſtraight this ſubtile enemy found her out to aſſault her. *Noah* began but to drinke ſomewhat more then ordinary, and that ſinne of drunkennes did intrap him[l]. *Iudah* went abroad a little more ſecure then it was fit, and let the ſtory tell what ſin he fell into[m]. *Dauid* ſomewhat idler then his vſe, and Satan caught him by and by[n]. *Peter* ruſhed in vnaduiſedly into company that was not fit, & the diuel preuailed, and tripped him into a three-fold cord of a treble deniall of his Maſter. Let a man but a little forbeare to watch ouer his ſoule, it cannot be diuiſed how ſoone Satan will hooke him in. He is the great *Nimrod*, the grand hunter of the world, that makes pits and ſnares to catch ſoules.

Here then iuſt occaſion may be taken to complaine, and euen to *cry out aloud without ſparing*[o], againſt that great ſecurity which doth generally poſſeſſe vs in theſe euill daies. Little would a man thinke, that we are in expectation of an enemy, that obſerues our ordinary faſhion. Euery courſe which we runne, euery ſpeech that falleth from vs, doth in a manner ſauour of a kind of benummednes and fearefulneſſe, which is come vpon vs: farre are we from ſo much as thinking vpon Satans plots: little doe we ſtudy vpon it, how he is perpetually ſetting ſnares; how he doth nothing but range about, ſeeking to deuoure. I pray ſuppoſe there were certain intelligence brought vs of a Wolf come into the Country, which did euery night come into mens paſture, and make ſpoile and hauocke of their ſheepe; what would we doe? would we neglect it? Surely no. We would by our ſelues, or by others, watch night after night, and vntill we knew for a truth that the beaſt were departed or ſlaine, we would neuer ceaſe.

We are told by the ſpirit of Truth, which cannot lie, that Satan is abroad amongſt vs; that he compaſſeth the earth to and fro; that it is his continuall buſines to catch ſoules, that if we belong to God, he deſires to winnow and ſift vs, that by one meanes or other he may preuaile againſt vs? Shal we not now be as watchfull for our ſoules, as in the caſe before named, wee would be for our ſheepe? Would we watch to ſaue our flockes from the wolfe, and yet be aſleepe in the depth of ſecurity, whileſt the diuell makes a booty of our ſoules? How can this be excuſed? We would, I am verily perſwaded, if we were reaſoned with man by man, ſay it were a fault inexcuſable ſo to doe. Yet how are wee able to cleare our ſelues from the guilt of it? Let but our owne hearts ſpeake how ſeldome it commeth into our minds day after day, what a dangerous enemy we are beſet with, who is as full of deuices and ſhifts, as he is out of malice; and as full of malice, as hee is of life. If wee would ſpeake the truth as it is, I know we muſt needs confeſſe, that among millions of our thoughts, and all of them needleſſe in compariſon, this doth ſcarcely euer creepe into vs.

No maruaile if Satan doe euery where make ſuch hauocke and ſpoile, and lead ſo many ſoules captiue after his will: for what greater aduantage can we giue him then ſecurity? he will range at his pleaſure, when there is no watching to reſiſt. Remember we this then to be the firſt vſe, which we muſt make of this doctrine. To perſwade vs to watchfulneſſe. It is an eaſie matter in words to defie the diuell, and to profeſſe hatred to him, and to ſay, we hope to be armed well enough againſt him, the diuell can be well enough contended to endure all this, ſo long as we faile in the principall: namely, that duty of watching, which is neceſſary.

A ſe-

[k] Epheſ. 2. 2.
[l] Gen. 9.
[m] Gen. 38.
[n] 2 Sam. 11.
[o] Eſay 58. 1.

A ſecond vſe is aptly following vpon this. For as the vnwearied deſire of Sa- *The 2 Vſe.*
tan to do miſchiefe, ſhould prouoke vs to watchfulneſſe: ſo to the end we may be the more forward to watch, and know the better how and in what ſort to performe it, it is meet we ſhould take occaſion by this Text, and by the doctrine gathered from it, to conſider a little of the Diuels practiſes.

It would require a great deale of time to lay open all his ſtratagems, neither will I vndertake that, onely I will ſpeake of ſome of thoſe that are the moſt ordinary. The generall end of his courſes with, and againſt the Elect of God, is the eternall deſtruction of their ſoules, *He walkes about ſeeking to deuoure* p. Now p 1 Pet. 5. 8.
as his end in tempting is deſtruction, ſo his meanes for the aduancing of that end, is to draw them, if it be poſſible, into one of theſe two wofull extremities: preſumption, or deſpaire; either to the ouermuch confident, or elſe to be full of diſtruſt. That he laboureth to worke the children of of God vnto preſumption, appeares by that which *Dauid* confeſſeth againſt himſelfe, touching the vaine confidence of his owne heart q, and by his prayer, when he felt himſelfe to be ſo q Pſal 30. 6.
aſſaulted; *Keepe thy ſeruant from preſumptious ſinnes* r. The preſumptions which he r Pſal. 19. 13.
laboureth to draw into, are of many ſhapes: as, for a man to thinke that for ſpirituall things he is in eſtate good enough, that his knowledge, and faith, and obedience are as they ought; that he may take liberty to himſelfe to commit now and then ſuch or ſuch ſinnes, or to neglect ſuch and ſuch duties of godlines: that he is able to endure any thing for religions ſake, that his faith is ſo ſtrong that it cannot be ſhaken, that himſelfe is ſo well fenced, that no ill company, or the like ordinary occaſions of euill can miſlead him. Theſe and the like, be the ordinary ſpecialties of preſumption, by which he ſeeketh, as with ſo many gins and ſpringes to entrap Gods children. I may bee bold to ſay, that hee hath little feeling and experience in religion, that doth not at times find the truth hereof in his owne particular. Helpes to further this ſinne of preſumption, the diuell finds out many: hee will tell a man of the mercy of God, which paſſeth by the weakeneſſes of his ſeruants; and in them accepts the will for the deed; of the grace of Gods which abounds according as ſinne abounds; of the certainty of Gods decree, touching the ſaluation of his choſen, which no ſinne is able to make void, of the fals of good men, who committed great ſinnes, and yet were pardoned; of the euidences of Gods fauour, ſuch as health, peace, plenty, which he will make a man beleeue he ſhould not enioy, if his courſe were not pleaſing vnto God: yea, and in this caſe, he will magnifie to a mans ſoule, his gifts, and the many graces which God hath beſtowed, that he may pride himſelfe herein, and lift vp himſelfe in his thoughts aboue that which is fit: he will extenuate and leſſen ſinne; and when it is in it owne nature very haynous, he will yet perſwade, that it is but ſmall and petty, euen a very triſle in compariſon. Varietie of ſuch helpes he finds, by which to puffe vp with preſumption, to make a man careleſſe in watching ouer his owne heart, negligent in tying himſelfe to the ſtraight practiſe of godlineſſe, bold in giuing liberty and freedome to his owne corruptions.

Many aſſaults thus raiſed, and thus followed, the ſeruants of God doe meete with in their courſes. Well, when he hath tried his helliſh skill this way, fiddenly (as his faſhion is, to run from one extreame to another) he turneth about, and laboureth on the other ſide to plunge into deſpaire. Here hee laboureth to terrifie and to amaſe the conſcience of a Chriſtian, and put it out of all hope of being ſaued. Hee preſſeth vpon him that hee hath no faith, that hee is none of Gods Elect, that he is but an hypocrite, that there is in him no truth of repentance, no life of grace, no power of godlineſſe, that there is no mercy for him with God, and that he ſhall be as certainly condemned in hell, as if he were already there. Thus *Dauid* was lifted, thus was hee brought to conclude againſt himſelfe, that *he was caſt out from Gods ſight* t. That there was no truth in Gods, t Pſal. 31. 22.

promiſes[f]; That *the Lord would ſhew no more fauour*[t]. And thus many deere ſeruants of God, are oftentimes grieuouſly perplexed, troubled in ſpirit, galled in mind, long ſeeking and labouring for releaſe, and finding none, condemning themſelues, and pronouncing againſt themſelues, that they are the very firebrands of hell, and cannot be ſaued: nay, many times they doe euen die with ſpeeches in their mouthes which much ſauour of deſpaire, yea and be brought in the ſecret iudgement of God for the good of others to bee their owne executioners, hoping thereby to free themſelues from this miſerable perplexity: nothing doe they vnderſtand in religion as they ought, which know not this. Now Satan is not without his aduantages by which to vrge this vpon Gods children. Hee ſets before them the many croſſes, which God hath laid vpon them, all which he would make them beleeue, are euidences of Gods diſpleaſure and indignation towards them.

[f] Pſal. 116. 11.
[t] Pſal. 77. 7.

Thus *Dauid* was troubled to ſee how he was *daily puniſhed and chaſtned euery morning*: and it made him to doubt of himſelfe, whether he were in the fauour of God or no[x]. Hee layeth out before them in exact manner their ſinnes paſt, and maketh them[y] *to poſſeſſe the iniquity of their youth*, hee aggrauates euery particular wherein they haue failed, and laboureth to pull away from them euerie thing by which they ſhould gather any hope of comfort to themſelues: hee will ſteale out of their memories the comfortable ſayings of the holy Scripture, and continually thruſt into their mindes ſuch ſpeeches, as are touching the iuſtice and vengeance of God vpon the vngodly: hee will vrge againſt them euery infirmity, euery ſtraying thought, euery wandring imagination, euery rebellious and diſobedient motion, euery cold and vnprofitable performance of any holy ſeruice vnto God, whether priuate or publicke: And hee which at one time would make all ſinnes veniall, will now ſtand vpon it, to ſettle a man in this caſe, that euery offence of his is vnpardonable. It is impoſſible (I ſuppoſe) for the memory of man, at once to deliuer all the ſeuerall courſes which Satan vſeth, by which to ſwallow vp Gods children into deſpaire, and to bring them to that wofull concluſion in the *Pſalmes*, that *the mercy of God is cleane gone for euer*, and that *his promiſe doth faile for euermore*. And ſtrange it is to heare how cunningly hee can teach a wounded ſoule to diſpute and to reaſon, and multiply arguments againſt it ſelfe. Whoſoeuer ſhall bee ſo happy, either to obſerue it in his owne caſe, or to note it in others, whoſe great tentations he ſhall heare or behold, ſhall plainly ſee the truth hereof, how the diuill doth winnow the ſeruants of God, and ſift them euen as wheat, and that their eſtate in regard of the malice and enmity of this aduerſary, here in this world, is as the ſtate of thoſe that trauell by the Sea, ſomtimes (ſaith the *Pſalme*) *they mount vp to heauen, ſometimes they deſcend into the deepe*: So one while they are encountred with motions, tending to the lifting of them vp with vaine preſumption; another while they are aſſaulted with thoughts, ſuggeſted by the Diuell to drowne them in deſpaire: and thus (as *Dauid* ſpeaketh of thoſe paſſengers by Sea) *their ſoules melteth for troubles, their cunning is gone*, and they know not for the preſent which way to turne themſelues for any ſound reliefe.

[x] Pſ. 73. 13, 14
[y] Iob 13. 26.
Pſal 77. 8.
Pſal. 107. 26.

Thus for a briefe ſuruey of the moſt ordinary practiſes of this ſpirituall aduerſary. Let me adde a little touching his attendants and aſſiſtants whom hee vſeth as his inſtruments for the promoting and accompliſhing of his generall purpoſes. They are two ſpecially: firſt, the world; that is rightly tearmed the diuels ſtore-houſe and his armory of tentations. Out of it hee deriueth many particulars for the endangering of Gods children: from thence hee aſſaulteth them one while with gaine, the loue and deſire whereof *is the roote of euill*[b], and the luſting whereafter cauſeth *an erring from the faith*: and how much are the graces of God euen deaded, and in a manner well neere quenched hereby in many that yet giue ſome hope, that they haue *a ſeed remaining in them*[c]? How do

[b] 1 Tim. 6. 10.
[c] 1 Ioh. 3. 9.

the

the cares of the world, and the deceitfulnesse of riches choake good things in them [d]? With what a colour doth the Diuell leade many professors of religion into this sinne: forsooth men must follow their callings, and they must be frugall and prouident, and he which is not carefull for his company is worse then an Infidell; thus the enemy poysons them with this bewitching euill, and so carrieth them into a world of intanglements, besotting them so with the seeming sweetnes of the earth, that they can redeeme no time for their soules, neither to bestow abroad, nor in their families, nor can chearefully enlarge their hands and hearts to any gratious vse for others comfort. A man may bee euen afraid of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Satan layeth continuall siege vnto them.

[d] Math. 13. 22.

Againe, from out of the world, he sets vpon the seruants of God with pleasure and delight: Oh, recreation is lawfull, some sport is necessary, and these and these particulars may very well be iustified, and here creepes in stealingly that, which the Apostle calles *a louing of pleasure more then a louing of God* [e], a spending of more good houres in vnprofitable delights, then in holy duties for God and for our selues.

[e] 2 Tim. 3. 4.

Then further there is another baite, and that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking if any thing would preuaile, this would be it, *All this, &c. and the glory thereof I will giue thee* [f]. Oh how doe many men straine, and euen willingly dispense with their owne consciences, or against them rather, and (as we say) borrow a point or two for reputations sake? How are men brought to straine and to force their wits to iustifie this or that? and all because the same hauing some shew of lawfulnesse set vpon it, will make an easier way to their aduantage: yet the Diuell hath more weapons out of the world, he finds subtle *Iesuites* to enchant and to perswade to that which is euill, cunning worke then to coole zeale, to encourage vnto liberty, to stay from being too forward, and to aduise to a temper and moderation in religion: these are instructed how to carry the matter handsomly, and with formall reasons and shewes of Scripture to keepe backe from that feruent care that ought to be; nay, the Diuell will goe neere to find some Preachers to set a worke in this businesse to with-draw from forwardnesse (vnder faire pretences to beware of newfanglednesse) and to take heed of being too much of the purity.

[f] Math. 4. 8.

Then further there will bee heaped in many discouragements, when one is in a good way: here is losse vpon losse in outward things, going backward in the world, besides little remorse among friends in the day of want: here is trouble, here is reproach and scorne, here is slander and ill will, all manner of euill spoken: with such things as these it appeares by Scripture and experience that Satan fighteth against Gods children, and all to further his generall aime of either lulling them asleepe in security, or swallowing them vp into discouragement.

Now hee hath another aider and instrument, that is the flesh, our owne inborne corruption: out of this spring out incessantly a world of euill motions, and of such lusts, as Saint *Peter* speaketh of, *which doe fight against the Soule* [g]. The diuell by long obseruation is growne exceeding skilfull, and hee will soone vnderstand, what bee the things to which wee bee most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade, but our nature hath a proneness to it: so hee will bee sure to assault vs so chiefly as he knoweth it to sort best with our naturall bent; as, if a man be of nature more frugall and sparing, he will ply him with tentations of profit: if hee bee of an ambitious disposition, hee will set him forward with hopes of honour and preferment; if chearefull and pleasant of quality, hee will assaile him with pleasures, with company, with occasions of turning such a nature into carelesse

[g] 1 Pet. 2. 11.

neſſe and vanity: if ſad and ſolitary, he will encounter him with frightfull paſſions, and labour to draw by feares and terrours into inconuenience: if ſomewhat affecting faſhion and trimneſſe, hee will ſwede in that kind too, and furniſh with perwaſions to make all tollerable that leanes that way: if cholerick and eaſily prouoked, he will find occaſions therein alſo, ſuch as ſhall quickly kindle any vnruly heate: if one be ſpecially inclined to the applauding of himſelfe, and to a good opinion of his owne parts and gifts, the Diuell will ſet on ſuch as ſhall praiſe him, and ſooth him, and ſo puffe him vp with folly.

Thus in a legion of particulars, he aduantageth himſelfe in this ſeruice of ſifting the children of God by their owne fleſh, and euen thereby doth as it were carry them captiues oft times, that they cannot doe the good which they both ſhould and would. This fleſh is a falſe traitor within vs, which eaſily lets in that euill which Satan doth deſire to ſettle in our ſoules: there is no argument which the Diuell ſhall vſe, whether it tend to preſumption or deſpaire, but hee will make it to ſeeme in the iudgement of fleſh and bloud to be exceeding reaſonable.

Here then is the ſecond vſe. The firſt was to perſwade watchfulneſſe. The ſecond, to ſhew the great neceſsity of watchfulneſſe, and eſpecially the maine particulars, wherein through this enemy we are in danger. His end is miſchieuous: his meanes to that end are very direct; his helpes for the ſetting an edge vpon thoſe meanes, very ſtrong: the world will furniſh him with many preuailing motiues, whether to make vs ſecure and careleſſe, or to bring vs to bee deſperate, and the fleſh that is in vs, is falſe to vs euery way, and the diuill will not faile to make vſe of both, to the very vtmoſt. Conſider now whether here be not iuſt cauſe of ſpirituall watching: the traines which the Diuell layeth are infinite; we doe nothing, wee goe no where, but ſtill hee is in his courſe, like a wily workeman to ſeduce and ſift, and like a raging Lyon to deuoure. There is nothing out of which he will not take occaſion to entangle. In our callings hee tempts to idleneſſe, to fraud, to couetouſneſſe, to cruelty; in our eatings and drinkings, to exceſſe, in our being in company, hee will ſeeke either to make vs inſtruments to hurt others, or others as meanes to corrupt vs, in our priuacy hee will aſſault vs with vngodly and vnprofitable thoughts, in performing any good exercise, he laboureth either to hinder vs from it, or to diſtract vs in it, in proſperity he endeauours to puffe vp, and in aduerſity to diſhearten. I cannot name all particulars, by which, and in which, and out of which hee draweth out matter of tentation, either to leade vs into euill, or to keepe vs in euill; no place is free, no calling is priuiledged, no degree, no age is exempted. His malice is endleſſe, his policies are daily multiplied, his deuiſes and ſleights are without number.

The 3. Vſe. A third vſe yet remaineth: My firſt vſe was, to prouoke to watch: my ſecond, to declare in what particulars wee are in danger: now the third ſhall be to direct how to watch. We reade [b] that there is a certaine armour to bee put on, when we addreſſe our ſelues to this Watching ſeruice, and that is a thing which muſt be euen in reaſon. For what is a watchman without a weapon? well may he deſcrie and diſcouer the ememy, but he cannot withſtand him. It ſhall not be vnprofitable, nor vnfitting to ſpeake ſomewhat touching the armour to be vſed, as it is ſet downe in the particulars by S. *Paul*; He calleth it the Armour of God: whereas he calleth it armour, the word muſt not be taken litterally or groſſely, but in a ſpirituall ſenſe, according as it is a ſpirituall enemy which wee haue to doe with. It is called Gods armour, becauſe it is he by whom we muſt hope to be furniſhed therewith; out of his armory only we muſt ſeeke ſupply. The particulars are deſcribed in his word, and the manner of putting it on, and of vſing it, is there only to be ſought. The ſpecialties and ſeuerall parcels of it are ſet downe in order: I will name them and open them in a word.

[b] Eph. 6. 11, 12.

1 *Girdle of Truth.* Which is ſincerity of heart, when a mans heart and ſoule is

is set and bent in the singlenesse thereof to please God in all that is required. It is a fruit of the Spirit which ought to accompany a mans whole conuersation, that so he may be found without fraud and without hypocrisie, both towards God and towards men. It requires that a man should not be a professor of religion, in shew only and in pretence, but in deed, and in truth, being such an *Israelite* in deed, in whom there is no guile. He that is but an hollow Christian, formall only, and without, the Diuell will soone preuaile against him: but he which laboureth to proue himselfe to be such an one indeed, as he would seem to be by word and shew, he is sure to stand fast in the euill day.

2. *The breast-plate of Righteousnesse*, that is holines and vnblameablenes of conuersation: iustly tearmed a *Breast-plate*, because it beares a man out against the slaunders and false imputations of wicked men. This makes a man *bold as a Lyon*[l], and not to regard the biting tongues of euill speakers: as *Iob* knowing his owne innocency, professed not to regard it, though an aduersary should write against him, euen a whole booke of accusations[k]. This gaue *Dauid* comfort in the middest of troubles, that he could appeale vnto God, in his vprightnesse, respectiuely to the things wherewith men charged him[l]. Oh, where a mans heart is set to walke with God in all the waies of righteousnesse, he not willingly pleasing himselfe in any knowne wickednes, how shall Satan vanquish him, what resolution shall he haue, and what comfort in his soule, when he laboureth to dismay him?

[l] Prou. 28. 1.
[k] Iob 31. 35.
[l] Psa. 26. 1.

3. *Shoes shod with the preparation of the Gospell of peace.* That is, assurance of acceptation and peace with God through Iesus Christ, according to that holy doctrine which is reuealed to vs in the Gospell. He that hath attained to this, is like one ready to take a iourney, and is fit to go through his pilgrimage amidst all spirituall enemies, knowing that God who is at peace with him, will be his guide and deliuerer from them all.

4. *Sheild of faith.* That is a firme perswasion of the accomplishment of all Gods mercifull promises; in his Sonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall confidence, presumption, security, infidelity, distrust, despaire. This is a victory against them all[m].

[m] 1 Iohn 5. 4.

5. *The Helmet of Saluation*[n]. A constant desire and expectation of that eternall happinesse which God hath promised. This sustaines, and beares vp the heart against that fainting, which might otherwise dismay it, because of the deferring of Gods promises.

[n] 1 Thes. 5. 8.

6. *The Sword of the Spirit.* Which is the Word of God. This wounds Satan, and cuts in sunder the knots of those sundry tentations, by the which he seeketh to entangle. This discouereth and bewrayeth all his policies, with this sword: our Sauiour foiled this enemy *, opposing that which was written vnto whatsoeuer he sought to ensnare him with. And this especially a Christian must seek to be accomplisht with. There is no reason which Satan shall vse, whereby either to draw vnto presuming, or to worke to dismaiednesse, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soeuer shall bee vsed to perswade presumption and security, that one speech of *Salomon* is enough against it: *Blessed is the man that feareth alway*[p]. Or of *Paul*: *Worke out your saluation with feare and trembling*. And whatsoeuer on the other side shall be produced and pressed to the beating downe of the soule vnto despaire, euen this shall bee sufficient to repell it; *Christ died to saue euen the chiefe of sinners*[r]: much more shall a man be fenced, that laboureth to store himselfe with that plenty which the Scripture yeelds: which here or there hath somewhat, to meete fully and directly with euery particular perswasion, with which he shall labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their ignorance and rawnesse in the Scripture. How is it possible, but that he shall easily preuaile, when he finds vs without this weapon?

* Math. 4.
[p] Prou. 28. 14.
[q] Phil. 2. 12.
[r] 1 Tim. 1. 15.

weapon? which as I haue ſhewed, Chriſt eſpecially made vſe of in his grapling with him in the wilderneſſe.

7. *Prayer.* This is it, which brings a bleſſing vpon all the reſt, and enableth vs through Gods mercy, to the comfortable vſe of all the former.

This then is that which is called the *Armour of God*, and thus muſt euery Chriſtian labour to furniſh and to prepare himſelfe againſt the Diuell. Firſt, let him look to it that his heart be vpright, and that he bee free from halting in matters that concerne his ſoule. Secondly, let him care to be outwardly fenced with an holy life, making conſcience to walke in all the waies of righteouſneſſe in the ſight of God. Thirdly, let him labour to be ſhod with an aſſurance of peace with God, through the Goſpell. Fourthly, in his left hand, let him get the ſhield of faith, ſtedfaſtly ſtriuing to apprehend and to apply Gods promiſes. Fifthly, in his right hand let him carry the word of God for a ſword. Sixtly, on his head let him weare the helmet of ſaluation, in the patient expectation of the glory to be ſhewed hereafter. Laſtly, let him ioyne to all feruency of prayer, by which all the reſt may be made effectuall.

Thus I haue in a few words opened a large matter, which yet to thoſe that are carefull may be ſufficient, if to this now ſpoken they ſhall ioyne the helpe of priuate meditation. Now, this armour thus deſcribed, is to be put on, and worne continually, we euer conſidering our ſelues how and in what manner we haue the feeling and the vſe thereof. With this we ſhould lie downe, with this we ſhould riſe vp, and cary that euery day, and in all places, and whatſoeuer we goe about, we may haue it with vs, as far as it is poſſible. For as the watch muſt neuer be giuen our; ſo this armour appertaining thereunto, muſt neuer be put off. Here now I could take occaſion to ſhew how vnfit we be generally to grapple with Satan, how vnable to make any comfortable reſiſtance in the day of triall. I am perſwaded, the greateſt part are ſo farre from being thus armed, as hath bin ſaid, that they muſt needs confeſſe it to be a thing which heretofore they haue ſcarcely thought vpon. This matter is euen a myſtery vnto many; and they will (hearing of it) go neere to anſwer as they [f], *We haue not heard whether there be an holy Ghoſt, or no.* This is mens lamentable ignorance in things which concerne their ſoules. Beſides, if we grow into an inquiry for particulars, how rare ſhall we finde ſincerity of heart, holines of converſation, feet ſhod with the right vnderſtanding of the Goſpell of peace, the ſhield of faith, to wit, the ſound knowledge, together with the comfortable and liuely apprehenſion of Gods promiſes, a longing and ſetled expectation of the future happineſſe. Where is the ſword of the Spirit, when Gods word is by many ſo little looked into, and ſo many be as great ſtrangers in it, as the children yet vnborne? Where is feruency of prayer, when there is ſuch ſmall feeling of our wants, and ſuch ſlender vnderſtanding of the promiſes of God to heare our ſuits? No maruell if Satan play *Rex* as himſelfe liſteth. He is cunning, and we ſimple, he ſtrong, we weake; he ſubtile, we ſecure; he furniſhed to make variety of aſſaults, we vtterly naked, without any piece (it is much to be feared) of the Armour of God. If we had one parcell thereof, we had all; if we be without any one, we haue none at all. Let vs pray vnto God to bleſſe our memories, that we may beare away theſe particulars, to bleſſe our meditations, that wee may rightly and profitably digeſt them, and to ſtirre vp and bleſſe our care, that we may diligently practiſe this duty of ſeeking, and labouring to put vpon vs the Armour of God: ſo ſhall Satan be vanquiſhed, our ſelues comforted, and God glorified by our trials.

[f] Acts 19.2.

Thus haue I ended this part, which I termed a word of warning. We ſee we are beſet with a dangerous and an vnplacable enemy: the more religious wee be and the more increaſing in the graces of God, the more againſt vs is his malice. Herehence we haue been exhorted to watchfulneſſe, we cannot be too vigilant

vigilant to ſtand vpon our guard againſt ſuch an Aduerſary. To quicken vs hereto ſomwhat the more, we haue been ſhewed his courſe, and made acquainted with the generality of his practiſes, that we may ſee there is no time or place for careleſneſſe. And now laſtly, becauſe to watch vnarmed were vaine, we haue been taught what armour we muſt put on; which being taken to vs, and kept vpon vs, it is poſſible for vs to be foiled, but we ſhall neuer be vanquiſhed; nay in the end we ſhall be more then conquerors, and the God of peace ſhall tread Satan vnder our feete. And his winnowing, though it were intended on his part, to diſfurniſh vs of all grace, yet ſhall be ſo bleſſed of God vnto vs, that thereby his graces in vs ſhall be brought vnto more perfection.

The ſecond Sermon.

——— *But I haue prayed for thee, that thy faith faile not.*

OF the word of Admonition hath been ſpoken thus farre. The word of Comfort followeth now next to be enquired into: ***But I haue prayed that thy faith faile not.*** The words need no great opening: in handling the doctrine ſpringing from them, I hope to make all as plaine as ſhall be neceſſary.

The Doctrine is thus: ***That all the practiſes and endeauours of Satan, are not able to ouerthrow the faith of Gods choſen.*** This point of holy doctrine, I thus collect out of this Text: That faith for the not failing whereof Christ hath prayed, the ſame, the diuell can neuer be able to ouerthrow: but for the not failing of the faith of all Gods choſen, Chriſt hath prayed; therefore the diuell doe what he can, ſhall neuer be able to ouerthrow it. The firſt part of this reaſon ſtands vpon this; That which God will vphold, Satan cannot vanquiſh; for ***Hee is greater then all***[a]: but that faith for the not falling whereof Christ prayeth, God will vphold. It is vnpoſſible that the prayer of Christ ſhould be in vaine, his requeſts cannot but ſpeed. *I know*, ſaith our Sauiour, directing his ſpeech vnto God the Father, ***that thou heareſt me alwaies***[b]: ſo that thus farre I perſwade my ſelfe there can be no doubt. If it may be once prooued, that Christ hath prayed for the faith of all Gods Elect, that it may not faile; then I am aſſured the reſt will be yeelded vnto, namely, that all the power of hell cannot ouerthrow it. The ſecond Doctrine of the Text. [a] Iohn 10.29. [b] Iohn 11.42.

So that therein, that being the ſecond branch of my reaſon, I am to beſtow ſome paines to make it cleere, becauſe touching it, there may be ſome queſtion, inaſmuch as both the words of Christ, as may ſeeme, are onely to *Peter*, that his faith is prayed for that it may not faile: and the Papiſts alſo doe labour by all meanes to make them peculiar to *Peter*, and from thence to raiſe the doctrine of *Peters* ſupremacy, and chiefly ouer the reſt: Becauſe in the common danger of all, ſay they, Chriſt doth ſtrengthen *Peter* onely: and withall, by this they ſeeke to eſtabliſh an impoſſibility for the Pope, to erre in office, whom they ſuppoſe to be the ſucceſſor of Saint *Peter*, and to bee with him intereſſed here in a Priuiledge of not failing in any thing, which by vertue of his office he ſhall performe. Therefore I will ſhew, that whatſoeuer Christ did here begge for *Peter*, by name, the ſame he did requeſt for all the faithfull. To make that firme, this may be a ſufficient reaſon, That which Christ asked

for

for all his faithfull disciples, the same did hee craue of God for all true Beleeuers: but looke what he craued here for *Peter*, the same did he intreate for all his faithfull disciples, therefore he craued it also for all true beleeuers.

The first limme of this reason, is confirmed by that speech of our Sauiour, when he saith plainely, That the good things which he asked of God for his Disciples, he asked of him not for them alone, but for all them, which should through the world *beleeue in him through their preaching* [c]. If then Christ praied for all his elect Disciples, that their faith might not faile, he prayed the same for all Beleeuers.

[c] Ioh. 17. 20.

Well, how shall it appeare, that Christ meant as much to all his faithfull disciples, as he did here to *Peter*? First, it is apparant here, that Christ gaue warning of a danger by Satan, to them all, to the rest as well as to *Peter*; *Hee hath desired you.* How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put all of them in feare, in regard of the diuels practises, and not also put them all in heart by a word of assurance, touching the perpetuity of their faith. The danger is foretold to all, but the comfort restrained to *Peter*, what sense is this?

Secondly, if we examine that prayer of Christ, which he made the night before his sufferings, and in which it is out of all question all the rest had equall interest with *Peter*, we shall find that our Sauiour in it, in sense, though not in words, made the same sute for them all, that he did for *Peter* here. For what other thing is intended then their perseuerance to the end, in those particular requests; That *the Lord would keepe them in his name* [d]: *That, hee would sanctifie them with his truth* [e]? These are all one in effect with that here, of the not failing of faith: For he whom God keepes in his name, and sanctifieth with his Truth, the same faith cannot be ouerthrowne.

[d] Ioh. 17. 11.
[e] Vers. 17.

Yea (but will it be said) if this prayer of Christ were not peculiar to *Peter*, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon*? Will you haue the reason in a word? Christ fore saw at this time, that *Peter* was to sinne more then the rest, and so to be in greater hazard then the rest; and therefore would need a more speciall succour then the rest. As then a good father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheare vp him more specially: Or as a Physitian wishing good to the whole body, yet applieth his phisicke principally to the parts ill affected: so Christ, though his respects were to all, yet inasmuch as *Peters* case was like to be such, as would most need comfort, therefore he applied the comfortable salue of Gods assured fauour, to his griefe especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for *Peters* supremacy, that *Stapleton* saith: It is impossible to shift it off with any colour of cauils, that these words doe not proue *Peter* to haue been in any greater dignity then the rest, only they shew it to be true, that he was in greater danger.

I will not spend time now in canuasing this point about *Peters* head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Roman Bishops; I haue chosen this text for another end, then the debatement of that matter. This onely I say in a word with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logick in the world, can neuer proue hence the Popes supremacy, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge, that a Pope may faile as a man, and bee without faith, and so be damned: but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters* not failing as a particular Christian, then as an Apostle. For he doth not so much vnderstand here by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre; but here especially was intended, that faith by which *Peter* was engrafted into the mysticall body of Christ Iesus, which we call a sauing faith,

faith, a renuing or a regenerating faith: and Christ meant, that though Satan should endeauour to sift out all goodnes from him, yet he should continue in the state of grace and saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ promised could neuer be true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this Doctrine from this Text. The truth is, there *is* no more reason why this speech thus directed to *Peter*, should be held peculiar to him, then that which God said to *Iosua*[f], *I will not faile thee*, should be appropriated to him alone; which yet notwithstanding the Apostle applieth to all Christians[g]. If the Apostle might embolden all Christians to lay hold vpon that speech, why should it not be lawfull to apply this to any child of God, whom Satan desireth to sift, and to shake as he did *Peter*, *Be of good comfort, Christ hath praied for thee that thy faith faile not*?

[f] Chap. 1. 5.
[g] Heb. 13. 5.

It is ordinary to apply common comforts to some particular persons, as occasion is, which application to particulars shall not let, but that the matter so applyed, belongeth of right to more then to those, to whom for the present it is applied. When Christ applied the Doctrine of forgiuenesse of sins, to the man sicke of the Palsey, *Son thy sins are forgiuen thee*[h]: shall that preiudice the liberty that is for euery Beleeuer, to lay hold vpon the Doctrine of the remission of sinnes, for his speciall comfort?

[h] Matth. 9. 2.

Thus still I hope, it appeareth more and more, to be vprightly collected hence, *That the faith of all true Beleeuers is vnuanquishable*. Christ hath prayed for all his, that their Faith may not faile: neuer was he denied by his Father any sute. I haue been the more diligent in iustifying this place, to be the ground of this Doctrine, because as it is abused by Papists, and ingrossed by them: for *Peter* only, and his imaginary successors; so if this be cleered once, to be the Doctrine of these words, as I hope now it is, it may serue in stead of many proofes, considering the plainnes of it, and that it speakes (as it were) directly to the heart and soule of euery true and sound Beleeuer: *Sathan will seeke thee to winnow thee, but I haue prayed that thy faith faile not*.

Now next, though this place might be sufficient, yet because the harmony and consent of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I will labour to make plaine. That if a man be once through the mercy of God become a true Beleeuer, a man endued with that faith which the Apostles call *vnfained*[i], and in another place, *The faith of Gods Elect*[k], sifted by Satan hee may be, but vanquished he can neuer be, his perseuerance is certen, his estate and condition is vnalterable. I may well put here in the front of this proofe, that promise of God made of old vnto his people, *I will make an euerlasting couenant with them, that I will neuer turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from me*[l]. Vpon which words, that glosse of *Austens* is excellent: What is this, saith he, but as if God had said, The feare of me which I shall put into their hearts, shall be such and so great, that they shall adhere, and cleaue close to me, euen to the end. This is a notable place, to shew that God will not suffer those euer to decline from him, whom it hath once pleased him truly to conuert vnto him.

[i] 1 Tim. 1. 5.
[k] Tit. 1. 1.
[l] Ier. 32. 40. *De bono perseuer. cap. 2.*

How doth the Scripture abound with speeches, directly testifying the perseuerance of the faithfull? *They which trust in the Lord, shall be as mount Sion, which cannot be remoued, &c*[m]. They are *sheepe, which none can plucke out of the hands of my Father*, saith our Sauiour[n], they are as *a house, which no stormes or waues can ouerthrow*[o], *Chosen ones*, whom it is impossible to seduce[p]: They *are kept by the power of God, through faith vnto saluation*[q], *They are reserued vnto Iesus Christ*[r], They are

[m] Psal. 125. 1.
[n] Ioh. 10. 28.
[o] Matth. 7. 24.
[p] Matth. 24. 24.
[q] 1 Pet. 1. 5.
[r] Iude 1.

[f] Ephes. 4.30. *are sealed by the holy Spirit of God vnto the day of redemption* [f]. They *shall not be temp-*
[t] 1 Cor. 10.13 *ted aboue that they are able to beare* [t], *though they fall, they shall not bee vtterly cast*
[u] Psal. 37.24. *downe: for the Lord vpholdeth them with his hand* [u].

Doe not these things abundantly proue the perseuerance of Beleeuers? Which way should the Elect of God be depriued of their faith? God will not with-
[x] Iam. 1.17. draw it, for *with him there is no shadow of turning* [x]; The *mercy* wherewith he hath
[y] Isa. 54.8. compassion on his Elect, *is euerlasting* [y]: so is his *loue* [z]. Those gifts of his which
[z] Ier. 31.3. accompany an effectuall calling, *are without repentance* [a]: that is, they be such, of
[a] Rom. 11.29. the conferring whereof, God neuer repenteth: nay, hee rather addes more grace
[b] Luke 8.18. to his children, then takes ought from them [b].

Well, as God himselfe will not withdraw that gift of faith, which he hath once bestowed, whereupon the graces of God, which concerne saluation, are
[c] Ioh. 4.14. said to be like *a liuing water*, that can neuer be drawne drie [c], so the Diuell cannot extinguish it. He will indeed endeauour it, as was shewed in the former Sermon, but his power is abridged: *Greater is he that is in you, then he that is in the*
[d] 1 Ioh. 4.4. *World* [d]. Neither can the corruption of Gods children bee able to put out the light of faith which is in them. Nothing *shall seperate from the loue of God, which*
[e] Rom. 8.39. *is in Christ Iesus our Lord* [e]. The children of God are taught to pray to *bee deliuered from euill*: that is, that euill though it assayle them, yet it may not conquer them.

Why is this asked of God, if he be not both able and willing to bestow it? If God will
[f] 1 Pet. 5.10. deliuer his children from euill; if he will *confirme, strengthen, and stablish them* [f],
[g] Phil. 1.6. *and performe the good worke which he hath begun in them* [g], how can it be that they should lose their faith? I know not any one point wherein the Scripture is more plentifull then in this Variety of proofe I haue already alledged: If it were necessary, much more might easily be produced.

[h] Luke 8.13. Thus in a word: It is the marke of hypocrites, that *they beleeue but for a while* [h]. It must needs then be the portion of those that beleeue aright, that their faith is perpetuall. The wicked indeed *passeth as the whirlewinde, and is no more: but the*
[i] Prou. 10.25. *righteous is an euerlasting foundation* [i].

Truth it is, that if the children of God stood vpon their owne personall strength, their perseuerance might very well be doubted of: but they are *ingraf-*
[k] Rom. 6.5. *fed into Christ* [k], and so as the Apostle speaketh vpon another occasion, *The roote*
[l] Rom. 11.18. *beareth them, and not they the roote* [l]: Their saluation dependeth not on them-
[m] 2 Tim. 2.19. selues, but it is *built vp in the foundation of the Lord which remaineth sure* [m]. *They which are planted in the house of the Lord, flourish in the courts of our God, and bring*
[n] Ps. 92.13,14 *forth fruit in their age* [n]. Other branches may be pulled away from their stocks either by violence of winde, or force of mans hand, or at last consumed by length of time: With them that are in Christ, it cannot be so, they keepe not him, but are kept by him; and from this stableness, which is in him, proceeds their firmnesse. *I change not*, saith the Lord, *and this is the reason, that you sonnes of*
[o] Mal. 3.6. *Iacob are not consumed* [o]. How confidently doth S. *Paul* speake touching his per-
[p] Rom. 8. 38. seuerance? *I know whom I haue beleeued, and I am perswaded that he is able to keepe*
[q] 2 Tim. 1.12. *that which I haue committed to him against that day* [q]: *The Lord will deliuer me from*
[r] 2 Tim. 4.18 *euery euill worke, and will preserue me vnto his heauenly kingdome* [r]. Shall we make *Pauls* case herein to be singular, and thinke this may be true of him, but yet not the portion of euery true beleeuer? Why? Faith is in all the Elect of God, of the same common nature: and if it be the nature of the faith of one beleeuer, to secure him for the time to come, it is in the nature of euery one that hath faith also: and what comfort were it to vs, to heare of *Pauls* assurance of his perseuerance, if it be taught vs, that we must still be doubtfull in that behalfe? We may admire *Pauls* happinesse but with small content, when we are put out of all hope to partake with him therein:

[s] Rom. 8. *Paul* [s] as he speakes with such confidence touching his future estate, resol-

uing

uing vpon it, that nothing ſhould bee able to deſeat him of that happineſſe he waited for: So in the beginning of that diſcourſe, he propounds a generall Doctrine, which concernes all which are in Chriſt Ieſus: Touching whom this he deliuereth, that *to them there is no condemnation*; now he proues this by his owne example at large, &c[z]? Whereupon I inferre, that whatſoeuer *Paul* reported there of himſelfe is not ſingular, that is, ſuch as wherein ordinary beleeuers are not interreſſed with him; for then to what end is his experience and example brought in as a proofe for a Doctrine which concernes all? Certenly, it is the condition and ſtate of all true Beleeuers, *That neither height nor depth, nor any other Creatures can ſeperate them from the loue of God, which is in Chriſt Ieſus our Lord*[a]. But I ſtay my ſelf in this; It were no hard thing to be plentifull in the enlargement of this proofe.

[z] Verſe 2. &c.

[a] Verſe. 39.

There be ſome things which are vſually obiected by ſome againſt this Doctrine: which it ſhall not be amiſſe to make anſwer to.

Obiections againſt the Doctrine, anſwered.

1. It is ſaid, that there are diuers ſpeeches in Scripture, where falling, and forſaking, and things of the like nature are threatned to the faithfull, and they are called vpon to feare and care, ſuch as ſeeme to argue a poſſibility of finall loſing all grace which they haue once receiued. For examples ſake, *Let him that thinkes he ſtands, take heed leſt he fall*[x]. *Be not high minded, but feare. &c*[y]. *Quench not the Spirit*[z]. *Worke out your Saluation with feare and trembling*[a]. Now to what end are theſe ſpeeches, if the faithfull cannot fall, ſo as to loſe that faith, with which they haue been once endued? I anſwer thus: That whatſoeuer God workes in, and for the faithfull, he worketh it by meanes. As he will continue them in faith, and keepe them in the ſtate of grace: ſo he will doe it by a courſe: and one ſpeciall meanes, by which he preſerues the faith of his children, is ſuch exhortations as this, by which (he bleſſing them vnto them,) he preuents ſecurity, and ſtirres vp care of vſing all good meanes conſecrated by him, by which they may be vpheld in grace, and builded vp in faith. So that theſe aduertiſements doe not preſuppoſe the falling away of Gods Elect: but are purpoſely vſed in the wiſdome of God to preuent the ſame.

1. Obiect.

[x] 1 Cor. 10. 12.

[y] Rom. 11. 20.

[z] 1 Theſ. 5. 19.

[a] Phil. 2. 12.

Anſw.

The proue that we in our ſelues may fall, and had therefore need to reſolue with *Dauid*, *That it is good for vs to draw neere to God*[b], but they doe not argue the purpoſe of God to ſuffer to fall, but rather the contrary: for well may we ſay, that if God would forſake, he would neuer ſo often call vpon his children to ſtand faſt.

[b] Pſal. 73. 2.

2. Many true beleeuers haue fallen and failed greatly: as *Dauid* in the matter of *Vriah*, *Peter* in the buſineſſe of denying his Maſter: ſhall it be thought that theſe loſt not their faith, when they committed ſuch foule offences? How could faith and ſuch groſſe euils, be at once together in the ſame men? I anſwere directly; that neither *Peter* nor *Dauid* loſt their faith quite in thoſe their falles. We muſt learne to diſtinguiſh betwixt the being of faith, and the working of faith: Faith may be, where it doth not worke. There may be life in the root of a tree, though in the winter ſeaſon the ſame be without both leafe, and fruit. In a mans body there may be life, although for the preſent being in a ſwound, he doth neither moue nor breathe; like to that, which *Paul* ſaid of *Eutichus*, *falling from the third loft, and taken vp dead: His life is in him*[c]. In a dry ſummer there may be a ſecret ſpring of a Well in the earth, though not ſo much as a drop of water doe flow from it: So there may be a certen ſeed of faith in a Chriſtian, euen then when by ſome great temptation he is ouercome and falled into a grieuous ſin. So then it is true, faith did not worke in *Dauid* when he committed adultery. It was not powerfull in *Peter*, when he denied his Maſter: but yet the recouery of both argueth that there remained, as *Theophilact* ſaith out of *Chryſoſt.* touching *Peter*; *the hidden ſeeds of faith and grace in them both.* No ſooner was *Dauid* throughly dealt with by *Nathan*, but he cried out, *I haue ſinned*[d]. No ſooner

2. Obiect.

Anſw.

[c] Acts 20. 10.

Luke 2.

[d] 2 Sam. 12. 13

e Luke 22.61, 62. did the Lord looke backe vpon *Peter*, but *He went out and wept abundantly* e. So then this is the answere, A great sin may smother faith, as ashes may the coles, but it cannot quench it. The working of faith may be stopped, when the being thereof continueth.

3. *Obiect.* A third obiection. Many that haue giuen great euidence euen of strong faith, and touching whom there is no cause in the world, but to account them true beleeuers, are by the testimony of their owne mouthes, vttering the same with great earnestnes, a testimony of their not dissembling, vtterly without faith: they say they haue no comfort nor taste of any goodnes, they cannot pray, they cannot so much as think comfortably vpon God, or any of his promises. Indeed they will say, it hath bin with them thus & thus heretofore, but all this is vanished, and now there is nothing but deadnes and infidelity come vpon them.

Haue not these lost their faith? And was it not also thus with *Dauid*, when he f Psal. 51.12. praied that God would *restore vnto him the ioy of saluation, &c* f. That *restoring*, argueth a departure and losse of that which his desire was he might again enioy.

Answer. As I said in answering the former obiection, that there is a difference betwixt the being and the working of faith; so say I now, that there is a difference betwixt a man hauing of faith, and his being aware that he hath it. A man may haue faith, euen then when he stands very peremptorily to it, that he hath none at all. Physitians report of men subiect to Melancholly passions, that they haue verily thought themselues dead, when as yet all that haue beheld them, haue knowne them to be liuing, yet haue they not been able to perswade them so: Such like spirituall perturbations are in the minds many times of Gods children, that they conclude directly of themselues, that they haue no faith, and they which come to talke with them, and to comfort them, cannot beate away that opinion from them, who yet see in them plaine and apparant euidences of true faith. Indeed those very complaints, which are made in these distresses, are an argument of the presence of that which yet is lamented as it were not there. No man but a beleeuer can complaine of the lacke of faith. Infidelity cannot be perceiued but by faith. The want of grace cannot be taken notice of without grace. It is in the matter of faith, as it is in the point and case of Gods loue. God alwaies loues his children, though he doe not alwaies shew it, nor they alg Psal. 30.7. waies perceiue it. *He hides away his face for a time, and they are troubled* g.

4. *Obiect.* A fourth obiection. We reade in Scripture, that the Spirit of God departed b 1 Sam 16.14. from *Saul* h: And *Paul* saith by the corrupt doctrine of *Hymeneus* and *Philetus*, i 2 Tim. 2.18. the faith of certein was destroyed i; and so he speakes of some which haue erred k 1 Tim. 1.19. from the Faith k, and fell away from the Faith l, and made ship-wracke of the l Chap. 4.1. Faith m: Doe not these things argue a possibility of falling quite from the state m Chap. 1.19. of grace, and of an vtter losing the Faith?

Answ. Concerning that of *Saul*, By that spirit that forsooke him, is not meant that Spirit of regeneration, which workes in the elect: For that *dwelleth*, where it n Rom. 8.11. once entereth n: but a certein measure of necessary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Hereupon it is said, that when *Saul* was first annoynted King by *Samuel*, *God gaue him* o 1 Sam. 10.9. *another heart* o: Now when *Saul* grew into extremities, then God depriued him of those gifts: Such giftes are tearmed the Spirit of God; I meane, such as concerne a man for the discharge of his personall calling; as we may reade that tearme giuen to that knowledge and vnderstanding to worke in curious p Exod. 31.3. workes which was bestowed vpon *Bezaleel* and *Aholiab* p. As for the tearmes of faith in those places where destroying of faith, erring from the Faith, &c. are mentioned, wee must thus conceiue them, partly to betoken the doctrin of q Gal. 1.23. Faith: so faith is taken for that which is beleiued q. Now that is oftentimes fallen from by many, they being corrupted and poysoned with false opinions: Partly for the profession of Faith; and so euen good men may at a time by weakneſse

weakneſſe in the extremity of perſecution faile in the profeſſion and ſhew of faith, not daring to ſhew themſelues openly to be that which they are: partly alſo it may be taken for that, which is but faith onely in name and in opinion, and which is a meere titular faith; and no more faith indeed, then a coarſe from which the ſoule is departed, is a man.

There be ſome as, *Auguſtine* ſaith, that doe rather *imagine then beleeue*. Now of ſuch kind of faith, the doctrine which I haue handled is not; for ſuch may vaniſh, nay indeed ſuch cannot continue: but when we ſpeake of faith, as it is the grace of God, which makes one with Chriſt, it can neuer be deſtroyed, neither doth any of thoſe places produced ſpeake, of faith in that ſenſe: no, in one of the places, *Paul* puts a diſtinction betwixt thoſe whoſe faith he ſpeakes of, and the faith and ſtate of Gods choſen[r], as *Hymeneus* and *Philetus* doctrine *deſtroyed the faith of certaine*: it pleaſed God to giue ouer ſome to be deceiued by them: but yet howſoeuer, *the foundation of the Lord remaineth ſure, and hath this ſeale, the Lord knoweth who are his*; all this while the elect of God were ſafe, they were ſo ſurely built, that it was not poſſible for them to miſcarry.

Cogitant potius quam credant.

[r] 2 Tim. 2. 18, 19.

A fifth obiection. This doctrine is accuſed, to be a doctrine of idleneſſe and preſumption: for if a man hauing faith cannot loſe it, and being once in the ſtate of grace, cannot finally be caſt out of fauour, why ſhould he feare to commit any ſinne? for doe he what he will, God will not reiect him. What need he bind himſelfe to any courſe of holineſſe, or of diligent vſing ſuch things as appertaine to building vp in godlineſſe? inaſmuch as his condition is vnalterable, he is ſure of being ſaued whatſoeuer come.

5. *Obiect.*

It is true, in the iudgement of corrupted nature, this may be a very good enducement to take liberty of ſinning, inaſmuch as there is no poſſibility of loſing faith; neither will I ſay, but at a time a child of God may be egged on by his own heart, vpon that ground to giue an aduenture. But it is certain, that ſuch a ſinne of preſuming, or of giuing ones ſelfe ouer to a diſſolute courſe, or of neglecting the care of holineſſe, cannot beare ſway there, where faith is. Marke what is ſaid, *That ſinne ſhall not haue dominion ouer thoſe*, which are by faith engrafted into Chriſt[s]. They which are iuſtified by faith, are *called of God* into the ſtate of grace[t], and they which *are called are ſanctified*[u]. How are they ſanctified, if they wallow in ſecurity? How is that a *purger of the heart*[x], if it leaue behind in a mans bowels ſuch groſſeneſſe? how is it our *victory*[y], if it ſuffer vs to be detained in bondage of ſuch a diſſolute euill? Ieſs the marke of the worſt men, and ſuch as ſhall be ſwept away with the wrath and vengeance of God at his comming: to be lulled aſleepe in ſecurity, giuing themſelues ouer to the ſeruice of ſinne, eating and drinking, and knowing nothing, vntill they are taken like a bird in a ſnare[z]. How can this then be the ſtate of beleeuers? Will God ſuffer his to fall into that, which they are left vnto, who are of old ordained to deſtruction.

Answer.

[s] Rom. 6. 14.
[t] Rom. 8. 29, 30
[u] Iude 1. &c. Act. 26. 18.
[x] Act. 15. 9.
[y] 1 Iohn 5. 4.
[z] Mat. 24. 38.

He that is a true beleeuer, knowes what God requireth of him: and the more ſenſible he is by faith of Gods loue to him, the more will his earneſt deſire bee to glorifie his name by a holy behauiour. It cannot be denied, but *Paul* was reſolued of his future eſtate, and of his perſeuerance in grace vnto the end: but who euer more diligent, who more preciſe, who more conſtant in the ſtudy of holineſſe? It was his endeauour to *haue alwaies a cleare conſcience toward God, and toward men*[a]; it was his manner *to beate downe his body, and to bring it into ſubiection*[b]: *he forgate that which was behind, and endeauoured himſelfe vnto that which was before, and followed hard toward the marke, for the prize of the high calling of God in Chriſt Ieſus*[c]: his *manner of liuing* was examplar[d]. His example is an abundant proofe, that the aſſurance of perſeuerance, doth not naturally giue life and being to preſumption. Nature perhaps will ſay, *Let vs continue in ſinne, that grace may abound.* This is that Logicke of fleſh and bloud[e]: but grace will replie, *How can we that*

[a] Act. 24. 16.
[b] 1 Cor. 9. 27.
[c] Phil. 3. 13, 14
[d] 2 Tim. 3. 10.

[f] Verſe 2. *are dead to ſinne, liue yet therein* [f]? Looke what inferences vnto holineſſe the ſpirit of God enforceth out of aſſurance of Gods eternall fauour, and of enioying his promiſes: *If you call him Father, &c.* that is, if you haue receiued the ſpirit of adoption, and by it vpon good tearmes cal God your Father, *paſſe the time of your dwelling here in feare.* The more you apprehend him to be your Father, the more do you feare to offend him [g] *Seeing we haue the promiſes*, ſaith *Paul*, hauing reference to thoſe afore, in which God had ſaid, *I will be a Father vnto you, and ye ſhall be my ſonnes and daughters, let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God* [h]. The Scripture is full in this kind.

[g] 1 Pet. 1. 17.

[h] 2 Cor. 7. 1.

I haue been large in the handling of this doctrine: firſt, becauſe it is plentifull: the Word of God abounds with reaſons and arguments to confirme it. Secondly, becauſe it is comfortable, it is the ground and ſtorehouſe of all true conſolation. Thirdly, becauſe there be diuers exceptions made againſt it, which for the ſtopping of the mouthes of gain-ſayers, and for the ſatisfaction of all thoſe which feare God, it was neceſſary to explane. The ſumme of all is, *That the faith of Gods Elect, true ſauing faith, can neuer, either totally or finally be extinguiſhed.* Foyling it is ſubiect vnto: but not failing. It may be where it doth not work &, it may work where it is not perceiued, a man may enioy it that complaines in bitternes of ſpirit, that he cannot feele it. Hence came that ſaying of *Auguſtine, that euery righteous man*, vnderſtanding by a righteous man, a man iuſtified before God by Chriſt, *is more bleſſed then Adam*: and his reaſon is, *Adam* had power, if he would, but not a will to be able to perſiſt in good: but as for them that are by faith engraffed into Chriſt, they haue both ability and will: they haue a deſire giuen them to continue, and are able alſo to continue to the end. Let vs come to the vſe.

De Cor. & Gra. 11.

Poſſe ſi velit, ſed non velle vt poſſit.

The 1. Vſe. Firſt hereby is ouerthrowne that Popiſh opinion, the leauen whereof hath ſowred ſome alſo which in other maine things do vtterly diſſent from Poperie: to wit, that no man in this world, vnleſſe it be by ſome ſpeciall reuelation can be aſſured of his perſeuerance and continuance in the ſtate of grace: That a man may fall from the ſtate of election, into the condition of a reprobate: Being now in Chriſt, he may be vtterly cut off from Chriſt, he may fall from grace, he may loſe the ſpirit of God, and be quite and cleane without faith.

Such poſitions as theſe are ordinary in the Papiſts writing: and ſome others (as I ſaid) differing elſe from them, yet doe communicate with them in theſe errors: Errors I may ſafely call them, being ſo contrary to that doctrine which hath been handled and prooued out of this Text, touching the perſeuerance of the faithfull, and the vnalterable condition of thoſe whom the ſpirit of God hath once renued.

How can that faith faile, for which Chriſt hath prayed? May a man know he hath faith indeed? No doubt he may: why elſe are we exhorted to *try our ſelues whether we are in the faith* [i]. If a man may be aſſured he hath faith, he may be aſſured alſo that his faith ſhall hold out to the very end: vnleſſe he will make doubt of the efficacy of Chriſts requeſt. And ſurely, if it were true which is held by ſome, That a man being once truly in Chriſt, may be againe quite out of Chriſt, and ſo altogether in the ſtate of nature againe, as if he had neuer been conuerted, then there will follow a neceſſity of a ſecond Baptiſme.

[i] 2 Cor. 13. 5.

Baptiſme is the Sacrament of our engrafting into Chriſt, of our initiation, or entrance into Religion: if then a man fall ſo farre, that hee is wholly ſeuered from Chriſt, ſhall it not be neceſſary in his recouery, for him to be baptized? For how elſe (ordinarily) ſhall he become a lim of Chriſt? This is an vnauoiable abſurdity which followeth this doctrine.

I may adde hereto, how this weakneth the comfort of a Chriſtian. Much adoe he hath to get faith. Alas I, what a griefe and a heart-breaking to him is it, to be taught that he no ſooner hath it, but he may by and by loſe it? now hee is in the

the state of an elect, hee be in as bad a taking as *Iudas*, or any reprobate to morrow.

What kind of doctrine is this? How doth this sort with the generall aime of the Scripture; which is, *That we through patience and comfort might haue hope*[t]? But thus is Popery a doctrine of vnsetlednesse: it traineth vp the soules of men in a perpetuall suspence; they would haue the people to be sure of nothing, neither of the matter to be believed, nor of themselues, whether or no they doe beleeue as it is necessary. A kind of hope they will allow them, which (as they conceiue it) is a kind of blind guesse without certainty. [t] Rom. 15.4.

2. Here is an excellent matter of direction for vs, what thing especially to make choise of. What should we rather seek and desire, then such a good wherof we cannot be depriued. See how vainely men bestow all their care about things of no continuance, Honour, Riches, Pleasure, things of no continuance. *The 2. Vse*

Honour, a meere buble, as we see in that glorious Courtier *Haman*: to day the second in a kingdome; worse then the veriest slaue, euen one adiudged to the gallowes to morrow. Riches hath wings: either we are taken from them, or they from vs, euen in a moment; *This night will they fetch thy soule from thee*[l]: *They cannot prouaile in the day of wrath*[m]. As for pleasure, what more transitory? *Euen in laughter the heart is sorrowfull*[n]. Why will men be mad vpon those things which are lighter then vanity it selfe? They be all as water, vpon which the faster a man claspeth his hand, the sooner it is gone. [l] Luke 12.20. [m] Prou. 11.4. [n] Prou. 14.13.

Oh that we might all earnestly labour after faith, and [o] *chuse the better part*. This brings with it all those things which we so much affect. Would we Honour? what greater then to be *sonnes of God in Christ*? And this doth *faith*[p]. [o] Luke 10.42. [p] Gal 3.26.

Would we Riches? what comparable to *Spirituall blessings in heauenly things*? and these brings faith, inasmuch as it brings *Christ*, whom he which hath once giuen, cannot *but with him giue all things also*[q]. [q] Rom. 8. 32.

Would we Pleasure? what like this, To know ones *Name to be written in Heauen*? And this is also from faith: for faith is accompanied with the presence of Gods Spirit, which *beares witnesse with our spirit, that we are the children of God*[r]. Oh that we could sell all to buy this Iewell; and euen as it were neglect all, till we were sure we were indeed possessed of this treasure. [r] Rom. 8.16.

Thirdly, out of this doctrine is deriued matter of infinite and vnspeakable comfort for all that truly feare God. How great and how violent, the malice and fury of Satan is against all such we heard before. He will not faile to doe the vttermost that Hell can either inuent or execute, for the throwing them downe from that happy estate to which the Lord hath raised them. Well may a man tremble when he thinkes on this simply: for who are we, that we should be able to encounter such an enemy? But behold here a Rocke of comfort. This is like that *strong Tower*, which *Salomon* speaketh of, to which *the righteous flee and are exalted*[s]. We haue an Aduocate with the Father, *Iesus Christ* the righteous; and he maketh continuall request on our behalfe, that our faith may not faile. *The 3. Vse.* [s] Prou. 18.10.

Thou wilt (perhaps) say to me: I confesse this were a notable comfort, if I were sure that I were one of those for whom *Christ* is a suter; but herein I am doubtfull. I demand of thee, Hast thou any truth of faith? Canst thou tell whether that begun in thee, yea or no? So farre as faith goeth, so farre the interest into this priuiledge goeth. But because I know thou wilt not be so resolued, therefore I will declare a sure course, by which thou maiest be resolued herein, that the benefit of this prayer, for the not failing of faith pertaines to thee.

Examine thy selfe for two things: First, A constant vse of making this request vnto God in prayer for thy selfe, That the Lord would vouchsafe so to establish thee in grace and goodnesse, that thy faith may neuer faile, but continue firme and sure vnto the end.

To make good this that I say (that I may not giue a false direction) this

know, That looke what grace God intends to beſtow vpon any man, vnto him he giues a deſire and care to begge the ſame at his hands in Chriſts Name.

t 1 Ioh. 20. 26. When he intends to giue me knowledge, he will giue me *a mind to know*[t]. He will make me to pray with *Dauid; O giue me vnderſtanding: Teach me good iudgement and knowledge*[u]. When he meanes to giue me faith, he will ſtirre me vp to pray for faith. When he will preſerue me from tentation, he will ſecretly prouoke me to cry to him, that my faith may be kept ſafe from tentations.

u Pſal. 119. 34, 66.

Againe, this is alſo a true point, that theſe two things doe ſtill goe together: The interceſſion of *Chriſt* in heauen; and the worke of his Spirit in our hearts, mouing vs to aske thoſe very things, which he craueth of God on our behalfe.

x Rom. 8. y Verſ. 34, 26. And therefore[x] he which in one place is ſaid to *make request for vs*, is ſaid in another, to giue vs his ſpirit *to helpe our infirmities*[y]. So then, I aske thee, Doeſt thou conſider often how furiouſly Satan is bent againſt Gods children? doeſt thou recount with thy ſelfe, how vnable thou for thy part art to make reſiſtance? doeſt thou ſee and bemoane the weakneſſe and ſcantneſſe of thy faith? doeſt thou continually pray vnto God, and euen begge of him in Chriſts name, that he would helpe thy vnbeleefe, that he would confirme and ſtabliſh thee ſo, that thy faith may neuer be remoued? This is an euidence to thy ſoule, that the prayer of Chriſt belongeth vnto thee; and that the gates of hell ſhall neuer preuaile againſt thy faith: this is a familiar marke. Doubtleſſe, there is no faith at all, where this ſute is not often euen groned out vnto God, That faith may not be ouercome.

Secondly, diligence in the vſe of the meanes ordained by God, for the ſuſtentation and increaſe of faith. Here is alſo a rule like the former. Will God giue me any ſpirituall good; he will giue me an heart to vſe all good meanes for the attainement of that good[z]. Now the meanes to keepe faith from falling, are eſpecially the Word and Sacraments. The Word builds vp further, and makes to grow vnto more perfection. The Sacraments are ſeales of righteouſneſſe, and ſerue to ſtrengthen our apprehenſion of the loue of God in *Chriſt Ieſus*. Therefore ſound beleeuers haue been alwaies carefull in the vſe of theſe two. The word hath been deare vnto them, it hath been the ioy and reioycing of their heart; they haue delighted to heare it; it hath been a comfort to them to conferre about it, and to meditate in it. The Sacraments haue been frequented by them: that of Baptiſme, though receiued but once, yet applied often: that of the Lords ſupper, they haue been frequent vſers of.

z Hoſ. 6. 3.

Reade and obſerue the Scripture, and you ſhall find it ſo. So then, art thou a diligent hearer? a reuerent and often repaiter to Gods board? delighteſt thou in theſe holy exerciſes of Gods houſe? laboureſt thou to profit by them, and to find ſweetneſſe in them? it is a good ſigne, that the Lord will preſerue thy faith, to whom he hath giuen care to ſeeke and labour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There ſhall be no danger of giuing way to preſumption by teaching this point, theſe markes being annexed: for if theſe marks want, thy caſe is dangerous; thou canſt not ſay thou haſt faith, nor promiſe to thy ſelfe any victory againſt the diuell.

The ſpirituall

THE

SPIRITVALL FISHING.

A Sermon preached in Cambridge, by that Reuerend and Iudicious *Diuine*, Mr *Samuel Hieron*.

Printed by the true Copie written with his owne hand a little before his deceaſe.

Luke 5. *Verſ.* 10. The laſt words of the *Verſe*.

Henceforth thou ſhalt catch Men.



AT LONDON,
Printed by *John Beale*. 1625.

To the Worshipfull, Religious, and Vertuous Lady, the Lady Margaret Yeluerton, *Wife to the much honoured,* Sir *Henry Yeluerton* Knight, the Kings Attorney Generall, continuance of all happineſſe.

Madam.

NO ſooner came this Sermon vnto my hands, (the Author whereof for his approued zeale, worthily deſerued the Title of an eminent Light and Ornament of our Church) then I vowed the Dedication thereof vnto your Ladiſhip; Nor may it ſeeme vnworthy your fauourable acceptance (the principall aime of my expectance) in regard of that ſingular teſtimony which all men that haue been conuerſant in his works, do giue of the Author, being ſuch a one, as neither affection could corrupt, nor affectation tranſport; but of that Spirit, as he was zealous with a good conſcience, making humility his path to glory. In a word, (Madam) his former Labours (now reduced into one Volume haue been euer countenanced by ſome choice Patrons: Nor may this (being equall with moſt of the reſt) claime leſſe prerogatiue then the reſt. Thus wiſhing you that benefit for which it was intended, to the glory of God, whereto it is directed, I reſt,

Your Ladiſhips

reſpectiuely,

F. B.

To the Chriſtian Reader.

CHriſtian and curteous Reader, being mooued by ſuch who had intereſt in bringing to light this Sermon, that I would prefix ſome ſmall Epiſtle, I would not withdraw my ſelfe from performing ſo ſmall a kindneſſe. And two conſiderations eſpecialy ſwaied me to write a few lines in this kind. The firſt whereof is the Authors great deſert towards the Church of God; great in teaching, great in writing. Many a man there is who hauing learnedly, iudicioufly, and plainly taught the truth of God, hauing taken heed to the Miniſtery which he receiued in the Lord, to fulfill it, & that in preaching alone; notwithſtanding he hath left his memoriall bleſſed vpon earth, euen in that regard and naked reſpect. But if there be one man of a great company, who as he taught religiouſly and powerfully in his life, ſo beſides in his life he did write to the comfortable edification of the Church, yea & alſo left after his death, other things to be publiſhed for the behoofe of Gods Saints, without queſtion ſuch a worthy may wel haue double honor put vpon him. Many ſuch deſeruing inſtrumẽts hath God raiſed vp in our Church, excelling both for mouth and pen. Among the laſt of which, the Author of this Sermon neede not to be ranked. *His workes praiſe him in the gates*, as *Salomon* ſpeaketh of the vertuous Womans deeds. The ſecond and third, nay, the fift and ſixt Editions of certen Treatiſes written by him, though in a dumb, neuertheleſſe with a mouing Rhetoricke, ſpake effectually to his commendation. In the ſecond place, that did not a little incourage me, that this Sermon (if much affection haue not dazled ſome eyes) may be eſteemed amongſt one of the chiefe he did deliuer. It was preached in a famous Vniuerſity, in a moſt learned and full Auditory, it was heard with attention (his godly voice, and ſanctified geſture enliuening the hearers:) afterwards it was ſpoken of with reuerence and affection; as both hearing it, and hearing of it, I can truly auouch, it was his farewell Sermon to his Mother Vniuerſity, although not (I ſuppoſe) in the Authors intent, yet in the euent. Receiue therefore Chriſtian Reader this Sermon, ſound for edification, ſweet for application, ſhewing Miniſters their duty, ſhewing people theirs, and therefore not vnwelcome to any good either teachers or learners. Thus wiſhing thee all bleſſing from God in this and all other like furtherances of thy deuotion, I recommend thee to the Lords mercy, beſeeching him for Chriſt his ſake, to fulfill euery honeſt deſire of thy heart.

Prou. 31. 31.

Thine in our common Sauiour,

THE Spirituall Fiſhing.

Text.

Luke 5. *Verſ.* 10. The laſt words of that *verſe*,

Hence forth thou ſhalt catch Men.

WHereas heere our Sauiour tranſlates this phraſe of *Fiſhing*, or catching, from an ordinary & inferiour courſe, vnto a more heauenly and ſpirituall buſineſſe, euen to the winning of ſoules, it giues very direct occaſion to handle theſe things:

Firſt, the ſtate of the World, which is as the Sea.

Secondly, the ſtate of the Church, which is as a Ship or Boate in the Sea.

Thirdly, the ſtate of men by nature, who be as Fiſhes, ranging after their owne diſpoſition, vncaught.

Fourthly, the ſtate of Miniſters, who be as fiſhers.

Fiftly, the ſtate of the Goſpell preached, which is the hooke, or baite, or net to take ſoules.

Theſe things are not ſtrained or forced, but ariſe out of the place directly. For ſith *Peter* and the reſt muſt change their courſe, and fall to a new kind of *Fiſhing*, what is the Sea which they muſt launch out into, but the World? What is the Boate, but the Church in which they labour, and to which they ſeeke to gather ſoules? What is the booty they muſt ſeeke for, but the ſonnes of men? And what are they but ſo many Fiſhers? Or what is their net, but the Goſpell, the word of Saluation which they preach? Of euery of theſe I will ſpeake ſomething, and that briefly.

That the ſtate of the World, is as the Sea, it is plaine by theſe places: *Before the throne there was a Sea of glaſſe like vnto Chryſtall* [a]: *In that day the Lord with his ſore and great and mighty ſword ſhall ſlay the Dragon that is in the Sea* [b]. And the ſtate of the World is as the Sea, in a fourefold reſpect: firſt, becauſe of the generall vnſtableneſſe of the things thereof. The vaſtledneſſe of that vaſt creature the Sea, is well knowne. It is in continuall motion, (it cannot reſt [c]) it ebbes and flowes perpetually: ſometimes (at a ſpring tide) it ſwels to that bigneſſe, that the bankes cannot containe it, ſometimes again it falles back ſo low, that a man muſt go far from the bank before he can come neere

a Reu. 4. 6
b Iſa. 27. 1.

The ſtate of this world compared to the Sea in 4. reſpects.

c Iſai 57. 20.

it. It is (vnder God) chiefly gouerned by the Moone, the which there is no one thing more ſubiect vnto change, it being neuer beheld two nights together in one proportion. Thus is the World, whether wee looke vpon the generall ſtates of Kingdomes, or the perſonall eſtates of particular men, either for their goods or for their bodies, we ſee nothing but a continuall alteration: Crownes are tranſlated from head to head, and Scepters paſſe from one hand to another: Fenced Cities are made heapes, and walled Townes become as the plowed fields: they which were once faſtened as a nayle in a ſure place, and hauing ſet their neſts one hie, dreamed of nothing but perpetuities for them and theirs, are ſuddenly throwne out of all, and *rolled and turned like a ball* [d]. *The great houſes are ſmitten with breaches* [e], *and the wide dwellings and large chambers, filled with Cedar, and painted with vermilion* [f], *are in a moment left without an inhabitant* [g]. *Haman* is to day *the ſecond in the Kingdome*, but then ſtript of all, is hanged vp to morrow [h]. This yeere is *Ieruſalem the Princeſſe among the Prouinces*, but the next yeere *made tributary* [i], her Nobles which did ere while *Put on ſcarlet, doe now imbrace the dung* [k]. Now doth *Nebuchadnezzar walke in his royall pallace of Babell*, priding himſelfe in his outward ſtate; *But while the word was in the Kings mouth, a voice came downe from Heauen, ſaying, O King Nebuchadnezzar, to thee be it ſpoken, thy Kingdome is departed from thee* [l] *&c.* Yeſter day *Iobs* cattell went out by their thouſands, he had both ſonnes and daughters to doe him honour, and ſeruants at his command: to day heere is not a hoofe to bee ſeen in his ground, not a child to call him bleſſed, not a ladde left to attend him. This is the vncertainty of this ebbing and flowing world, *the faſhion of it goeth away* [m].

d Iſa. 22. 18.
e Amos 6 11.
f Ier. 22. 14.
g Iſa. 5. 9.
h Heſt. 7. 10.
i Lam. 1.
k Lam. 4 5.
l Dan. 4. 26. &c.
m 1 Cor. 7. 31.

2. Becauſe of the tumultuouſneſſe of it: Who is ignorant of the ſtormes and grieuous tempeſts which are at Sea? There eſpecially *men ſee the workes of the Lord, and his wonders in the deepe: For he commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof* [n]. The World is a fit patterne hereof, in reſpect of the continuall ſtirs and troubles that are in it: Nation againſt Nation by War, man againſt man by diuers kinde of contentions, of euery one that lines therein, is the ſaying of *Iob* verified, *Man that is born of a woman is full of trouble* [o], *Man is borne vnto trauaile, as the ſparkes fly vpward* [p]. It was the puniſhment which God laid vpon him, that in *ſorrow he ſhould eate his bread all the dayes of his life* [q]: And albeit ſome haue a more calme paſſage then ſome others haue, or like *Ionas* [r], *can lie & ſleep*, when others are toſſed with the ſtorme, yet none can liue without ſome vexation; he is not alwaies carled with full ſailes to the end of his deſires.

n Pſ. 107. 24, 25.
o Chap. 14. 1.
p Chap. 5. 7. &
q Gen. 3. 17.
r Chap. 1. 5.

The world reſembles the Sea by the oppreſſion that is in it. At Sea the leſſer fiſhes are a prey to the great ones, and in the world, the rich and mighty ſwallow vp the poore [s], one man bites and deuours another [t], *Manaſſeth, Ephraim; Ephraim, Manaſſeth* [u]. To this pertaines that of the Prophet, *That men are made as the fiſhes of the Sea* [x].

s Amos 8. 4.
t Gal. 5. 15.
u Iſa. 9. 21.
x Heb. 2. 14.

4 In reſpect of the ſway the Diuell beares in it. Obſerue what is in the Pſalme, *For Sea is great and wide, there is that Leuiathan whom the Lord hath made to play therein* [y]. Now looke how this monſter domineers in the Sea, ſo doth Sathan heere in the World; therefore he is called *the God of this world* [z], and ſaid to *worke in the children of diſobedience* [a]: And to iuſtifie this compariſon, as the World is called a Sea, ſo is the Diuell, *Leuiathan* [b]. Thus wee ſee how the World is compared to the Sea: The ſtate of the Sea is vncertaine, ſo is the World, it is tempeſtuous, ſo is the world full of tumult: In it the great fiſhes deuoure the leſſe; ſo in the World the poore and weake are a ſpoile to the mighty: Leuiathan takes his pleaſure in the Sea, ſo doth Sathan rule and beare ſway in the World.

y Pſa. 104. 26.
z 2 Cor. 4. 4.
a Epheſ. 2. 2.
b Iſa. 27. 1.

Vſe. To preſſe forward the counſell of S. *Iohn*, *Loue not the world, neither the things* b 1 Epiſt. 2. 15. *that are in the world* [b].

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The Doctrine now deliuered, affords a ſtrong reaſon to enforce it: For where there is ſo much vncertainty, ſo much confuſion and trouble, ſuch oppreſſion and cruelty, where the Diuell beareth ſuch exceeding ſway; what is there to be found worth delighting in? A man imagines himſelfe ſure in reſpect of his outward eſtate; at an inſtant comes as it were a waue and waſheth away all: Hee promiſeth peace and quieteneſſe to himſelfe; ſuddenly ariſeth a ſtorme, and puts him to a trouble hee thought not of: Much adoe ſhall hee haue to eſcape the hands of the oppreſſor, bee he as he will; nay, the better and holier he is, ſo much the more that great Leuiathan, that old ſerpent hath him in continuall chaſe. Marke and conſider, oh yee men of the earth, all whoſe ſtriuing and plotting and plodding is for the world; conſider what it is vpon which you dote, and with which you are enamoured ſo exceedingly, it is euen a very Sea of vncertainties, and bottomleſſe Ocean of confuſed vexation, the very hold and kingdome of the Diuell. Wee hunt after it, but where is our aſſurance when wee haue got it? Or what haue wee procured to our ſelues, but vanity and vexation of ſpirit? The further wee wade into it, the further are we from the Lord: For *the amity of the World, is the enmity of God* [c], and the more buſineſſe we haue in it, in the greater hazard we are to *be drowned in perdition and deſtruction* [d]. Happy were it for vs if the meditation of this point touching the proportion which is betwixt the World and Sea, were able to vnglue and vntwiſt our affections, which are ſo neerely tyed vnto it, and to ſtirre vs vp like paſſengers by Sea to long for the Hauen, and to ſtriue for that eternall reſt, a kingdome not of vncertainty, but which cannot be ſhaken, a place not of trouble, but *Where ſhall bee no more death, neither ſorrow, neyther crying, neither bee any more paine* [e]. There the Prince of darkneſſe cannot endanger, for *the Lambe is the light of it* [f], and God himſelfe ſhall bee all in all to thoſe that dwell therein [g]. This is the Vſe,

c Iam.4.4.
d 1 Tim.6.9.
e Reu.21.4.
f Verſe 23.
g 1 Cor.15.28.

THe next thing is touching the Church; *The ſtate thereof in the World is like the ſtate of a ſhip or Boate vpon the Sea*; And that eſpecially in this reſpect: Becauſe it is ſubiect to continuall toſſings.

The ſtate of the Church in this world, compared to a ſhip or boat vpon the Sea.

Of trauellers by Sea it is ſaid, that they are toſſed too and fro, and ſtagger like drunken men, and all their cunning is gone [h]. Not vnlike to this is the ſtate and condition of Gods Church. It fareth with it, as with the Ship *Ionas* was in; There was a mighty tempeſt in the Sea, ſo that the Ship was like to bee broken [i]; or which the Diſciples were in, There aroſe a great tempeſt in the Sea, ſo that the ſhip was couered with waues [k]. Such was the ſtate of the Church of old, the members whereof complained, how *The waters had almoſt drowned them, and the ſtreame had gone ouer their ſoule* [l]. And *Dauid* as a man experienced in ſuch ſtormes, cryeth out to God [m], *Saue me, for the waters are entred euen to my ſoule*: and *deliuer and take me out of the great waters* [n]. And as it was with the ſhippe in which *Paul* was ſo exceedingly hazarded, *That they ſaw neither Sunne nor Starres in many dayes* [o]: So the Church of God is often driuen into that extremity, that it is for a time, euen depriued of all ordinary comfort, and ſeemes to be without all hope of any more refreſhing. Hence are theſe complaints of the Church, *O God, why haſt thou put vs away for euer? Why is thy wrath kindled againſt the ſheepe of thy paſture? Thinke vpon thy congregation, &c.?* and *wilt thou be angry with vs for euer? And wilt thou prolong thy wrath from one generation to another? Wilt thou not turne againe, &c.?* Thus *Dauid* as a traueller in this Ship, cryed out, *Will the Lord abſent himſelfe for euer, and will he no more ſhew fauour?* And *Heman* the *Ezrahite*; *Lord, why doeſt thou reiect my ſoule, and hideſt thy face from mee?* It is a law that cannot bee broken, that the choſen of God *Muſt through many afflictions enter into the kingdome of God* [t], God hath ſo appointed for his owne glory.

h Pſa.107.27.
i Chap.1.4.
k Mar.8.14.
l Pſal.124.4.
m Pſal.69.1.
n Pſal.144.7.
o Acts 27.20.
p Pſal.74.1.
q Pſal.85.5.
r Pſal.77.7.
s Pſal.88.14.
t Acts 14.22.

1. Firſt, the troubles of his Church and the afflictions of his people, doe make his power and mercy to bee knowne; euen as the skill of a Pilot is moſt to bee ſeene in a ſtorme: *My power is made perfect through weakneſſe*[a]. The Lord bringeth matters to an exigent, and ſuffereth them to come to the very brinke of hazard, that ſo his might and goodneſſe in the delivery of his ſeruants may bee the more apparant. When the Church of Iſrael was in a wonderfull ſtrait, the Sea before them, the mountaines on both ſides, the enemies at their heeles, *Now* (ſaith God) *I will get me honour vpon Pharaoh, and vpon all his hoſt: The Egyptians alſo ſhall know that I am the Lord*[b].

[a] 2 Cor. 12. 9.

[b] Exod. 14. 4.

2. For their good: Firſt, It makes them to looke vpward with the greater feruency. *David* ſaith of ordinary paſſengers by Sea, that when *They mount vp to the heauen, and deſcend to the deep, ſo that their ſoule melteth for trouble, &c. then they cry vnto the Lord in their trouble, &c.* The Mariners with *Ionas* when the ſtorme was vp, downe they were vpon their knees, *and euery man cryed vnto his God*[c]. And ſo the ſwelling waues of of afflictions, doe not quench but kindle the deuotion of Gods ſeruants: *In their affliction they will ſeeke me diligently*[d]. Secondly, it makes them long ſo much the more for the Hauen (where they would bee.) Note *Pauls* daily dying, and the continuall troubles which he was expoſed vnto, made him long to be diſſolued[e], and to bee at glad when his time of departing was at hand[f], as the poore weather-beaten Mariner is to ſee the land. Thirdly, it makes the deliuerance when it comes to be the more eſteemed[g], *When they are quieted, they are glad*; and double welcome is that refreſhing which comes at the very pinch of neceſſity. *The redeeming of Dauids life from the graue*, the rayſing him vp from the very mouth of the pit, made him to vow with himſelfe, *neuer to forget*[h].

[f] Pſal. 103. 2, 4 *Vſe.* 1.

[g] Luke 12. 19.

This ſerues to admoniſh all that feare God, what they muſt make prouiſion for, if they will bee ſaued. By their profeſſion, they are entred into the Church of God, not as into a Garden of pleaſure, where they may aduenture to ſay euery one to *his ſoule, Soule, liue at eaſe, eat, drinke, and take thy paſtime*[g], but as into a Ship, a houſe of continuall motion, where though there may bee calmeneſſe for a time, the Sun ſhining out, the windes laid, and the Sea ſmooth, yet it is wiſdome to be in a continuall expectation of a ſtorme. God hath not called vs vnto eaſe and quiet, but to the croſſe. Many things are to bee endured betwixt our ſetting out here, and our arriuall at the Land of Promiſe. Many ſtormes to bee gone through, many rockes and ſands to bee aduentured by, many Pirates ſeeking the ſpoyle of our ſoules to bee grapled with, before the hauen of Reſt can be entred into. The ignorance, or the inconſideration of this point hath deceiued many. They may thus fitly bee ſhaddowed out. Some freſh trauellers ſtanding vpon the ſhore in a faire day, and beholding the Ships in their beauty lie ready rigged and trimmed in the Harbor, thinkes it a gallant thing to goe to Sea, and will needes aduenture, but being out a league or two, and feeling by the rocking of the Ship his ſtomacke beginne to worke and grow ſicke, and his ſoule euen to abhorre all manner of meate, or otherwiſe a ſtorme to ariſe, the wind and the water as it were conſpiring the ouerthrow of the veſſell, and euery ſea carrying in it the face of death; forthwith repents his folly, and makes vowes, that if he can once recouer the ſhore, he will bid an eternall farewell vnto all ſuch voyages. Thus, there bee who in the calme daies of peace, when Religion is not ouerclowded by the times, that will needs ioyne themſelues to the number of Gods people, they will bee as earneſt and forward as the beſt. But when a tempeſt beginnes to appeare, and the Sea to grow rougher then at the firſt entry, the times alter, trouble is raiſed, and many croſſe winds of much oppoſition and gain-ſaying begin to blow, they are weary of their courſe, and will needs be ſet aſhore againe, reſoluing neuer to thruſt themſelues into any more aduentures. How

needfull

needfull then is it that Chriſtians ſhould often remember, how by Chriſts ſpeech here, the Church is neceſſarily reſembled to a Ship? enter not into it, to bee a guide or a paſſenger, a Miniſter, or a Profeſſor, vnleſſe thou reſolutely make prouiſion for a ſtorme. Till the end of the voyage there is no reſt to bee looked for: Wherein notwithſtanding this may bee for a comfort, that this Ship (the Church of God) hath a priuiledge which none hath elſe, no not the greateſt Gallioun or Argoſy vnder heauen; It may bee toſſed, but can neuer be drowned: *Though the waters of the Sea rage and bee troubled, and the mountaines ſhake at the ſurges thereof, God is in the middeſt of it, therefore ſhall it not be moued, God ſhall helpe it very early* [b]. It is as the Arke of *Noah*, which (becauſe God had ſhut it vpon *Noah*) therefore it was borne vp euen amidſt the waues [i]; or as the Boate in which Chriſt was [c], which was wel-neere couered with waters, yet at an inſtant, by the command of him which is the Lord of the Sea, there followed a gracious calme. Chriſt is the Pilot, and (as was ſaid of *Paul*) *God hath giuen to him all that ſayle with him* [l], *and hee will giue them eternall life, and they ſhall neuer periſh* [m].

b Pſal. 46. 3. 5.
i Ge. 7. 16, 17.
k Ma. 8. 24, 26.
l Act. 27. 24.
m Ioh. 10. 28.

The ſecond vſe ſerues to teach vs (becauſe the Church of God is as a Ship in this ſea of the world, the neceſſity of furniſhing our ſelues with ſuch things as appertaine to this ſpirituall voyage: not to inſiſt vpon many, two things eſpecially muſt bee looked too. Firſt, That we be diligent in obſeruing the direction appointed by God, for the true guidance of our courſe. The Seamen haue their Card and their Compaſſe, they haue the Sun and Starres, and the motions of heauen to direct them. That which our courſe muſt bee guided by, is the Word of God; it is like the pillar that went before the hoſt of *Iſrael*, according to the mooning or ſtanding whereof, they ordered all their iourneys. Hither may be referred that of *Peter* [n], *We haue a moſt ſure word of the Prophets, to which yee doe well that yee take heede, as vnto a light that ſhineth in a darke place.* It is an alluſion to a Sea-courſe: When the the Admirall hangs out a Lanterne, and all that come behind ſteere to that. Wee cannot wander if we be led by this light: It is that good Spirit which *Dauid* prayed *to bee led by vnto the land of righteouſneſſe* [o]. What other Load-ſtarre of cuſtome, or opinion, or faſhion of the times men attend vpon, they muſt needs runne vpon the rockes, and make ſhipwrack of the faith. Secondly, That we take with vs the knowledge and faith of Gods promiſes. It is called *the Anchor*, *Heb. 6. 19.* This is our ſtay in the day of tempeſt: *I know whom I haue beleeued* [p]: ſuch an one *cannot be moued, for his heart is fixed, and beleeueth in the Lord* [q]. The promiſes being either not knowne, or not applied, the ſoule is toſſed without reſt, and muſt needes be ouerwhelmed with deſpaire. This *Anchor* being tyed to the ſoule by the ſtrong *Cable* of a liuely faith, giues comfort vnto it in the greateſt ſtorme.

n 2 Epi. 1. 19.
o Pſal. 143. 10.
p Tim. 1. 12.
q Pſal. 112. 7.

Vſe. 2.

THe third thing is concerning the ſtate of men. The fiſh to be catched out of this Sea, and to bee brought into this Ship, are men, *Thou ſhalt catch men from henceforth.* From whence this is gathered:

The ſtate of men by nature, compared to fiſhes in the Sea, ranging after their own diſpoſition, vncaught.

That we are all by nature in the ſtate of condemnation. This is cleere out of this place. By this *Fiſhing*, or *catching* (the very ſubſtance of the Miniſters office) is meant, *A bringing of men into the way of life.* Now then, in as much as wee are all by nature vncaught (otherwiſe why ſhould Chriſt ſend out his Apoſtles to take vs?) it followeth, that wee are all by nature without grace, euen in the very gulfe and iawes of eternall woe. This is eaſily proued by the Scriptures: *All fleſh hath corrupted his way vpon the earth* [r]. *The Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God. All are gone out of the way, they are all corrupt, there is none that doth good, no not one* [ſ]. *All we like ſheep haue gone aſtray, we haue turned euery one to his own way* [t].

Doctrine.

r Gen. 6. 12.
ſ Pſal. 14. 2, 3.
t Iſa. 53. 6.

By nature the children of wrath aſwell as others [w], *without Chriſt, and were aliens from the Common wealth of Iſrael, and were ſtrangers from the Couenant of Promiſe, and had no hope, and were without God in the world* [x]: *Vnwiſe, diſobedient, deceiued, ſeruing the luſts, &c* [y]. *Deſtruction and calamity are in our waies* [z].

[w] Ephes. 2. 3.
[x] Verſe 12.
[y] Titus 3. 3.
[z] Rom. 3. 16.

And well in this are wee compared vnto the fiſh: For as the fiſhes skip and play and take their pleaſure in the ſea, and are vnwillingly taken in the net, and labour to get out, and being in the boate, would faine, if they could, leape backe into the Sea, ſo naturally we take pleaſure in our ſinfull waies. *It is a paſtime for a foole to doe wickedly* [a], The net of the Goſpell muſt encloſe vs, and being entangled, we deſire ſtill to be looſed, and to returne againe vnto our wonted courſe. This is the very true ſtate of vs all. Wee neither are in the ſtate of grace by nature, neither doe we deſire it. Wee bee plunged into a ſea of miſery, and in our owne diſpoſition we would neuer forſake it.

[a] Prou. 10. 23.

It were well for vs, if wee could learne by this to ſee our ſelues what wee be, and what we would euer be, if wee were left to the ſwinge of our affections. Nature hath (as it were) ſpawned vs forth into this wordly ſea: and as it ſelfe *lieth in wickednesſe* [b], *ſo doe we drinke iniquity like water* [c]. *It is ſweet vnto vs in our mouth, and we hide it vnder the tongue, we fauour it, and will not forſake it, but keepe it cloſe in the mouth* [d]. We neither know the meanes of our ſaluation, nor affect it when it is offered. Either the Scripture is falſe, or this is true. How happy were we if this could humble vs; it would make vs afraid of following our owne thoughts, or of being led by the ſway of our owne hearts. Our not knowing the miſery of our owne eſtate, is the cauſe of all the ſecurity, of all the profaneneſſe, of all the boldneſſe in ſinne, of all the contempt of Gods Word which is in the world at this day: This place among others, is as a glaſſe to ſhew vs what we are, ſtrangers from ſaluation, and as farre from any inclination to it, as a fiſh is from a will and deſire to be caught.

[b] 1 Ioh. 5. 19.
[c] Iob. 15. 16.
[d] Iob. 20. 12, 13.

The ſtate of Miniſters, who be as fiſhers.

THe fourth thing is of the ſtate of the Miniſter. Here are two things: Firſt, the ſtate of the Miniſter: Secondly, the labour, buſineſſe and worke of the Miniſter. Of the firſt thus wee ſee:

Doctrine. 1. *That it is no ſuperfluous or needleſſe function, but a calling of great neceſſity for the winning and ſauing mens ſoules.* This is euident out of this place: The Lord intending the conuerſion of ſome, and being able diuers waies to accompliſh his purpoſe in that behalfe, yet hath thought it good to ſingle out this meanes among all the reſt, euen by man to catch man, and by his Miniſtery to bring ſoules into his Kingdome. This is that which the Apoſtle ſaith, *Epheſ.* 4. 11, 12. *He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers, for the repairing of the Saints, for the worke of the Miniſtery.* The Saints which belong to the election of grace, being ſcattered vpon the earth here and there, his pleaſure is by *Paul* and *Timothy*, to gather them together vnto himſelfe. They be the Lords *Labourers* to bring in his *Haruell* [e], his *Workmen* to aduance his *Building* [f], his *Shepheards* to *take heed vnto his flocke* [g], the *Starres* in his *right hand*, to giue light vnto his *Church* [h]. There being thouſands of ſoules to be ſaued in *Iury*, the Lord will haue them to be brought in by *Peters* Miniſtery [i]; *Philip* muſt be ſent to catch the *Samaritans* and the *Eunuch* [k]. In *Corinthus* there was a great draught (*I haue much people in this City*:) therefore there *Paul* muſt goe to worke [l]. Heere is the neceſſity of the calling.

[e] Mat. 9. 38.
[f] 1 Cor. 3. 9.
[g] Acts 20. 28.
[h] Reue. 1. 20.
[i] Act. 2. 41.
[k] Acts 8.
[l] Acts 18. 10.

The Vſe. To reproue their profane and wretched opinion, who thinke, that among all the Profeſſions which are at this day in the world, that of the Miniſterie may beſt be ſpared. It is ſtrongly thought by many, that it were no danger or preiudice to mens ſoules, though there were no Miniſter at all to inſtruct them. O ſay ſome, what need they trouble themſelues? Euery man muſt

anſwere

answer for his own soule, & if we do not as we should, we shal beare the blame.

Thus they would shift off all dependance vpon the ordinance of God, & lay an imputation of superfluity vpon that calling, by which it is the pleasure of God to saue those that beleeue. This one place is sufficient to stop their mouths For I may truly auouch it out of the words heere, that (ordinarily) there is no more hope of a mans saluation, without an able and industrious Minister, then there is that the fish in the Sea will of it selfe come ashore, and offer it selfe vnto vs without the labour of some, to go out into the deep with boates and nets to bring them in, *Henceforth thou shalt catch men.*

Secondly, thus: *That the calling of the Minister is no idle calling, but a calling of labour, a calling of much businesse and of great employment.* *The 2 doctr.*

The Ministers are fishers, whether that be not a profession of much labour, iudge you. To make the thing it selfe manifest, this is worthy to be obserued; That the most names giuen in the Scripture to men of this calling, doe betoken labour: *Seers*[m], *Watchmen*[n], *Embassadours*[o], *Labourers*[p], *Dispensers*[q], *Husbandmen*[r], *Seed-men*[s], *Shepheards*[t], *Cryers*[u]. There is no title giuen to them, but implyeth action, yea, and industry very great. *It is a worthy worke*[x], their *Maintainance* is with that condition; otherwise no title, no name nor shew can free them from Contempt[y].

Vse. 1. It meeteth with two euils in Ministers: first, the idlenes which hath ouertaken some that are called to this busie profession: They are such as the Prophet reproueth, *Watchmen that are blind, that haue no knowledge, that are dumb dogs, and cannot barke: that lie and sleepe, and delight in sleeping*[z]. I take no pleasure in laying open the nakednesse of men of mine owne coate: yet God forbid that I should vse my tongue to the licking of their sores, wich prooue the very bane of Gods Church, and do make it lie like the field of the sluggard, or as the garden of the idler. Secondly the spirit of greedinesse which (is to be feared) is in many, *They can neuer haue enough, &c.*[b]. They goe out to catch, yet not soules to God, but preferments to themselues: & are still fishing for aduancement. They haue not learned that of the Apostle: *I seeke not yours, but you*[c]; It is not your fauour which I doe affect, it is not your wealth which I seeke for, it is your saluation which I endeuour. This is the honour of a mans Ministery, the glory and crowne of his calling.

m 1 Sam. 9. 9.
n Ezec. 3. 17.
o 2 Cor. 5. 20.
p Math. 9. 38.
q 1 Cor. 4. 1.
r Math. 13. 3.
s 1 Cor. 3. 9.
t Iohn 10. 2.
u Luk. 3. 4.
x 2 Tim. 3. 1.
y 1 Thes. 5. 13.
z Math. 5. 13.
a Isa. 56. 10.
b Isa. 56. 11.
c 2 Cor. 12. 14.

Vse. 2. It ouerthroweth the common fancy of the people, who account the Ministers calling to be an idle and a lazie calling; we get our liuings easily in the conceit of some, and is no sinne nor pitty (in their vnderstanding) to defraud vs: and how vsefull is it in the mouthes of many, to say, We must labour for them? I confesse, that as some vse it, it is a calling of excessiue idlenesse, if they bee such as *feede themselues, and feede not the flocke*[d], such as take *away the key of knowledge*[e]; but consider it in it owne nature, and as it ought to bee performed, we shall find it to be a seruice of greater businesse. Let *Peter*, or any successour of *Peter*, busie himself (as he must) sometimes in preparing, sometimes in mending, sometimes in casting abroad, sometimes in drawing in his net; no man shall haue any iust cause to twit him with idlenesse, or to say, That because he is a Minister, therefore he hath an easie occupation.

d Ezech. 34. 2.
e Luk. 11. 52.

Doctrine. The state of the Gospell Preached, compared to a hooke, baite, or net, to catch mens soules.

THe last thing is, *That the net in which men must be taken, is the preaching of the Gospell.*

Christ heere acquainting them generally with his purpose how to employ them, after changed the phrase when it came to the point of execution, and he which now spake of fishing, told them afterwards of preaching, *Mat.* 20. 7. of *Teaching the nations*[f], of *Declaring the Gospell to euery creature*[g], of *Feeding his sheepe*[h], and Christ himself compareth the Gospell to a net[i]. The comparison agreeth fitly after this manner.

f Math. 28. 19.
g Mar. 16. 15.
h Iohn 21. 15.
i Math. 13. 47.

The

The preaching of the Goſpell is like to a Net; firſt, in the generall drift and vſe: the vſe of a Net, is to take fiſh, the drift of Preaching is to bring in ſoules. Secondly, in the ordering of it: It is not the net lapped vp together that bringeth in the draught, but haled out at length, and ſpred forth that encloſeth the fiſh; It is the opening and vnfolding of the Goſpell, the ſtretching it out by preaching which doth encompaſſe ſoules. There may a fiſh or two hang in the net, being let down on a heape, but that is a chance, and is no wiſe aduenturing. The word read, and ſo brought in (as it were) in groſſe, may (by the mercy of God) take ſome; but we haue no warrant from hence to make a rule general. Againe, it is need that the net be ſtrong, otherwiſe the greater kind will break through, and make all the labour & charge to be in vaine, ſo it is meete that the Doctrin be wel ſtrengthened out of the Word of God, that it be well proued, that it be well preſſed and applyed, that the conſciences of the hearers may bee conuicted, and that they may ſee it is God, and not man with whom they haue to doe. For a man ſhall meet with many froward and wilfull and violent natures, that wil not be held in, but whē they feele themſelues within the net, wil cry, *Let vs breake their bands, and caſt their cords from vs*[k]; ſo that euen a kind of violence may be vſed to keepe them from deſtruction. Thirdly, in the ſucceſſe of it: Many a draught the poore Fiſher-man makes and taketh nothing, yet he leaueth not off: Many a time is the net of preaching ſhot forth, and yet none conuerted thereby: ſo it pleaſeth God to exercciſe the patience of his ſeruants: yet ſtil the worke muſt be followed, and the Lords leaſure muſt be waited for. Often doth the net incloſe many, which yet after breake away, and many are at firſt drawn in by the power of the Goſpel, which yet afterwards ſlide backe, and returne againe to their old profaneneſſe. There is much brought in in the Net, which yet is good for nothing when it is got: There come in frogges, and weeds, and a great deale of traſh, which in the end is caſt away, though for the loue of the fiſh there were no little paines in drawing it in: ſo, as it is ſhewed, *Mat.* 13, 47. &c. many Hypocrites, and reprobates are gathered into the outward ſociety of the Church by preaching, and ſo are let alone like weedes vntill the day of harueſt, *Mat.* 13. 30. Thus as our calling is to be fiſhers, ſo our Net is Preaching.

[k] Pſal 2. 3.

The Vſe. It ſhewes plainely, that all the enemies and aduerſaries of Preaching, are enemies to the good and ſalnation of mens ſoules. This is the Net, and without this I will not feare to ſay, that ſurely men ſhall periſh in their ſinnes. The Diuell that great hunter after ſoules, laboureth by his inſtruments, euen with the very ſpirit of his helliſh policy, to diſgrace this courſe, to ſuppreſſe it, to put it downe, to draw men from affecting it. He knoweth it to be the meanes to abridge his kingdome, hee feareth the pulling of ſome ſoule or other out of his clutcher at euery Sermon; Let vs not ſuffer our ſelues to bee cozened by his wiles. Let me that am a Miniſter remember the Seruice I am called to, euen to *catch men*, to win ſoules: let me be euer plying this buſineſſe; and you (*Beloued*) when the Lords Net is caſt in among you, runne not from it, grudge not at it, preſſe and ſtriue to be brought within the compaſſe of it; otherwiſe you ſhall continue within the ſea of this world ſtill, and ſhall neuer be ſaued. Fiſhes doe die if they be taken, we cannot eſcape eternall death if wee be not caught. The hooke may be ſharpe, but the baite is ſweet, and it will ſeeme a yoke to our nature, to be knit vp (as in a Net) and to be reſtrained from our owne wonted carnall liberty; but let vs looke to the end, which is the ſaluation of our ſoules.

CERTAINE

CERTAINE
Vſefull Meditations
touching Death.

Collected out of S't. *Pauls* words, *Phil.*1.23.
Deſiring to be looſed and to be with Chriſt,
which is beſt of all.

By *Samuel Hieron.*

Iob. 14.14.
All the dayes of my appointed time will I waite,
till my changing ſhall come.



AT LONDON.
Printed by *Iohn Beale.* 1624.

To the Right honourable Lady, the Lady *Margaret*, Counteſſe of Cumberland.

Right Honourable,

Pardon my boldneſſe (I beſeech you) in aduenturing thus farre vpon ſo ſlender knowledge, and vpon leſſe deſerts. I could (perhaps) ſay what encouragements I haue raiſed to my ſelfe, (and that out of no ſuppoſals or imaginary ſurmiſes) to preſent you with this little Treatiſe: but that which hath moſt emboldened me, is the conſtant report of the ſincerity of your affection to Gods truth, and of your gracious fruitfulneſſe in a good profeſſion. I thought it therefore vnmeet (ſetting aſide other more perſonall reſpects) to teſtifie my honouring of Gods graces in you, by crauing your fauourable acceptance of theſe enſuing leaues. The matter is concerning Death, the very name whereof is a terror to a naturall man, but yet a word of refreſhing to Gods children: it being to them (becauſe they are in Chriſt) a day of entrance to an endleſſe ioy. Touching the manner of treating hereon, I promiſe nothing more then ordinary. My deſire by plainneſſe, to ſpeake to the hid man of the heart, is ſufficiently knowne by my other publiſhings. And though ſome blame vs perhaps for want of queint eloquence, and fineneſſe of phraſe, yet I ſhall bee glad if any one (yea though but one) Nathanael, ſhall acknowledge that his ſoule hath found ſweetneſſe in my homelineſſe. My building, to the viewing whereof, I am here-bold to inuite your Honour, is but ſmall: it will be a blemiſh to make my entry into it ouerſpacious. Here I end therefore without further complement, wiſhing to your Ladiſhip the end of Faith, euen the ſalnation of your ſoule; and remaining,

Your Honours in the beſt of
my poore ſeruice,

Sam. Hieron.

From *Modbury* in *Deuon.*
the 31. of Ianu. 1615.

The Chiefe contents of this Tract.

1 *FIrſt, the moſt holy amongſt Gods children, are notwithſtanding their holineſſe, ſubiect to mortality.*

2 *Secondly, to the children of God, death is a finall diſcharge from all miſery.*

3 *Thirdly, the thoughts of the godly, in reſpect of death, are very comfortable.*

4 *Fourthly, the ſoule of man remaineth ſtill in being, when the body is by death turned into duſt.*

5 *Fifthly, the ſoules of the faithfull, preſently vpon their ſeparation from the body, are made partakers of a comfortable eſtate.*

Diuers other particulars are handled vpon occaſion of theſe: but theſe fiue are the maine grounds of the whole that followeth.

Certaine

Certaine vſefull Meditations touching Death: raiſed out of *Pauls* words, PHIL. 1. 23

Deſiring to be looſed and to be with Chriſt, which is beſt of all.

Chap. I.

The moſt holy, the moſt zealous, the moſt abounding with grace among the children of God, are yet notwithſtanding ſubiect to mortality.

SAint *Paul* was a man of extraordinary note; a man endowed with many ſpirituall prerogatiues aboue others, yet did expect a day of diſſolution. The firſt generall Meditation.

Behold the Worthies, whoſe memoriall is bleſſed in the ſtory of the Scripture. *Henoch* is renowned for walking with God[a]: *Noah* for being an vpright man in his time[b]: *Abraham* for beleeuing[c]: *Moſes* for meekeneſſe[d]: *Samuel* for integrity[e]. *Dauid* for being a man according to Gods owne heart[f], *Iob* for ſyncerity[g]. What ſhould I ſpeake in the particular commendation of all the Prophets, and of euery of thoſe gracious men and women, whoſe names ſhall be as an ointment poured forth, ſo long as the Moone endureth: and what was the period and concluſion of them all? was not the graue their houſe; made they not their bed in the darke; and when they had ſerued their time, did they not all ſee corruption? They had all but an appointed time vpon earth[h]: they all knew, they had here no continuing Citie[i], but that their habitation was to depart, and to bee remoued like a Shepheards tent[k]. What man liueth and ſhall not ſee death[l]? It is appointed vnto men once to die[m]. Duſt muſt returne to duſt as it was[n]. Euen the wiſe die as well as the ignorant and fooliſh[o]. Howſoeuer men differ here in the world, yet at the laſt, they all ſleepe in the duſt, and the wormes couer them[p]. Some mens iourneyes in the world are more ſhort, ſome of greater length; but in the end, the graue is as it were the common Inne, where they all lodge; where they muſt ſay to rottennеſſe, Thou art our Father; and to the woorme, Thou art our Mother and our Siſter[q]. Some difference there will be betwixt thoſe that are found liuing at the very point of time, in which Chriſt ſhall come to iudge, and others that haue died before: for in them ſhall that ſaying be accompliſht; *We ſhall not all ſleepe, but we ſhall all be changed*[r]; but yet that change ſhall bee in ſtead of death; and looke of what vſe death is to the faithfull, of the ſame ſhall that changing bee to them; euen a meanes of preparing them vnto future glory.

[a] Gen. 5. 21.
[b] Gen. 6. 9.
[c] Gen. 15. 6.
[d] Num. 12. 3.
[e] 1 Sam. 12. 3.
[f] 1 Sam. 13. 14.
[g] Iob 1. 8.
[h] Iob 7. 1.
[i] Heb. 13. 14.
[k] Eſay 38. 12.
[l] Pſal. 89. 48.
[m] Heb. 9. 27.
[n] Eſay 12. 7.
[o] Pſal. 49. 10.
[p] Iob 21. 26.
[q] Iob 17. 14.
[r] 1 Cor. 15. 51.

Chap. II.

The quelling of Death by Christ, and his obtaining an absolute victory ouer the graue, is no preiudice to the former truth.

The remouing of that which might occasion doubt touching the former point.

IT is a true saying, and worthy our best imbracing, that Christ Iesus by his death, hath brought life and immortality to light; yet there are speciall causes for which it pleaseth God to leaue the bodies of his dearest children vnder the power of death to bee turned into dust. As, first, for the manifestation of his Truth, in that ancient threat, *Thou art dust, and to dust thou shalt returne* [f]. Secondly, for the declaration of his power, that by death he may translate his chosen seruants vnto life. Sinne brought death into the world, and God will shew his strength in this, that death shall be the vtter abolishment of that which first caused it. If there had not been sinne, there had not been death; and now by death, God will, that in His, the kingdome and being of sinne shall vtterly bee destroyed. The head of *Goliah* shall bee cut off by his owne sword, and sinne extinguished euen by that which it selfe first procured. Thirdly, the Lord subiects his children to this course, that by it they may learne the better to conceiue the greatnesse of the benefit, which by Christ they shall enioy. When they thinke vpon death as it is an enemy [t], they cannot but feare it: nature, affecting the continuance and preseruation of it selfe, cannot but abhorre it. Now then, if death being changed, be so fearefull, well may wee conclude, that it would haue exceeded in terror, if it had continued as at first it was: *viz.* a gate and passage into Hell. If the very sight of this serpent doe affright vs now the sting is out, what would it haue done if that had still remained? Hereby then God would haue vs learne and gather, how deeply wee are bound to his mercy, who hath deliuered vs by his Sonne from so great a misery. Lastly, the law of death layeth hold vpon Gods Elect, to the end they may bee conformable to their head Christ Iesus. He was as the Wheate-corne, which except it fall into the ground and die, bideth alone [u]; death was his passage into glory, the same must ours be also. The way of the Tree of life, is kept with the blade of a sword shaken [x], vnder the stroke whereof wee must first come before wee can hope for any entrance into Paradise.

f Gen. 3. 19.

t 2 Cor. 15. 26

u Iohn 12. 24.

x Gen. 3. 24.

Chap. III.

The certainty of Death ought to weane our affections from the world, and moue to a carefull prouiding for our after state.

Inferences deriued from the generall point.

SIthence it is so, that we haue here no continuing Citie [y], this is not the place of our perpetuall abode: we must remoue hence other-where, without all hope or possibility of returne hither, to liue here againe as we now doe. What more effectuall motiue can there be, to draw our affections from these earthly things? what better inducement to that which is termed an vsing of the world, as if one vsed it not [z]?

y Heb. 13. 14.

z 1 Cor. 7. 31.

For what should wee striue so much for that which we cannot hold? Why doe we fasten our desires still closer vnto that, to the loosing whereof, doe we what we can, wee are still neerer and neerer euery minute? There is no better euidence of true Christianity, then a mans euen careleſſe fashion of vsing the world, out of a serious thinking vpon his daily hastening to his end.

When a man checks himselfe suddenly, in the midst of his hot pursute of earthly

earthly things with this thought, What doe I meane to tier out my ſelfe in this ſort, who am but a ſtranger here, and a ſoiourner as all my fathers were? why looke I not earneſtly for that other Country? This is a good teſtimony of grace, according as the forgetfulneſſe hereof, and the ſetling of a mans heart to the world, out of a putting far off the latter day, is an euidence of an earthly mind. [a] Pſal. 39.12.

Seeing wee muſt bee diſſolued, let vs labour daily to ripen our affections to the day of our departure. Beware wee of engulfing our ſelues too deepe into the world, out of which we are ſtill haſtening, much faſter then the moſt ſwift ſhips, or the *Eagle that flieth to the prey* [b]. Withall, the thought of our hence departure, ſhould ſtirre vs vp to a caſting with our ſelues vpon our after-ſtate: Who thinkes vpon leauing the houſe where he now dwelleth, at the curteſie of his Lord, without conſidering where to hide his head, if the worſt ſhould come, that hee bee ſuddenly diſmiſt? Wel-fare the vniuſt Steward, who being warned by his Maſter to make vp his accounts and to giue ouer his ſeruice; began to lay a plot for his entertainement, when he was gone. Hee had the reaſon to thinke, it would not bee good for him, who could neither digge, nor beggе, to bee to ſeeke of harbour. And why was this Steward commended in this, but to be a patterne to vs, to make prouiſion before-hand, for an hiding place for the ſoule when death ſhall plucke downe that earthly cottage where it dwels? [b] Iob 9.26.

Oh what a wofull taking ſhall thy poore ſoule bee in, when it ſeeth Death come marching furiouſly, like *Iehu*, bringing ſuch a Writ of Remoue, as cannot bee reuerſed, and yet cannot conceiue nor imagine whither it muſt? Oh therefore that we could bee wiſe in this, to make ſuch friends now in time, that wee may be receiued into euerlaſting habitations.

What comfort to remember our tranſlating hence, if concerning this particular (where we ſhall be next) wee haue no aſſurance? The common reſolution of the world herein (all muſt bee as pleaſeth God, &c.) alas, alas, it can giue but ſmall contentment. This then let vs determine: Muſt wee leaue the world? then let vs not enſnare our affections with the loue of the world. Muſt wee all firſt or laſt bee remoued hence? Oh, let vs prouide for the time to come; for ſhame, let not a matter of ſo great importance bee put to a meere aduenture.

CHAP. IIII.

To the children of God, Death is a finall diſcharge from all manner of miſery.

PAul tearmeth death a ſetting of him looſe, *I deſire to bee let looſe*: and he vſeth the ſame tearme other-where, calling death, *the times of his liberty* [d]. It is (as it were) the vnfolding of the net, or the breaking open of the priſon doore, by which the ſoule being before detained in a kinde of thraldome, is inlarged. Lord now diſmiſſeſt thou thy ſeruant, ſaid old *Symeon* [e]. Hitherto my ſoule hath been detained ſo, as that whileſt it was at home in the body, it was abſent from thee [f], now I pray thee to giue me my diſcharge, that I may returne vnto that reſt which I haue long deſired. The ſecond generall meditation. [d] 2 Tim. 4.6. Λύσεως τὸς ἀναλύσεως. [e] Luke 2.29. ἀπόλυσις. [f] 2 Cor. 5.6.

Saint *Peter* hath a phraſe in this matter not vnlike: he calleth his death, the laying downe of a tabernacle [g]; as it were the quitting himſelfe of a burthen, by the depoſition whereof, the ſoule is after a ſort eaſed and lightened. And then againe hee ſtileth it a Departure; vſing the ſame word by which [g] 2 Pet. 1.4. ἀνάλυσιν τῆς σκηνώσεως.

Moſes his ſecond booke (which is concerning the departure of the Iſraelites from the Egyptian bondage) is entitled [h]: it is a tranſlating from a condition and ſtate of hardſhip.

[h] Exod. Vers. 15.

Hereupon, they which die in the Lord are ſaid to reſt [i]: and of *Lazarus* it is reported, that he was conueied into *Abrahams* lap [k]. What is the lap of the father, or the boſome of the mother, but a place of quiet to the infant? It is worth the conſidering, what miſeries the children of God are freed from by death. This life is vnto them a very vale of teares; like to that wilderneſſe through which the Iſraelites iourneyed into Canaan, wherein they were moleſted many waies. The world is in a kind of profeſſed oppoſition to them; and like ſtrangers in an vnknowne Land, they receiue no ſmall diſcurteſies: Satan hath them in continuall chaſe, and hunts them, as *Dauid* ſaid *Saul* did him like a Partrich on the Mountaines [l]; and how doth the fleſh in them luſt againſt the ſpirit [m], ſo that many a time (to the great wounding of their ſoules) the good which they would, they cannot doe, and the euill which they would not, they are euen compelled to performe [n], then the which thing there can bee to them none ſo great vexation.

[i] Reuel. 14. 13
[k] Luke 16. 22.
[l] 1 Sam. 26. 20
[m] Gal. 5. 17.
[n] Rom. 7. 19.

This maketh them full oft to chatter like Cranes, and to mourne like Doues [o], and to water their couch with their teares [p], when they faile in duty to their God ſo, as that it may be ſome ſcandall followeth it, and *Gath* and *Aſkelon* [q], the congregation of the wicked, triumpheth therein.

[o] Eſay 38. 14.
[p] Pſal. 6. 6.
[q] 2 Sam. 1 20.

Adde hereunto the griefe they conceiue by dwelling in *Moſech* [r]; the vexation that is occaſioned to their righteous ſoules, in ſeeing and hearing the vncleane converſation of the wicked [ſ]. Theſe things are matter of no ſmall ſorrow and burthen to the elect of God. What an heauineſſe was it to the good Prophet of God *Ieremy*, when he was forced to wiſh ſome cottage in the wilderneſſe, that he might leaue his owne people, and goe dwell out from among them, they being all adulterers, and an aſſembly of rebels [t]? To the holy ones of God this is no little preſſure: ſo ſmall a number as two graceleſſe people were a grief of mind to *Iſaac* and *Rebecca* [u]; and, What auaileth it mee to liue, (ſaid ſhe) if *Iacob* ſhould come in amongſt vs with ſuch another [x]? Now from all theſe ſorts of grieuances and burdens, are the ſeruants of God freed by death: all teares are wiped from their eyes; Satan hath done his worſt, and they are for euer out of his reach; they are euen in the Hauen where they would bee [y]. In ſtead of the remainders of corruption, and that law in their members rebelling againſt the law of God [z], they haue a full diſcharge from all poſsibility of offending God: and for the company of the wicked, they are ioyned to the ſpirits of iuſt and perfect men [a], looking yet and longing for that fulneſſe of ioy [b], which is prepared for them, but yet eternally and vnchangeably freed from whatſoeuer here aggrieued them, and ſolacing themſelues with the gracious preſence of their Sauiour. Thus is death a looſening to the children of God: here they be (as it were) tyed to a ſtake, to be baited by Satan and his inſtruments: death is the breaking of the chaine, and the ſoule eſcapeth as a bird out of the ſnare of the Fowler: the ſnare is broken, and that is deliuered [c].

[r] Pſal. 120. 5.
[ſ] 2 Pet. 2. 7, 8.
[t] Ier. 9. 2.
[u] Gen. 26. 34, 35.
[x] Gen. 27. 46.
[y] Pſal. 107. 30
[z] Rom. 7. 23.
[a] Heb. 12. 23.
[b] Pſal. 16. 11.
[c] Pſal. 124. 7.

Chap. V.

There is much comfort to Gods children, by the conſideration of the former point.

Comfortable matter drawn from this generall head. [d] Iob 18. 14.

THis cannot but ſweeten the remembrance of death, which is in it ſelfe full of bitterneſſe; and to the nature of man, the very King of Feare [d]. Let it be thought vpon ſimply, the torture of a feruent ſickneſſe, the pangs of death, the violent renting aſunder of two ſo well liking

and

and agreeing the friends as ſoule and body. I ſpeake of them naturally (the parting of whom, is like the ſundring of a louing couple, who haue liued together in a ſweet and amiable league for diuers yeeres;) the lying in the graue, there to embrace corruption, and there to become a prey to ſtench and rottenneſſe, who can but abhorre to remember theſe things? Who but will bee loth to come to it? Who but would bee ready to pray with *Dauid* when hee beholds Death approaching, Oh ſtay me a little [a]? Who but would linger like *Lot* when he was to bee gone from Sodome [b]: and like a malefactor going to execution, gaine as much time as he could?

[a] Pſal. 39. 13.
[b] Gen. 19. 16.

But now this point rightly digeſted, baniſheth this feare, and euen breaketh the necke of it, as the Arke of *Iehouah* did the *Dagon* of the Philiſtims [c]. For ſee now what death is where religion is; euen as the aduancement of *Ioſeph*, from the ſtate of a priſoner, to be the Prince of the people [d].

[c] 1 Sam. 5. 4.
[d] Gen. 41. 39.

The day thereof ſhall be to them that feare God, like the day of eſcape to the Iewes from *Haman*, a feaſt and a good day [e], in which they ſhall haue beauty for aſhes, and the oyle of gladneſſe for the ſpirit of heauineſſe [f]; then ſhall they ſee God as he is [g], and know him, as they are knowne of him [h].

[e] Eſter 8. 17.
[f] Eſay 61. 3.
[g] 1 Ioh. 3. 2.
[h] 1 Cor. 13. 12.

Chap. VI.

The day of Death is a time of diſcharge onely to thoſe, which haue been ſenſible of the bondage and burden of their owne corruption.

WHo haue no right at all to this comfort, are apt to lay hold thereon: and they which haue moſt intereſt into it, are moſt doubtfull in applying it. This therefore muſt be knowne; that the day of a mans death, ſhall be to him a day of inlargement, a day of finall diſcharge from all, both following and former miſeries; onely vpon this condition, if in the time of his life here, his being ſubiect to corruption and ſinne, hath ſeemed to him to haue been the greateſt bondage. Hee which hath groned, and mourned vnder his owne naturall corruptions; as the Iſraelites vnder their Egyptian Taſk-maſters; to him, to him only ſhall the day of death be a day of freedome. If ſinne be not now a burden to thee, if thou doeſt not many times lament and grieue in ſoule, to thinke how thou art carried captiue vnto euil; if thou doeſt not with ſorrow of heart feele how thou art clogged with corruption, and hindered by it from doing that good which thou wouldeſt and ſhouldeſt, certenly death will be the beginning of thy thraldome, thou haſt had thy greateſt happineſſe in this life; after this life, thou ſhalt be a perpetuall bond-ſlaue vnto Satan, in the kingdome of eternall darkneſſe.

Direction how to apply aright the former comfort.

A neceſſary conſideration this is, for thoſe who take delight in euill, to whom it is euen a paſtime to doe wickedly [a], who ſeeke rather how to ſatisfie, then how to ſuppreſſe their owne corruptions, and repute it a kinde of happineſſe to follow the ſwinge of their owne luſts: when they die, this ſhall be their reward, euen a moſt miſerable and endleſſe captiuity vnder Satan: him they haue ſerued in the luſts of ſinne while they liued; his vaſſals ſhall they be without hope of releaſment, world without end.

[a] Prouer. 2. 14.

I may not then aduenture to promiſe my ſelfe any diſcharge from miſery by death, when my heart cannot teſtifie with mee in the ſight of God, that I feele ſinne and corruption to bee ſuch a burthen to mee, that in my ſincereſt thoughts, I account my ſelfe an happy man, if I might once bee freed. If ſinne be vnto me now no encombrance, death ſhall hereafter be vnto mee no releaſe.

Chap. VI.

The thoughts of the godly, in reſpect of Death, are very comfortable.

The third generall Meditation.

IN *Paul*, a man may ſee the true diſpoſition of a religious man. So farre was hee from endeauouring to put death out of his minde; as who would ſay, it were a terror and a griefe to thinke thereon, that hee tooke comfort in remembring it: ſo farre hee was from fearing leſt it ſhould come too ſoone vpon him, that the delaying thereof, was irkſome to him.

As the workeman longeth for the ſhadow, or as the hierling looketh for the end of his worke [o]; ſo did his ſoule for the day of his departure. Neither was it in any deſperate mood that hee thus deſired to bee gone; as if hee had been poſſeſſed with ſome ſuch ſpirit as *Ahitophel*, when hee hanged himſelfe [p], (for euen life alſo was a matter not vnwelcome to him, in reſpect of the good hee might doe to the Church of God) but his deſire was vpon iuſt ground, as knowing the happines which awaited him: euen a Being with Chriſt, which is beſt of all. This is an argument that *Pauls* thoughts reſpectiuely to death, were very comfortable, when as that which man naturally feareth, he deſired with all ſpeed to come vnto.

o Iob 7.2.

p 2 Sam.17.23.

The like may bee ſeen in that aged *Simeon*, when hee did euen in a manner, begge of God to bee diſmiſſed. And to aſſure vs, that his deſire herein proceeded not from any kind of carnall or fleſhly diſcontent, ſuch as is in ſome men at times, when they are croſſed in their deſignes, and matters in the world ſucceede not as they would (ſome ſpice of which weakeneſſe ſeemeth to haue been in that worthy Prophet *Eliah*, when in paſſion hee cried, *Lord take away my ſoule* [q]): to aſſure vs (I ſay) it was not ſo with *Simeon*, he ſpeakes of a departure in *peace*, as an euidence of ſome feeling of peace betwixt God and his ſoule: and giueth his reaſon of it; *For my eyes haue ſeen thy ſaluation*. Hee had now as much ſpirituall comfort and contentment as in this world could bee hoped for; and was therefore now deſirous (if it might ſtand with Gods good pleaſure) to end his daies, and euen to breathe out his laſt breath in the midſt of that ſweet peace, which he felt in great abundance in his ſoule.

q 1 King. 19.4.

It was the bleſſing which God promiſed to *Abraham*, that he ſhould *goe to his fathers in peace* [r]: which is to be referred, not only to the reſt which God meant to giue him before his death from all his former trauels; but alſo to the comfortable diſpoſition of his ſoule, towards the entertainement of his laſt departure. It is the priuiledge of the righteous, To haue hope in his death [ſ]: namely, firſt or laſt, to haue his affections calmed in regard of his end.

r Gen.15.15.

ſ Prou.14.32.

Chap. VII.

There are two ſpeciall reaſons, of this comfortable diſpoſition of the godly towards their end.

Confirmation of the former Truth.

NEither is it thus with the children of God without cauſe. Firſt, it fareth ſo with them, through the aſſurance which they haue of reconciliation with God, through Ieſus Chriſt. How can this but breed quietneſſe, when I am perſwaded in my ſoule and conſcience, that all cauſe of danger after death is vtterly remooued; and that God both is, and

and euer will be gracious vnto me in his Sonne? What cause of feare is left, or can bee where this is? What occasion or matter of perplexity? This was the ground of the Apostles confidence, hee knew that so soone as hee was gone hence, he should be with Christ. He that felt himselfe now in Christ, could not but be assured, that he should bee afterwards with Christ: and how could hee but thinke contentedly vpon death, who by the eye of faith saw (like *Stephen*) heauen open, and Christ standing at the right hand of the Father[z] ready to receiue him. Now if it bee questioned, whether the seruants of God haue this assurance? it is certaine, that sooner or later they all haue it in some gracious measure. [z] Acts 7.56.

It is said plainely, that they which are Christs, haue the spirit of Christ[a], and within a few verses, that, that spirit where it is, beareth witnesse of *Adoption*[x]. Secondly, this proceedeth from the comfortable testimony of their conscience touching their former care to glorifie God in an holy course. [a] Rom. 8.9. [x] vers. 16.

Hence came *Pauls* comfort; I haue fought a good fight[y]: this encouraged him to expect that crowne of righteousnesse, which the Lord reserues for all which loue his appearing. Thus *Hezekiah*, though the sudden newes of death somewhat appalled him at the first; yet herein he had comfort, that hee found vpon the examination of his by-past course, that hee had walked before God in truth, and with a perfect heart[z]. Neither is this so, because Gods children build their hopes vpon deserts, but because they know good workes to bee the way[a], and find by the Scripture, that an holy life here, is the first fruits of a glorified life hereafter. [y] 2 Tim. 4.8. [z] Esay 38.3. [a] Ephes. 2.10.

Chap. VIII.

The obiections which are and may be made against this, are of no force to ouerthrow it.

THere bee some particulars, which may seeme to impeach this truth. First, we see many worthy persons, who haue made a great, and euen an extraordinary profession of religion, and who haue also liued vnblameably, yet haue had great feares in themselues, in respect of death; yea, and that specially at the time of death, and in their sicknes, when (if euer) they should haue made their comfortable expectation of it to appeare. Here first the rule must bee remembred, not to iudge according to appearance[b]. The clearing thereof, by answere to obiections. [b] Iohn 7.24.

It is a feeble kind of reasoning to say, that this or that man is vtterly without peace and comfort, because in his sicke fits, to the eies of the standers by he makes no shew thereof. Certaine it is, that as a man may haue peace with God, and yet himselfe for the present, by reason of some great tentation, not feele it: so he may either feele it, or be in the way of attainement to it; when as yet others that behold him, be not able to perceiue it.

Againe, it must be knowne, that the outward disturbances, which doe many times accompany sicknesse, doe happen as well, and as ordinarily to the godly, as to the most profane; such as are rauings, idle-talkings, and such like. God hath made no promise that such as serue him faithfully, shall be freed from such fits. Did not *Dauid* say, that the Lords arrowes had light vpon him, so that there was no rest in his bones? he did euen roare for the griefe of his heart[c]. [c] Psal. 38.2, 3, 8.

Consider further, that with the best of Gods seruants, Satan is vsually most busie, when their end is neerest. It is his manner to haue great wrath, when he hath but short time[d]. Note it in the holy story[e], how violent hee was against a possessed person, when he saw there was no remedy but hee must needs depart; [d] Reuel. 12.12. [e] Mark. 9.26, Luke 4.35.

depart; then he ſet himſelfe to doe as much miſchiefe as hee could. Now theſe laſt tentations, though they be extreame, ſo that the party exerciſed with them, may (haply) vtter out ſome words and ſpeeches ſauouring of diſpaire; yet they can bee no finall preiudice to the inward peace. Interrupt it they may, but that they ſhould vtterly quench it, it is vnpoſſible; becauſe the power of God is made perfect through weakneſſe[f]: ſo that in fine, the diuell doth then receiue the greateſt foile, when hee thinkes to get the greateſt victory. It is true then, that many a deere ſeruant of God, both in the time of his life, and about his death, is much affrighted with the feare of death; and is caſting many doubts and perils with himſelfe, what ſhall become of him, when hee is gone (and indeed it is ſcarſely to bee thought that his heart is vpright, or his eſtate good, that ſhall alwaies profeſſe herein ſo much confidence): yet this is certain, that the child of God (firſt) is perſwaded, that Religion and Faith, make death comfortable: then, next, hee ſtriues to thriue in Religion, and to grow ſtrong in faith; to the end he may thinke vpon Death with contentment, and embrace it with chearfulneſſe: he laboureth alſo with himſelfe to ouercome his naturall diſtruſt: he ſeeketh to furniſh himſelf with all helpes out of Gods Word, by which he may attaine to an holy reſolution in this point.

f 2 Cor. 12. 9.

In this courſe (no doubt) he hath many combats, and ſometimes he is indifferently acheered; ſometimes againe diſmaied and diſheartned not a little: and it is poſſible, that hauing had in his life-time ſome good ſetledneſſe, hee may ſeeme very comfortleſſe in his laſt act: yet wee muſt learne to meaſure a Chriſtian, not by that which hee apprehendeth himſelfe to feele at this or that inſtant, vpon this or that ſpeciall occaſion: but by that which he ſtriues to, and in the truth of his deſire reacheth after, and laboureth to attaine. God commands light to ſhine out darkneſſe[g]: and out of ſorrow, and anguiſh, and tentation, he raiſeth out for his the greateſt quiet. It may be their portion not to be fully ſenſible of that comfort which they affect, and aime at, vntill the very point of their diſſoluing: and they may then ſecretly and ſweetly feele it, when they haue no ſtrength in them, to giue thereof an outward teſtimony. It is a ſpeciall matter, to know how to conceiue of the manner of Gods dealing with his children. Hee giueth the ſame graces appertaining to life eternall to them all, but not to all in the ſame meaſure, at the ſame time, and after the ſame faſhion. Some man is able (like *Paul*) to deſire his diſſolution; ſome other againe, as it were ſhaketh his head, when he heareth this, and dares not ſay, that he deſireth it; yet he approueth the ſo doing in *Paul*, and deſireth to attaine to the like and grieueth at his ſcantneſſe: ſhall we not now leaue a roome of comfort for ſuch an one? Oh, God forbid. Some againe, neuer in his life, but hath been much affraid of death, his heart hath been ſtill euen ready to quake, when he hath thought vpon it; and yet when it commeth to the point, he is ſodenly ſtrenghtened beyond expectation, to a laying downe his head in peace, and to a going to his graue as to a bed of doune.

g 2 Cor 4. 6.

Some other on the other ſide, who in his life-time hath felt himſelfe well addreſſed, and hath ſetled himſelfe for his diſſolution; yet when hee commeth to grapple with Death, is wonderfully caſt downe: yea, ſo much, that his friends and well-willers, ſcarſely can perceiue any ſignes of his recouery. The concluſion then is thus, that notwithſtanding many ſtormes of no finall perplexities, yet comfortable thoughts concerning death, are the portion of thoſe that are religious.

A ſecond doubt now offereth it ſelfe on this wiſe. If peaceable, quiet, comfortable and contented thoughts of death be the portion and the priuiledge of thoſe which feare the Lord; then we muſt thinke them all to feare God, that make ſhew of willingneſſe in this buſineſſe. Now if this bee true, it will iuſtifie many, who haue euer giuen ſmall ſignes of any great religion: ſuch ſhall wee

heare

heare talking very confidently, touching death; *Oh, they are ready for God when he is ready for them, and the sooner the better, &c.* and so, many such end their daies with great shew of much setlednesse. Aske them in their sicknesse, you shall neuer heare them in any other tune, but that they (forsooth) are most willing to be gone; and so doe they depart, without any manner of vexation at all; without any troublesome thoughts, or perplexed motions. Indeed, this which is thus alleadged is most true. But we must say to it first, that we are not bound to beleeue euery one that professeth such a willingnesse for death, and such a resolution to depart. *Salomon* saith of profane mirth, that *euen in laughing the heart is sory*[b]; and so no doubt, many a mans heart giueth his mouth the lye: so that when he saith, he is willing to die, yet, his owne soule knoweth well it is not so. Then besides there may be a kinde of desire of death, out of worldly discontent, as we see in many how pouerty and sicknesse, when it is tedious, and the failing in some other purposes, maketh them to bee euen greedy of their end. [b] Prou. 14.13.

The ground then of willingnesse must be looked into; whether to be freed of somewhat which lieth heauy vpon me, as an outward burden, or of somewhat wherein I perceiue how I offend God: there is the trial. Thirdly, outward calmenesse is an ordinary consequent of some diseases, and is no signe of inward peace. Euen some very wicked men haue no bands in their death[i]. Fourthly, we must distinguish betwixt security and peace, betwixt carnall senslesnesse, and true spirituall quietnesse. *Nabals* death was quiet enough[k]; yet he were but a foole who would aduenture his soule with *Nabals*. [i] Psal. 73.4. [k] 1 Sa. 25.37.

We see many ignorant persons, many of heathenish and brutish conuersation, very quiet in their sicknesse, without any apparant feare either of hell, or iudgement; making no doubts, casting no perils, asking no questions, complaining of no sins, and so they depart. What shall we say? they are dead in peace and comfort? we cannot. When we compare together their ignorant, secure, benummed, hardned kind of life, with their drousie death, we must needs account these to be most wofull signes, though we must leaue the things which are secret vnto God.

Thus to cleere these two obiections: touching both wee may conclude with the Scripture; howsoeuer it fall out, yet it shall be well with them that feare the Lord [l]: but to the wicked, there is no peace [m]. [l] Eccl. 8.12. [m] Esay 57.21.

Chap. IX.

The power of religion must be laboured for, if we desire indeed that our death may be comfortable.

NOw seeing it is so, that religion begets in a mans affections, the liking and the loue of death, we may not thinke our selues religious, vntill wee haue laboured (and doe still) to gather as much strength as we possibly may to this purpose. First we must labour for assurance of reconciliation with God, by Iesus Christ. The vrging of the matter of this meditation to the right vse,

Vncertainty and doubtfulnesse herein, must needs ouerthrow all solide comfort. I am going out of the world, I thinke vpon it, that there are two places of receit for the soule, when it is seuered from the body, hell and heauen. I know I haue deserued hell: what comfort can I haue to bee gone, when I haue no assurance of my soules admittance into rest? I may flatter my selfe, and the diuell may teach me to beguile my soule with a vaine conceit: but that true comfort I should haue, it is vnpossible.

Secondly, we must make conscience of our waies, and striue to keepe our selues vnspotted of the world. This is that which will bring a man peace at

at the laſt. Hee which goeth this way, though it be with much weakneſſe, with many falles, and ſundry imperfections, yet he cannot miſſe of comfort.

Who ſo would haue peace in death, let him labour to haue grace in life. Wouldeſt thou end thy daies happily? make conſcience then to ſpend them holily. It is but onely a matter of (It may bee) when we ſpeake of the comfortable end of an irreligious and ill-liuing man: but it is a matter of (It muſt bee, and, It cannot but be) when we ſpeake of the bleſſed departure of a man, who hath alwaies endeauoured to keepe a good conſcience, both towards God, and towards man.

Chap. X.

The ſoule of man remaineth ſtill in Being, when the body by death is turnèd into duſt.

The fourth generall meditation.

THe bleſſed Apoſtle did not thinke by death to bee cleane extinguiſhed; nay, his expectation was to bee tranſlated hence ſome otherwhere.

Now, his body he knew well was to ſleepe in the duſt, and to ſee corruption: therefore it was that other part of him, which we call (*the Soule*), which he was aſſured ſhould ſubſiſt and remaine in Being ſtill, capable of happineſſe, by the ſociety and fruition of his Sauiour.

What plainer euidence of the vndying condition of the ſoule, and that God hath endowed it with immortality? The body returneth to earth, as it was: the ſoule liueth ſtill, and ſo ſhall for euer. Indeed there is a death to which the
n Ezek. 18. 4. ſoule is ſubiect: That ſoule which ſinneth, it ſhall die n; and this death ſeized vpon all our ſoules in *Adam*, by vertue of that ſentence, *In the day that thou eat-*
o Gene. 2. 17 *teſt, thou ſhalt die the death* o: but this is a death of another kinde; namely, the loſſe of God, who is the true life of the ſoule; and ſuch an immortall death, the ſoules of all the damned ſhall bee iudged to. But that death, (the freedome whereof in regard of the ſoule is hence concluded) is that which brings an aboliſhment, or deſtruction of the ſubſtance; ſo that that which dieth, doth from thenceforth ceaſe to be, vnleſſe God bee pleaſed to manifeſt his power in reſtoring it.

Now, this continuall Being of the ſoule, notwithſtanding its diuiding from the body, the word of God beares witneſſe to, *The ſpirit returneth to God that gaue*
p Eccleſ. 12. 7. *it*, ſaith the wiſeſt *Salomon* p. It is ſaid of *Lazarus*, that after his death, hee was
q Luk. 16. 22. ſeene in *Abrahams* boſome q; and of the Rich man, that he was in Hell in tor-
r Verſe. 23. ments r: this was not ſpoken of their bodies, it was meant of their ſoules, when death had diuided them from their bodies.

Chriſt promiſed the repentant Thiefe, he ſhould *that day be with him in Para-*
ſ Luke 23. 43. *diſe* ſ. Can this with any colour of reaſon, be vnderſtood of the Theeues whole perſon, conſidering his body was crucified by the Romans, and by them taken downe and diſpoſed of after, as they pleaſed? Sure, it was his ſoule, which ſubſiſted ſtill, though his body became a prey to rottennеſſe. *Steuen* prayed, *Lord*
t Acts 7. 59. *Ieſus receiue my ſpirit* t; as knowing his ſoule was not ſubiect to extinguiſhment by the ſame meanes, by which his body was then to bee deſtroyed. Our Sauiours argument to refell the Sadducees, denying the Reſurrection, is not to bee let ſlip; conſidering that to proue the certainty of the Reſurrection, hee laieth for his ground the doctrine of the ſoules immortality.

God ſaith of *Abraham*, &c. *I am the God of Abraham, Iſaac, and Iacob*; and this many yeeres after their tranſlating from the world by death. Now (ſaith Chriſt) they whoſe God the Lord is, muſt needs bee in Being; but of *Abra-*

ham,

ham, &c. God is the Lord (his owne words doe make it plaine) and therefore *Abraham, &c.* though they liue not here visible before men, yet they are alliue to God, and there is a part of them remaineth vnextinguisht, of which the Lord is God [w]. I know (saith *Paul*) that no death shall be able to separate vs from God [x]. Feare not them that can kill the body, but are not able to kill the soule [y]. What doe this argue, but that death as it betokeneth an abolishment of that which is, hath no power vpon the soule?

[w] Mat.22.32
[x] Rom. 8. 38, 39.
[y] Mat.10.28.

To these euidences of Scripture, might bee ioyned those reasons, which learned men, touching this point haue collected together; not a few.

First, it might be shewed how this Truth is engrauen as with a pen of Iron in Nature; in that in all ages, by men of iudgement, the immortality of the soule hath been acknowledged, and the persons still reputed (as it were) Heretiques, and euen detested as monsters amongst men, that haue denied it. Secondly, it might bee pressed out of the doctrine of Gods prouidence and iustice: For if we beleeue a God, by whom all things are disposed, and who measureth all his courses by a rule of Right; euen thence the immortality of the soule may be strongly gathered. We see here a kind of confusion (as may be thought) the Euill tyrannize ouer the Good; and men of the worst fashion, beare out their lewde courses euen with an high hand. How shall it bee beleeued that God taketh care of all things, and is iust to recompence euery man according to his deedes, if these particulars should still bee suffered to goe on? and if the soule should bee extinguisht with the body, when should this declaration of Gods gouernment and iustice bee? sith here in the World there is so little shew thereof, that euen good men (as wee may see by *Dauid* [z], and by *Ieremy* [a]) are sometimes much perplexed thereabout.

[z] Psal.73.2,3.
[a] Ier.12.1.&c.

Thirdly, it might bee to this end also vrged, how that amongst all men, euen by the very instinct of nature, there is a religion: which what is it, but a dependance vpon some God; accompanied with an expectation of an estate after this life? vntill which, that which is called Religion, hath not receiued that, which is chiefly aimed at: so that all Religion whatsoeuer, *Is* vtterly vaine, and to no end, if the soule with the body should haue ioynt extinguishment.

Well then might that Epicurious and desperate speech preuaile, *Let vs eat and drink, for to morrow we shall die* [b].

[b] 1 Cor.15.32.

Fourthly, it might further be alleaged, how ill it agrees with Gods Infinite Wisdome, to make the end of men and beasts alike, sith man is one of his most noble Creatures, and one for the seruice of whom the beasts and other things were ordained. What likelihood, that man should haue a priuiledge aboue other creatures, in regard of a command ouer them, and a power to vse them for his delight and comfort, and yet in the end should perish and come to nothing, euen as they? Nay, take away the hope of Immortality, the estate of man is made much worse then the beasts: in regard that man in this life is subiect to no more maladies and diseases then the beasts, and exercised with a world of cares, and thought-takings, which the other creatures here on earth are not acquainted with. Besides that, in this also his case would bee the worse, hee being assured of death, and liuing in an expectation of death; a thing which the beasts haue no manner of conceit of, nor can attaine vnto. Now, if man amidst all this, should be depriued of all hope of an after state, and should receiue by death an vtter abolition, better a beast then a man, by many degrees.

Lastly, many things might bee noted of the nature and workings of mans soule, to proue that it is immortall. That light of knowledge which it hath, by which it is able to comprehend in some measure euen God himselfe: that light of conscience, putting a difference betwixt good and euill, and arraigning

it ſelfe (as it were) before Gods Tribunall, in the apprehenſion of an accoune to bee yeelded to him, euen theſe things might be made vſe of to confirme this point. But where *Moſes* and the Prophets cannot bee heard, other arguments may preſſe, but can neuer perſwade [e]: ſhould there come a meſſenger on purpoſe from the dead, to aſſure ſuch as reſt not on the Scriptures, that the ſoules departed are as yet in being, it would not ſatisfie, but they would ſtill deuiſe how to make ſome further queſtion.

e Luke 16.29

CHAP. XI.

There is ſpeciall reaſon why Chriſtians ſhould labour to bee well aſſured of this point.

The neceſſity of being well ſetled in the foregoing point.

THis point is euen the ground of all Religion. For if man did by death receiue a finall end, ſo that hee were neuer any more to come in Being, what ſhould let the giuing of the reines by euery one to his owne vnruly luſts? why ſhould not each man euen deuiſe and ſtudy with himſelfe, which way he might be moſt profane?

Beſides this, as there be certaine naturall ſeeds of Atheiſme in vs, tending to the putting out of that common light touching the being of God: ſo euen in this point alſo Satan will labour to corrupt, and to breed doubts touching the ſoule, and the perpetuall continuance thereof, after the diſſolution and aboliſhment of the body.

Salomon ſheweth in his owne experience, how a man, if we will giue way to his owne heart, when it is ſet on worke by the Diuell, may furniſh himſelfe with probabilities herein, for denying the immortality of the ſoule [d]. Man may thinke with himſelfe, that to the eye of man, there is no difference betwixt the end of a man, and of a beaſt: the life of both lieth in their breath; the death of both is by the expiration thereof; both were made of duſt, and both are diſſolued into duſt. Folke may talke of the a ſcent of the ſpirit of a man after death, when the ſpirit of a beaſt deſcendeth to the earth and vaniſheth: but who euer ſaw it ſo? Or who is able, out of his certen knowledge to auouch it to bee ſo. On this manner *Salomon* ſheweth how the diuell may teach Atheiſme to diſpute, and to conclude thereupon, that it is in vaine to expect any after happineſſe, but to giue ones ſelfe to the full fruition of all earthly contentments, without reſtraint; looking for no other portion.

d Eccleſ. 3.16. &c.

Hence hath it come, that in all ages there hath been ſome, who haue ſtood vp to maintaine the periſhing of the ſoule: yea, euen among the people of God ſuch haue bin found: as among the Iewes, it was the opinion of the Sadduces; they acknowledged no reſurrection, no Angell, no ſpirit [f]; and this laſt Age of the world, ſo fertile in other wickednesſes, hath bin herein alſo fruitfull, affording ſome, who haue vſed the gifts of the ſoule, and that power of diſcourſe, and argumentation, with which God hath endowed it, to the diſproouing of the ſubſtance and immortall condition of the ſoule. Theſe turne all religion into a ſcoffe, imagining it to be no other but a wiſe inuention, for the keeping of the common people in ſubiection.

f Act. 23.8.

Others there are, who haue broached another opinion, not denying the ſoules immortality ſimply and wholly; but yet maintaining I know not what drowſie and ſleeping eſtate thereof, betwixt the time of death, and the day of riſing; thinking the ſoule in all that time, to taſte (as wee ſay) of neither weale nor woe, but to lie in ſome abſtruſe and hidden corner, like the flies in the winter ſeaſon, vntil the time that all ſhal be reſtored. Is not this point needful to be

well

well digeſted, that wee may ſtrengthen our ſelues againſt theſe miſconceits? When then we feele what power and working that which is called the Word of God hath vpon our hearts, and how mighty it is in operation, then let vs learne to relie vpon the authority thereof, and let one ſyllable of it preuaile more with vs, then a world of cauils produced to the contrary. What if an ordinary beleeuer cannot tell on the ſudden, how to ſhift of euery ſubtle allegation, brought by ſome wily workman againſt this, or ſome other part of Gods ſacred Truth; yet when by experience in his owne ſoule, hee hath found the truth of the Scripture in other things, let him ſtand ſtiffe and firme vnto it in this alſo. Wee will not teach men (like Papiſts) to bee wilfull, when they haue no ground at all, but ſelfe-opinion; or this, that (forſooth) it is the doctrine of the Church: but this we would bring them to, to reſt confidently vpon the plaine euidence of the Scripture, whatſoeuer ſhall be argued or oppoſed to the contrary. As for example, when *Paul*, ſpeaking of his death, ſpeaketh ſo directly, that he looketh to be ſomewhere after, what ſhall I care for the cunning oppoſition of an Army of Atheiſts?

Dauid, though he haue but a ſtaffe and a ſling; yet, comming in the name of the Lord his God, ſhall be able to make his party good euen againſt the *Goliah*, armed throughout[f]. Now, as this point is behouefull for the ſetling of our iudgements; ſo no leſſe for the quickning of our care, to make due prouiſion for the time to come. We muſt die; this we all acknowledge. Now, if (to die) were for euer to leaue off to haue any manner of Being, then there were no reaſon in the world wee ſhould trouble our ſelues ſo much, as to caſt for a place of entertainement: but in aſmuch as when the body goeth to the graue, the ſoule is neither quite put out, nor falleth on ſleepe with it in the duſt, but remaineth ſtill capable of ſome either ioy vnſpeakable, or miſery intollerable, what can concerne vs more, then to follow that courſe now, by which we may arriue at that Reſt which is prouided by God, for the ſoules of thoſe that loue his Name. Mee thinks the very light of common reaſon, ſhould bind a man to the hauing of ſome more then ordinary care in this matter. [f] 1 Sam. 17.

What comfort can be taken in vncertainty herein? eſpecially, when as there is a certainty of dying firſt or laſt: ſo there is an aſſurance alſo, that a mans owne deſert is the very quinteſſence of miſery. Is it not a wonder, that men can ſo much delude themſelues, as to confeſſe they muſt die, and that they know not how ſoone; and withall, that they haue deſerued to bee damned, if God ſhould deale againſt them in extremity; and yet ſhould labour no more then they do, to be aſſured, that when their ſoules are departed hence, they ſhall be conueyed into *Abrahams* boſome, there to inioy that gracious reſt, which the Lord hath prepared for his choſen? If it were in a caſe that concernes our outward eſtate, no man of any ordinary vnderſtanding would be halfe ſo venturous. Oh that we ſhould loue our better part ſo ill, as not to conſider and prouide, where and how it ſhall be beſtowed, when it ſhall be once diſcharged of this earthly Tabernacle.

Chap. XII.

The ſoules of the Faithfull preſently vpon their ſeperation from the body, are made partakers of an happie and comfortable eſtate.

The fifth generall meditation.

OVr Apoſtle is an euidence to vs, of the condition and ſtate of all true Beleeuers; now he maketh no middle, betwixt his diſſolution, and his being with his Sauiour; he ſpeaketh of the latter, as the certen and immediate conſequent of the former. No ſooner ſhould his ſoule bee from his

body, but it ſhould be by and by with Chriſt: Death ſhould bee but as a doore opening vnto him a ſpeedy admittance into the ſociety and preſence of the Lord. There can be no colour of exception made againſt this collection ſaue onely this. It may be imagined, that *Pauls* caſe was ſingular; and that albeit, it might bee his portion to bee thus ſpeedily vpon his death conueied vnto Chriſt; yet it cannot bee ſo with euery Chriſtian. But what true ground can bee alleaged, why *Pauls* caſe herein, ſhould not bee the caſe of all the faithfull?

Perhaps a Papiſt may ſay, *Paul* was to bee a Martyr, and to ſuffer death for the Truth; and we hold (ſay they of the Romiſh Church) that Martyrs go immediately to heauen when they die.

This may thus be anſwered: Suppoſe this were a certen truth concerning Martyrs, that they are ſtraight with Chriſt when they are diſſolued; yet who can ſay, that *Paul* was aſſured when he ſpake theſe words, hee ſhould offer his life for the cauſe of God? It was indeed not vnlikely, conſidering *Paul* was then in bands[g], yet abſolutely certen we cannot ſay it was.

[g] Phil. 1.12,13

Peter (it is knowne) had a reuelation from the mouth of Chriſt, by what kind of death he ſhould glorifie God [h]; but it doth not appeare, that *Paul* had any. Truth is, *Agabus* foretold, that *Paul* ſhould be bound at Ieruſalem[i]: and his reſolution was not to forbeare going to Ieruſalem, though hee were ſure there to ſuffer death [k]. But ſtill it is hard to ſay, that *Paul*, iuſt at the time of writing this Epiſtle, and theſe words, knew for certen that hee ſhould die as a Martyr, after ſome violent manner, and not an ordinary death in his bed. The generality, to wit, that Bands and afflictions remained in euery citie, hee knew[l]; but the particularity of the manner of his death, it cannot be prooued he vnderſtood.

[h] Iohn 21.19.
[i] 2 Pet. 1.14.
[k] Acts 21.11.
[k] verſe 13.
[l] Act. 20.23,24

That ſtory which reports his beheading at Rome, doth not bind vs to beleeue it, but giues rather cauſe of doubting it: in as much as it reports the crucifying of *Peter* the ſame day: which, by the many probabilities brought to proue him neuer to haue been at Rome, is made to be vnlikely.

Thus, though it ſhould bee pretended, that this immediate being with Chriſt after death, was his lot, becauſe a Martyr, yet could it be of no force to proue the ſingularity of his caſe; but for all that it ſtill remaines good, that in him we may behold the common ſtate of all Beleeuers. But to put it out of all queſtion, that *Paul*, in this comfortableneſſe of his eſtate after death, did not thinke himſelfe exempt from others, we may obſerue his owne words. When he had ſpoken of ſuch afflictions, as happen vnto Gods Elect in this life, in all which they haue comfort, ſo long as they faſten their eyes and thoughts vpon that eternall waight of glory which commeth after), immediately hee addeth (ſpeaking in the plurall number, as accounting himſelfe intereſſed therein with others) *We know that if our earthly houſe, &c. be deſtroyed, wee haue a building giuen of God, &c.*[m].

[m] 2 Cor. 5.1.

This then by *Pauls* plaine words is the lot of all true Chriſtians, that inſtantly, vpon the diſſolution of their earthly houſes, which their ſoules here inhabit, they ſhall bee admitted into a more excellent kind of dwelling, euen ſuch an one, wherein, being remooued from the body, they ſhall dwell with the Lord[n].

[n] Verſe 8.

Needs muſt it be acknowledged, that this place is ſpoken, not of ſome ſpeciall ones among Beleeuers, but of all beleeuers, euen of all, to whom God hath giuen the earneſt of his ſpirit[o], and that is a common fauour beſtowed vpon all the Elect[p].

[o] Verſe 5.
[p] 2 Cor. 1.22, Eph. 1.13,14.

How plaine to this purpoſe are thoſe other euidences which may bee produced from the Scripture.

Lazarus was conueied by Angels into *Abrahams* boſome[q]; that is, hee was gathered

[q] Luk. 16.22.

gathered to the ſoule of *Abraham* the Father of the faithfull, there to inioy the ſame quiet which he enioyed.

The ſtate of heauen is compared to a Banquet[r]: and that, of being in *Abrahams* boſome, is an alluſion thereto, conſidering the Iewes manner of leaning along at meate: according to which was that of *Iohns* leaning, or lying in the lap or boſome of our Sauiour[s]. Certaine it is, that *Lazarus* was in a comfortable eſtate: *He is comforted* (ſaid *Abraham* to the Rich man) *and thou art tormented*[t]. To the penitent Theefe, Paradiſe was promiſed, yea to bee enioyed that very Day wherein it was promiſed[u]; what reaſon to thinke otherwiſe of any faithfull Chriſtian? Why ſhould this remorſefull malefactor be tranſlated immediatly into Paradiſe, and not alſo euery one that ſo repenteth, and ſo beleeueth as he did. If it ſhall be pretended, that the torments which he ſuffered, being crucified, ſtood him in ſtead of ſome other ſufferings, which had it not been for that he ſhould haue paſſed before his entrance into Paradiſe; It may be anſwered, that by their owne doctrine (meaning the Papiſts, who it is ſuppoſed thus obiect) it cannot ſtand: becauſe that ſufferings in this world, which muſt preuent after ſufferings in their deuiſed Purgatory, muſt be voluntary, and vndertaken with an intent of making ſatisfaction vnto God. Now this Thiefe came to his puniſhment againſt his will, and had no thought of ſatisfying: and therefore that pretext cannot auoide the force of the reaſon drawne from that example. But aboue all, how pregnant is that ſpeech, *Bleſſed are the dead that die in the Lord, they reſt from their labours*[x].

[r] Matth. 8. 11.
[s] Ioh 13. 23.
[t] Luke 16. 25.
[u] Luke 23. 43.
[x] Reu. 14. 13.

Here is a Reſt preſently vpon death to all the faithfull; and albeit there is an endeauour to clude this worthy teſtimony, by reſtraining it to Martyrs; yet to any, reading the Chapter, it will ſoone appeare, that there is no ſhew nor ſhadow of reaſon ſo to limit it; Martyrs being not ſo much as once made mention of in that place: but it is ſpoken of all, who keepe the Commandements of God, and the faith of Ieſus[y], and then the Phraſe is of *Dying in the Lord*: which tearme if it be made peculiar to Martyrs, in whom ſhal we ſay that other Chriſtians die? But not to ſay ſo much herein as might be heaped vp, this is certaine, that it cannot be found in Scripture, that there is any manner of ſuffering, after this life ended, reſerued for thoſe, whoſe ſinnes in Chriſt God hath pardoned, and vpon whom he will beſtow the Ioyes of heauen.

[y] Verſe 12.

God hath promiſed to thoſe that repent, that he will forgiue their iniquities, and remember their ſinnes no more[z], and that in Chriſt he remitteth freely[a]. Now what a ſtrange imputation of mocking ſhall it be to God, that hee ſhould be ſaid to puniſh, after he hath pardoned the offence; that he ſhould acquit of the debt, but not of the paiment? Wee are commanded to forgiue, as God doth[b]. If now it ſhall not bee ſuppoſed, that God when he forgiues the fault, he forgiues the puniſhment too; what a window, or wide gate rather, is opened for reuenge?

[z] Ier. 31. 4.
[a] Col. 2. 13.
[b] Ephe. 4. 32.

A man may pretend to haue forgiuen the offence of his neighbour, but he will ſtill (forſooth) runne a courſe whereby to puniſh him for the ſame; what kind of forgiuing ſhall this be called?

This then is a certainety, that God neuer requireth any ſatisfactory ſufferings of thoſe, whom he hath once forgiuen in Chriſt Ieſus. He correcteth ſometimes as a Father, but neuer inflicteth any thing as a Iudge. God hath ſo fully cleared his in Chriſt, that there is no reckoning behind, to hinder their immediat ioyning vnto Chriſt, when they are once remooued from the World.

Chap,

Chap. XIII.

Two things are neceſſarily to be added, touching the former point.

An addition for the better vnderſtanding of the matter of the former Chapter. See *Caluins Inſtit. lib. 3. c. 25. ſ. 6.*

TO the end that which hath been ſaid, may be the better and the more profitably vnderſtood, it is meete to adioyne two particulars. The one, a reſtraint to our naturall curioſity; that contenting our ſelues with ſo much as the Scripture hath reuealed, to wit, that the Faithfull departed, reſt with God in Chriſt, we make no further enquiries touching the particularity of the place. Many trouble themſelues much in diſputing of the place of the departed ſoules, and the kind and quality of the glory they enioy. But it is fooliſh and raſh, to enquire further about things vnknowne, then God doth giue vs to vnderſtand. It is enough that the Scripture aſſureth vs, that Chriſt is preſent with them, and that hee receiueth them into Paradiſe, there to inioy comfort. Beyond this the Scripture doth not reach. Who ſhall be able to diſcouer the reſt, which God hath ſecreted? This is ſufficient to know that the ſoule is with God that gaue it, and in an eſtate of quietneſſe.

The other ſpecialty, is, that we muſt know, that the happineſſe of the ſoule is not complete, nor will be, vntill the time of re-uniting to the body. And there is and will bee, a kind of longing in the faithfull ſoules, for their ioyning againe to thoſe bodies from which death hath parted them; as conceiuing their felicity not to be perfect vntill then. That ſaying of *Paul* is worth obſeruing, *Wee ſighs, &c. becauſe we would not be vnclothed, but would bee clothed vpon, that mortality might be ſwallowed vp of Life* [c]. It proueth, that euen in the faithfull, notwithſtanding their aſſurance of going inſtantly vnto Chriſt, yet there is a kind of lothneſſe of leauing the body, and a willingneſſe rather (if it might ſo be) that there might be a preſent enioying of that bliſſe which is after expected, without any laying downe of the body. This is the ſumme: The ſoule is in reſt, but not in perfection of bliſſe, neither ſhall it be vntill the end of all.

[c] 2 Cor. 5. 4.

Cap. XIV.

The doctrine of Purgatory is but an idle fancy.

An vrging of what hath bin ſaid againſt Popiſh Purgatory.

VHere is now that Purgatory fier, for which the Church of Rome ſo much ſtriueth? It diuideth that Region which is ſuppoſed to be vnder ground, into foure roomes; the loweſt whereof is Hell, where the damned are tormented with eternall flames: the next aboue that Purgatory: the third, a certaine peculiar receptacle for ſuch Infants ſoules, as depart the world without Babtiſme: the fourth, was for the ſoules of the beleeuing Fathers till the death of Chriſt; and this is now ſuppoſed to ſtand empty. Now Purgatory is held to be of this vſe; To purge their ſoules by fier, which here in this life were not thorowly cleanſed and cleered from thoſe ſinnes which they committed after their baptizing. This Purgatory is held to bee a place in vſe vntill the day of Iudgement; and the fier thereof, to exceed all ordinary fier: yea, not to differ any thing from the fier of Hell, but onely in this, that this ſhall haue an end; whereas that of Hell is vndeterminable.

See *Bellar. de purgat. l. 1. c. 1.*

Now, for the meanes of deliuery from theſe Purgatory paines, they appoint next the mercy of the Pope (who is able, euen at once, to rid it, if he would) the prayers and offerings of thoſe that are aliue, by whoſe inſtance and feruency, others

others may bee either finally freed, or at the leaſt much relieued. Hence haue ſtremed all thoſe ſeruices for the dead, of Maſſes, Dirges, Trentals, & ſuchlike: together with the large legacies giuen for the buying out of the torment there; though it is held, that ſeuen yeeres ſpace, is the ordinary rate of ſuffering for euery particular ſinne, for which there was not made in this life a plenary ſatisfaction. This is the briefe of Popiſh doctrine touching this; a point in their holding ſo materiall, that he is adiudged to be no Chriſtian that denieth it.

Strange and many are the fables and tales for the colouring of this opinion; it being a doctrine to the purſe ſo exceeding profitable: neither hath any one thing ſo much enriched Rome, as the feare of Purgatory.

When men are poſſeſſed with an opinion, of the vnauoidable neceſsity of paſsing thorow purgatory into Heauen, and when they are taught, the paines thereof to be ſo vnſpeakable, what will they not giue to be deliuered thence?

Who would not part with the very beſt of his outward eſtate, when hee is now to leaue the world, to the end hee might be aſſured, to make but a ſhort cut through ſuch a burning lake, as this is ſuppoſed to be, vnto the place of eternall quiet; and to be landed quickly in that flowry field, imagined to bee by Purgatory; in which the poore roſted ſoules are thought to bee refreſhed after their ended paines, before their entrance into Paradiſe.

Now, how agreeth this with the doctrine of the Scripture, maintaining, the ſoules departed, inſtantly vpon their death to be with Chriſt, and to reſt from labour? How be they with Chriſt, if they be in Purgatory? how doe they reſt, if they be ſtill tormented ſo vnmeaſurably? Strange it is, that a matter wherein the Profeſſors of it are ſo confident, and which is reputed to be little leſſe then an Article of the Faith, ſhould yet haue ſlender euidence from the Scripture. A wonder, that God, who in his Law of old, appointed ſacrifices, and expiations for all ſorts of ſinnes and pollutions (euen for leproſies, iſſues of bloud, touchings of the dead, &c.) ſhould yet neuer, that wee can find, ordaine any for the ſoules in Purgatory. The Beleeuers of old wept for the dead: neuer doe wee read that they mingled their teares with prayers for deliuerance from theſe flames. There was then no Church-treaſury, into which to gather the ſatisfactions of ſuch worthy men, as *Noah* and *Abraham*, to giue out ſome part thereof for the ſatisfaction of tormented ſoules.

Foure thouſand yeeres had the Church continued before our Sauiour came: and yet all that while, there was nothing tending to this doctrine. Neither in the ſtory of the Goſpell, nor yet in the writings of the Apoſtles, is there any ſhew hereof: no indulgence granted for the dead; no prayer for departed ſoules; nothing ſo much as to make it probable, that they are yet in torment.

Thus is Purgatory proued to bee but a meere fiction. No ſuch place, no ſuch fier for ſcouring of ſoules, as is there imagined.

Chap. XV.

The doctrine touching the comfortable eſtate of the Soule after death, and the poſsibility of being aſſured therof, maketh a maine difference betwixt true Religion and Popery.

BY that which hath been ſaid, wee may behold a materiall difference betwixt our true Religion, and that of Popery. An eſpeciall difference betwixt true Religion and Popery.

Ours, giues aſſurance of going immediatly vnto Chriſt. That, teacheth a man can neuer in this life be aſſured of ſaluation. Only this is he ſure, that in caſe he be ſaued, he muſt remaine for a time in a paine as great as helles; where, if the matter bee not well plyed by

thoſe which are left here in truſt (as who knoweth what they will doe when hee is gone?) hee may lie frying many yeeres; perhaps till the day of Reſurrection.

How is it poſsible for a Papiſt to die in peace, who is not ſure of being ſaued; but yet ſure (if hee be ſaued) he muſt into Purgatory, there to remaine in an vnſpeakable torment, hee cannot tell how long? Oh that we could learne to ſee, and to value the worth of true Religion, which will enable a man to ſay to his ſoule: *When I am diſſolued, I ſhall be with Chriſt, which is beſt of all.* Would we know how wee may come to be aſſured hereof? Behold a Rule. Life eternall is begun in this world: he who would be with Chriſt when hee dieth, muſt labour to be with him while he liues. *Where I am, there ſhall my ſeruant bee,* ſaith Chriſt [d]. He muſt bee a ſeruant of Chriſt now, who hath a deſire to be with Chriſt hereafter. Now he ſaith withall; *If any man ſerue mee, let him follow mee.* Let vs looke what way of Faith, of Holineſſe, of Obedience hee hath chalked out vnto vs in his word, and in it let vs goe. This will bring a man peace at the laſt; this will guide vnto Chriſt, which is beſt of all. And well may it bee ſaid to bee beſt of all. For if Ieſus Chriſt be beſt of all, what can be better then to be with him? This indeed ſhould bee the end and ſcope of all our deſires: yea, albeit Saluation and Being with Chriſt, cannot bee ſeuered; yet we ſhould ſtriue to haue an eye to this, more then to any thing elſe whatſoeuer it bee. Though it be not poſsible either to find Chriſt in Hell, or to miſſe him in Heauen, yet a man ſhould labour to bring his thoughts to this, that hee would rather bee in Hell with Chriſt, then in Heauen without him.

[d] Iohn 12.26.

THE DOCTRINE

THE DOCTRINE OF THE BEGINNING OF CHRIST.

Short for memory, plaine for capacity, deliuered *almoſt in the expreſſe words of the Text* for the more Authority.

The thirteenth Edition, corrected by the Author.

1 COR. 14. 20.

Brethren, be not children in vnderſtanding; but as concerning malicioufneſſe be children, but in vnderſtanding, be of ripe age.

AT LONDON,
Printed by *Iohn Beale* for *Ioyce Macham* widow, 1625.

An Aduertiſement to the Reader.

I Offer here vnto thee (good Reader) this ſhort Catechiſme, neither preferring it before other the like brieſes of Religion, neither yet equalling it to any, but I willingly ſubmit it to thy iudgement, to place it in what ranke thou wilt. Onely this, if thou art diſpoſed after thou haſt viewed the Title, to looke further into the thing it ſelfe, then I pray thee by the way to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order, it ſheweth the, firſt, what was the excellency of thy firſt making by the eternall Trinity. Secondly, it diſcouereth the depth of miſery, into which thou haſt plunged thy ſelfe, by communicating with *Adams* diſobedience, together with thy vtter diſability, ſo much as by a thought to deſire, or to deſerue thine owne recouery. Thirdly, it pointeth out Chriſt vnto thee, *whom God the Father had ſealed*[a] *to ſaue his people from their ſinnes*[b]. Fourthly, it makes knowne vnto thee the ſufficiency of his ſacrifice, and the meanes of applying it to thine owne ſoule. Fiftly, it teacheth thee whence to expect faith, what meanes to vſe for the attainement of it, and how to be aſſured that it is vnfained. Sixthly because *the end of the appearing of grace is, that we ſhould deny vngodlines*[c], therefore it vrgeth vpon thee the neceſſity of good workes, *that ſo thou maieſt bee neither idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt*[d]. Seuenthly, foraſmuch as *the way of the Righteous ſhineth, as the light that ſhineth more and more vnto the perfect day*[e]; therefore alſo it calleth vpon thee *to grow in grace*[f]; and enformeth thee by what helps thou maieſt be *led forward vnto perfection*[g]. Eightly, leſt in this good courſe being encountred with vnexpected tribulations, *thou ſhouldeſt be wearied and faint in thy minde*[h], it fore-aduiſeth thee of the certenty of diuers afflictions; and teacheth thee both how to frame thy ſelfe to the taking vp of thy Croſſe, and withall, *what quiet fruit of righteouſneſſe to expect, by being exerciſed thereby*[i]. In the middeſt of all, full *looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt*[k]. Ninthly and laſtly, the generall direction of holines and righteouſneſſe, it applyeth to particulars, both to thy daily carriage in the vſe of things indifferent, as apparrell, meate, recreation, reſt; and to thine

a 1 John 4. 14.
b Mat. 1. 21.
c Tit. 2. 11, 12.
d 2 Pet. 1. 8.
e Prou. 4. 18.
f 2 Pet. 3. 18.
g Heb. 6. 1.
h Heb. 12. 3.
i Heb. 12. 11.
k Titus 2. 13.

,quality,& calling: that ſo in euery reſpect *thy conuerſation may*
l Phil.1.27. *be,as becommeth the Goſpel. This is the courſe & ſum of this form of ho-*
m Rom.6.17. *ly doctrine,whereunto my deſire is to deliuer thee*[m]; and in which I perſwade my ſelfe I haue compriſed the full ſumme of true Religion.

Now for the manner of it,I haue as neere as I could poſſible, in each anſwere kept my ſelfe to the words of the holy Text: Thou ſhalt finde me to haue failed in a very few: and yet in thoſe if thou conferre with that place to which I referre thee, thou ſhalt finde me not to haue erred from the meaning of the Spirit of God therein. The reaſon of this courſe is, firſt, to acquaint thee with the language of the Scripture. Secondly, that each point may haue the more credit, when thy conſcience ſhall ſee and heare, as it were, God himſelfe ſpeaking in euery anſwere.

Thirdly, that thou maieſt acknowledge, that (which many in their ignorance will not beleeue) the Scripture is a rich ſtore-houſe, affording directions for euery particular.

Now, where I haue ſuppoſed ſome word or ſpeech to bee ſuch as might breed thee trouble, not being rightly vnderſtood, I haue in the margine(as it were) reached thee a light for the cleering of all ſuch darker places: that thou mighteſt both know the ſenſe, and *acknowledge the*
n Luke 1.4. *certenty of thoſe things*[n], wherein my deſire is thou maieſt be inſtructed. This is all, whereof I haue to admoniſh thee: Proceede now, in Gods name, to the perufing of the thing it ſelfe: *and the Lord giue thee vnder-*
o 2 Tim.2.7. *ſtanding in all things*[o]. All that I deſire of thee (by the way of recompence) for my endeauour to doe thee good, is, *that thou wouldeſt ſtriue*
p Rom.15.30. *with me by prayers to God for*[p] *me, that I may fulfill the Miniſtery which I*
q Coloſ.4.17. *haue receiued in the Lord*[q]. And ſo *I commend thee to him, and to the Word*
r Act.20.32. *of his grace, wiſhing thee an inheritance among them that are ſanctified*[r].

Thine in the Lord,

SAM. HIERON.

Modbury in Deuon. the fourth of *Auguſt*. 1604.

THE DOCTRINE

THE DOCTRINE OF the beginning of Christ.

Question.

WHo made man?

A. The Lord God [a], *Gen.* 2. 7.

Q. *What is God?*

A. The Almighty [b], which is, which was, and which is to come [c], *Reuel.* 1. 8.

Q. *How many* [d] *Persons bee there in the God-head?*

A. Three: the Father, the Word [e], and the holy Ghost, 1 *Ioh.* 5. 7.

Q. *Are there then three Gods?*

A. To vs [f] there is but one God, 1 *Cor.* 8. 6.

Q. *Wherefore did God make man?*

A. For his owne sake [g], *Pro.* 16. 4.

Q. *Whereof was man made?*

A. Of the dust of the ground [h], *Gen.* 2. 7.

Q. *After what fashion did God make man?*

A. In his owne Image, *Gen.* 1. 27.

Q. *What was this Image especially?*

A. Righteousnesse and true holinesse. *Ephes.* 4. 24.

Q. *Doth this Image of God abide still in our natures?*

A. Wee all haue sinned, and are depriued of the glory [i] of God, *Rom.* 3. 23.

Q. *What is sinne?*

A. The transgression of Gods Law, 1 *Ioh.* 3. 4.

Q. *What was the first sinne by which came this spirituall nakednesse* [k]?

A. *Adams* [l] eating the forbidden fruit, *Gen.* 3. 7.

Q. *Who drew Adam to that sin?*

A. The old Serpent the Diuell: he was the murtherer from the beginning, *Reu.* 12. 9. *Gen.* 3. 1 *Ioh.* 8. 44.

Q. *What entred into the world thereby?*

A. Death [m] came ouer all men, *Rom.* 5. 12.

Q. *Why? there was but one man sinned?*

A. Yet by the offence of one; the guilt came vpon all [n], *Rom.* 5. 18.

Q. *In what estate are wee then of our selues?*

A. Borne in iniquity [o], and the children of wrath, *Eph.* 2. 3. *Psal.* 51. 5.

Q. *And what is belonging to vs?*

A. Except wee repent [p], wee shall all perish, *Luke* 13. 3.

Q. *Can we by no meanes remedy this?*

A. No: for what can a man giue for recompence of his soule? *Mat.* 16. 26.

Q. *What is then the onely name* [q] *giuen vnder Heauen, whereby we must be saued?*

A. Iesus Christ, *Acts* 4. 12.

Q. *What is Iesus Christ?*

A. A holy thing [r], borne of a woman, and called the Son of God, *Luke* 1. 35.

Q. *What hath he done for vs?*

A. Hee hath giuen himselfe [s] for vs, *Eph.* 5. 2.

Q. *Wherefore hath God sent him to doe this for vs?*

A. That we should not perish but haue life euerlasting, *Io.* 3. 16

Q. *How doth he bring this to*

a Therefore ought we to be alwayes full in the seruice of God Psal. 100. 1, 2, 3.

b Able to doe whatsoeuer he will, Psal. 135. 6.

c To this agrees Gods name, I Am, Exod. 3. 14.

d A person is a distinct subsistence, hauing in it the whole God-head.

e The Sonne so called, Iohn 1. 1 because he is the expresse Image of his Father euen as a word is of the speakers mind.

f Who are Christians.

g For his owne glory sake.

h That is, adorned, beautified, &c. 2 Esd. 8. 27.

i Of that glorious estate which standeth in hauing fellowship with God.

k That is, this stripping of man from his first excellency.

l The nakednes which Adam then saw in himselfe was of the soule especially, which brought the shame of bodily nakednes

m Both of body and soule.

n We were all in Adams loines, and Adam was a publike person.

o Being both void of all goodnes, and apt and prone to any sin whatsoeuer.

p That is, turne from all our sins vnto God, and become new creatures, 2 Cor. 5. 17.

q Christ or no name.

r At his birth he first became man: yet was alwaies God, ouer all blessed for euer. Rom. 9. 5.

s To be a sacrifice for our sinnes which sheweth both his loue, and the sufficiency of his sacrifice.

passe for vs?

A. By being our redemption, [r] and our righteousnes [u], 1 *Cor.*1. 30.

r That saueth vs from perishing. u Thereby we haue life euerlasting.

Q. *How is he our redemption?*

A. Because hee hath bought vs with the price of his owne blood, 1 *Cor.*6.20. 1 *Pet.*1.19.

Q. *How is he our righteousnesse?*

A. Bacause hee doth present vs without fault in Gods sight, *Col.*1.22.

Q. *How are wee made righteous through Christ?*

A. As he was made sinne for vs [x], 2 *Cor.*5.21.

x Our sinne was imputed to him, and so is his righteousnesse to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.

Q. *How come wee to the knowledge of all this?*

A. By the word of Truth, which is the Gospell, *Col.*1.5.

Q. *What is the Gospell?*

A. Glad tidings to all Gods people [z], *Luke* 2.10.

So much is meant by (the people) THEIS a word of distinction, compare Mat.1.21.

Q. *To whom doe these benefits of Christ appertaine?*

A. Euen to those which beleeue in his name [y], *Ioh.*1.12.

y Faith is the condition of the new Couenant.

Q. *What is Faith?*

A. To know [z], that Iesus is the Christ [a], the Sonne of the liuing God, *Ioh* 6.69.

z By proofe of Scripture, and by comfortable experience in a mans own soule.

Q. *Is it not in our power to beleeue?*

A. No man can come [b] to Christ, except God the Father draw him [c], *Ioh.*6.44.

a Besides whom no other is to be looked for.

b That is, beleeue in him, Isha.6.35

Q. *What is the outward meanes by which Faith commeth?*

A. The hearing of a Preacher which is sent [d], *Rom.*10.14,15.

c Worke faith in him by his Spirit, and of vnwilling make him willing.

Q. *What is the inward meanes?*

A. The opening of the heart [e], *Acts* 16.14.

d That is, who is endued with gifts to teach: for God sends no other.

Q. *When doth the Word preached worke best with the hearers?*

A. When it is receiued not as the word of man, but as it is indeed the Word of God, 1. *Thess.*2.13.

e To listen, and to bee able to make a good vse of things taught.

Q. *What is especially to be cared for by those which thinke they haue faith?*

f Because it is an easie and dangerous thing there in to be deceiued.

A. To proouе [f] themselues whether they are in the faith or no. 2 *Cor.*13.5.

Q. *What is the principall fruit of Faith by which it is known?*

A. The purifying of the heart, *Acts* 15.9.

g The heart is wicked aboue all things. *Ier.*17 & the thoughts of it are onely euill euery day, *Gen.*6.5.

Q. *What is the surest note of a purified heart?*

A. A desire in all things to liue honestly [h], *Heb.*13.18.

h A making conscience to auoid euery sinne.

Q. *What is chiefly to bee vrged vpon those which beleeue?*

A. That they bee carefull to shew forth good workes [i], *Tit.* 3.8.

i For the glory of God, & the example of others Mat.5.16. for the crediting their profession, *Tit.*2.10. and sealing vp to themselues their election, 2 *Pet.*1. 10.

Q. *What workes be good?*

A. Such as God requireth [k], *Mich.*6.8.

k The will of God is the rule of all good.

Q. *When are our workes called good?*

A. When wee haue respect to all [l] Gods Commandements, *Psal.*119.6.

l Not seeking a dispensation for any one sinne, & doing good duties for the commanders sake.

Q. *How many bee the Commandements of God?*

A. Ten, *Exod.*34.28.

Q. *What is the briefe summe of them all?*

A. Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy mind [m], and thy neighbour as thy selfe, *Mat.*22.37.39.

m Thus is the Law of God spirituall binding euen the most secret thoughts, *Rom.*7.14.

Q. *Are wee of our selues sufficient to doe good workes?*

A. No: our sufficiency is of God [n], 2 Cor.3.5.

n He worketh both the will and the deed, *Phil.*2. 13.

Q. *Are wee then saued by our workes?*

A. No: but by grace [o], *Eph.* 2.8,9.

o For euen our righteousnesse is as filthy clouts, *Isa.*64.6.

Q. *Is not our salvation partly by workes partly by grace?*

A. Then grace were no grace, *Rom.*11.6.

p The Papists diuide our salvation betweene these two.

Q. *What is further required of a Christian?*

A. To encrease [q] more and more [r], 1 *Thess.*4.1.

q Not to go forward, is to goe backward, and he which thinks he hath grace enough, hath none at all, 1 *Cor.* 8.2. r In knowledge, in faith, & in obedience.

Q. *How*

Q. *How many waies be there of vſing the word?*

A. Foure.

Q. *What is the firſt?*

A. A publike hearing with an honeſt & good heart[c], *Luk.* 8.15.

Q. *What is the ſecond?*

A. Daily ſearching the Scriptures, whether thoſe things which we hear are ſo[d], *Act.* 17.11

Q. *What is the third?*

A. To let it be our meditation[e], *Pſal.* 119.97.

Q. *What is the fourth?*

A. To talke of it, *Deu.* 6.7.

Q. *What is the ſecond meanes to edifie vs in our holy Faith?*

A. Praying in the Holy Ghoſt[f], *Iude* 20.

Q. *What is Prayer?*

A. A pouring out of the very ſoule before the Lord[g], 1. *Sa.* 1.15. *Pſal.* 62.8.

Q. *Who is the only Mediator by whom we muſt pray?*

A. There is one[h] Mediator, Jeſus Chriſt, 1 *Tim.* 2.5.

Q. *Know we how to pray as we ought?*

A. No: yet Gods Spirit helpeth our infirmities[i] *Rom.* 8.26.

Q. *What is the beſt rule of praier?*

A. That which Chriſt taught, *Mat.* 6.9.

Q. *What is the third meanes for our ſpirituall increaſe?*

A. The vſe of the ſeales[k] of Righteouſneſſe, the two Sacraments, *Rom.* 4.11.

Q. *What be they?*

A. Baptiſme, and the Lords Supper[l], *Mat.* 28.19. 1 *Co.* 11.23.

Q. *How doth Baptiſme ſtrengthen our faith, and further our obedience?*

A. When wee doe duly conſider the nature and end of Baptiſme.

Q. *What is the nature of Baptiſme?*

A. It is the waſhing of the new birth. *Tit.* 3.5.

Q. *Can the waſhing of the fleſh ſave vs?*

A. Baptiſme is but a figure[e]: it is the bloud of Chriſt which purgeth the conſcience[f], 1 *Pet.* 3.21. *Heb.* 9.14.

Q. *What is the end of our waſhing in Baptiſme?*

A. That we ſhould be holy, & without blame, zealous of good workes[g], *Eph.* 5.27. *Tit.* 2.14.

Q. *How doth the Sacrament of the Lords ſupper increaſe our faith?*

A. Becauſe it ſhewes the Lords death vntil he come[h], *Co.* 11.26.

Q. *How muſt this Sacrament be vſed?*

A. Euery man muſt examine [i]himſelfe, and ſo let him eate of the bread and drinke of the cup, 1 *Cor.* 11.28.

Q. *What muſt euery Chriſtian make account of, that holdeth this courſe?*

A. That hee muſt through many afflictions enter into the Kingdome of God, *Acts* 14.22.

Q. *Is it good for vs to be afflicted?*

A. Yea, in ſundry reſpects, *Pſal.* 119.71.

Q. *What is one?*

A. Before wee bee afflicted [k]we goe aſtray, *Pſal.* 119.67.

Q. *What is another?*

A. In our affliction wee will ſeeke God diligently, *Hoſ.* 5.15.

Q. *What is a third?*

A. Affliction maketh our faith much more precious then gold[l], 1 *Pet.* 1.7.

Q. *How many ſorts of afflictions be there?*

A. Two: inward and outward.

Q. *What be inward afflictions?*

A. Satans buffetings, and the drewing by our owne concupiſcence[m], 2 *Cor.* 12.7. *Iam.* 1.14.

Q. *How doth Satan deale with Gods children?*

A. He doth winnow them as [n]wheate, *Luk.* 22.31.

Q. *What is our duty therefore?*

A. To be ſober [o]& watching [p], putting on the whole armour of God, 1 *Pet* 5.8. *Eph.* 6.11.

Q. *What is our comfort herein?*

A. Chriſt hath prayed that our

a The heart like the good ground, ſowndly well ſtationed, and bringing forth good fruit outwardly.

c Try all things 1 Theſſ. 5.21.

d To know what meditation is, ſee theſe two places *Pſa.* 77.6. *Luke* 2.19.

e With fidelity, reverence, and humility.

f By the direction of Gods ſpirit.

g Therefore prayer muſt be with humility, feeling, & faith.

h But one, as there is but one God.

i Sheweth vs our wants, and teacheth vs how to behaue our ſelues as we ought.

k Seeing they be ſeales, they doe confirme faith.

l Onely theſe two are Sacraments, becauſe by theſe two onely it is permitted, that by the right vſing of the outward figures in them, the fauour of God in Chriſt ſhall be ſealed vp vnto our ſoules.

d A waſhing, which both declareth and ſealeth to vs our new birth, and therefore muſt increaſe our comfort in Chriſt.

e Which doth ſhadow out our ſanctification & deliuerance from ſinne and death.

f The outward ſigne doth not of it ſelfe beſtow grace.

g The meditation hereof will ſtir vp to obedience.

h Chriſts death is the ground of our faith.

i Touching his faith and repentance.

k Affliction is a meane to reclaime vs and ſo to free vs from the condemnation that ſhall come vpon the world, 1 Cor. 11.32.

l The ſtrength of our faith is tried, and our experience of Gods loue increaſed by affliction.

m The corruption and ſinne that dwelleth in vs.

n Sift them by ſundry temptations.

o Both in applying the inward graces of the mind. Rom. 12.3 and in vſing the outward bleſſings of this life.

p For the preventing of aſſaults.

faith may not faile[q], *Luk.* 22.32.

Q. Yea, but the deuell is a roaring Lyon.

A. Greater is he which is in vs, then he which is in the world [r], 1 *Ioh.* 4.4.

Q. How doth our inward concupiscence affect vs?

A. When it leades vs captiue, that wee cannot doe the good which we would[t], *Rom.* 17.9.23.

Q. What is our duty hereupon?

A. To keepe our hearts with all diligence[u], *Prou.* 4.23.

Q. What is our comfort in this case?

A. Gods power is made perfect[x] by our weaknes, 2 *Cor.* 12.9

Q. But alasse we come far short of our duties?

A. The Lord will spare vs [y], as a man spareth his owne sonne that serueth him, *Mal.* 3.17.

Q. Put case the child of God fall into some sin to euill?

A. Though he fall, yet he shal not be cut off: for the Lord puts vnder his hand [z], *Psal.* 37.24.

What be outward afflictions?

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake [a] falsly [b], *Mat.* 5.11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill, may either be conuerted [b], or ashamed [c], 1 *Pet.* 2.12. *Tit.* 2.8.

Q. What is our comfort in this crosse?

A. The reward is great in [d] heauen, *Mat.* 5.12.

Q. What is affliction in goods?

A. Losses of diuers kinds.

Q. What is chiefly to be thought vpon in such an affliction?

A. That wee open not our [e] mouth, because it is the Lord that hath done it [f], *Psal.* 39.9.

Q. What is our comfort herein?

A. The Lord is able to giue vs more, 2 *Chron.* 25.9.

Q. But how if he still keepe vs low?

A. Yet a good conscience [g] is a continual feast [h], *Pro.* 15.15

Q. What is affliction in a mans person?

A. Sickneſſe and death.

Q. What is the first thing to be done in sickness?

A. We must confesse against our selues, our wickednesse vnto the Lord, *Psal.* 32.5.

Q. What is our comfort in sickness?

A. That the Lord will turn all our bed [k] in our sicknes, *Psal.* 41.3.

Q. How if the Lord recouer vs?

A. We must sinne no more [l], least a worst thing come vnto vs, *Ioh.* 5.14.

Q. Is it not lawfull to vse charms for the curing of diseases?

A. Let there bee no charmer found among you, saith God, *Deut.* 18.10,11.

Q. But yet many haue been holpen by such meanes [m].

A. We may not do euil, that good may come thereby, *Ro.* 3.8.

Q. What is our principall duty in respect of death?

A. To die daily [n], 1 *Cor.* 15.31.

Q. What is the best comfort when the time of departing is at hand.

A. That wee haue kept the faith [o], 2 *Tim.* 4.7.

Q. What besides?

A. That Christ hath plucked out the sting of death, which is sinne [p], 1 *Cor.* 15.55,56.

Q. When will God wipe away all teares from the eyes of his children?

A. At the time of refreshing [q], *Rev.* 21.4. *Acts* 3.19.

Q. What time is that?

A. When that same Iesus Christ which is now preached vnto vs, shall come to iudgement, *Acts* 3.19.

Q. Is that time neere?

A. The Iudge standeth before the doore, *Iam.* 5.9.

Q. In what manner will he come?

A. In his glory, & all his holy Angels with him; *Mat.* 25.31.

Q. What will he doe when he commeth?

A. He

q The prayer for the Disciples is for all beleeuers, Ioh. 17.20.
r Christ by his spirit.
s Satan the Prince and God of this world, 2 Cor. 4.4.

t Hence ariseth the combate betwixt the flesh and the spirit in Gods children, Galat. 5.17.
u That euill motions may either not arise, or may be soone suppressed.
x Is made more manifest.

y By accepting the will for the deed, 2 Cor. 8.12.

z God performeth the good worke he hath begun, Phil. 1.6.

a For malice to our good profession.
a Let none of you suffer as an euill doer, 1 Pet. 4.15.
b By our good example.
c When they haue no iust cause of reproch d This was Christs own comfort in the like case, Heb. 12.2.

e To murmure or repine.
f It is come to passe by his prouidence, Ioh. 5.6

g Which affoordeth a man of Gods fauour in Christ, and of his own care to liue vprightly.
h A continuall matter of reioycing, 2 Cor. 1.12.

i Sinne is the cause of all sicknes, and therefore must first be looked to.

k Will giue patience for the present, and health after, if he see it good.
l As we did before our sickness for God doth not visit in vain, Ier. 5.3.

m This is the common perswasion of the ignorant, not considering that the Diuell bringing ease to the body, procureth mischiefe to the soule.
n Still looking for death, and preparing to entertaine it.
o Haue been stedfast in the profession of the truth.

p Sinne being pardoned death is not dangerous.

q That time is the time of full redemption, Rom. 8.23

A. He will separate the sheepe from the goates [r], *Mat.* 25. 32.

Q. *Who be his sheepe?*

A. They which heare & know his voice [s], and follow him [t], *Ioh.* 10. 4, 27.

Q. *Who be the goates?*

A. They which beleeue not [u], *Ioh.* 10. 26.

Q. *What will he say to the sheepe?*

A. Come yee blessed, inherit a Kindome, *Mat.* 25. 34.

Q. *What will he say to the goates?*

A. Depart from mee, yee cursed, *Mat.* 25. 41.

Q. *What shall then become of the sheepe?*

A. Where Christ is [x], there shall they be also, *Ioh.* 14. 3.

Q. *What shall happen to the goates?*

A. Euerlasting perdition [y], 2 *Thess.* 1. 9.

Q. *What must we doe till that day commeth?*

A. Looke for it [z], and hasten to it, praying daily: Euen so; Come Lord Iesus, 2 *Pet.* 3. 12. *Reu.* 22. 20.

r He makes way to this separation daily by the preaching of the Gospel. Mat. 3. 12.

s Hearing in his word.

t That truth of doctrine, and manner of holy living, which are taught by him.

u Not onely open infidels, but also such as make a shew of godlinesse, but denie the power thereof.

They are heirs annexed with Christ Rom. 8. 17.

x In his presence is the fulnesse of ioy. Phil. 1. 23.

y They shall bee euer dying, yet neuer die.

z Not putting it farre off, but still expecting it.

A direction for a mans daily cariage.

Q. *What must our worke bee in the morning?*

A. To let our prayer come before the Lord, and to praise his mercy [a], *Psalme* 88. 13. *Psal.* 59. 16.

Q. *What must our apparrell bee?*

A. Such as becommeth those which professe the feare of God [b], 1 *Tim.* 2. 10.

Q. *What is the next to bee done?*

A. We must follow our owne businesse with quietnes [c], 1 *Thess.* 4. 11. 2 *Thess.* 3. 12.

Q. *What must chiefly bee cared for in our businesse?*

A. To walke with God [d], *Gen.* 5. 22.

Q. *What must our speech be?*

A. Gracious alwaies [e], *Col.* 4. 6.

a Which bee shewth in our continuall preseruation: and thus to do, is to awake with God.

b Therfore neither costly beyond ability, nor garish beyond modesty.

c Euery man ought to haue an honest calling. Gen. 3. 19.

d To remember his steering presence, and to seek to approue our selues vnto him.

e Such as may be a witnesse of the grace of the heart.

Q. *What things must chiefly be auoided in speaking?*

A. Lying, swearing, filthines, foolish talking, iesting, railing [f], *Eph.* 4. 25. 5. 4. *Iam.* 5. 12. 1 *Cor.* 5. 11.

Q. *What company must wee keepe?*

A. All our [g] delight must bee to the Saints [h] in earth, *Psalme* 16. 3.

Q. *What must wee doe when wee come to our meate?*

A. Wee must looke [i] vp to Heauen, and giue thankes, *Mat.* 14. 19.

Q. *How many things must chiefly be looked vnto in our diet?*

A. Three.

Q. *What is the first?*

A. That our hearts bee not oppressed with surfetting and drunkennesse, *Luke* 21. 34.

Q. *What is the second?*

A. That wee forget not the worke [k] of the Lord, *Isa.* 5. 12.

Q. *What is the third?*

A. That of that which remaineth, nothing bee lost, *Ioh.* 6. 12.

Q. *Ought not sometime of euery day bee set apart for spirituall vses?*

A. Wee must redeeme the time because the daies are euill [l], *Eph.* 5. 16.

Q. *May not recreation be sometime vsed?*

A. Yes, there is a time to laugh, *Eccl.* 3. 4.

Q. *What kind of sports may wee vse?*

A. Such as bee of good report [m], *Phil.* 4. 8.

Q. *How many things must bee looked to in the vse of our delights?*

A. Two.

Q. *What is the first?*

A. That our reioycing hinder not better duties [n], 1 *Thess.* 5. 16, 17.

Q. *What is the second?*

A. That wee cause not our commodity [o] to be euill spoken of [p], *Rom.* 14. 16.

f This is called rotten communication bewraying a corrupt heart, Eph. 4. 29.

g Wee may and must shew to others a loue of pitty, but not of delight.

h Which make conscience of a holy life.

i Lift vp our hearts.

k The end why the Lord giueth vs foode.

l Make the best vse of our time.

m Such are none of those sports, which beget lightnesse and impudency, or stand only vpon hazard, being no exercise, either of wit or body. These haue the good report, neither of the scripture nor of the godly wise.

n Paul ioyneth reioycing with prayer, to teach that mirth is euill when it hinderth prayer.

o Our Christian liberty to vse delights.

p Although it were the ground of licentiousnes

Q. *What is the euening duty?*

A. To examine our ſelues [q] vpon our bed, and euery man to ſay to himſelf, what haue I done? *Pſal.*4.4. *Ier.*8.6.

[q] What hath been our behaiour that day.

Q. *What muſt we doe elſe?*

A. Pray [r], *Pſal.*55.17.

[r] That the ſinne of the day paſt may be pardoned, and in the night following we may be preſerued.

Q. *How many things make ſleep comfortable?*

A. Two.

Q. *What is the one?*

A. Honeſt labour. [ſ] *Eccl.*5.11.

[ſ] In the duties of a mans lawfull calling.

Q. *What is the other?*

A. A godly care to thriue in Religion, *Prou.*3.13.21.24 [t].

[t] Reade the place, and ſo much ſhall appeare.

Q. *How muſt ſleepe be vſed?*

A. Loue it not leſt thou come to pouerty, *Prou.*20.13.

The Magiſtrates duty.

Perſonall duties

Q. *What is the principall duty of the Magiſtrate?*

A. To beautifie the houſe of God [u], *Ezra.*7.27.

[u] To aduance true Religion: and this belongs to euery one in authority according to his place, euen from the King to the loweſt officer.

Q. *How muſt he carry himſelfe among the people?*

A. As a Miniſter of God for the peoples wealth, *Romanes* 13.4.

Q. *How ſhall he procure the peoples wealth?*

A. If hee bee for the praiſe of them that doe well, and the puniſhment of euill doers: 1 *Pet.*2.14.

Q. *What kind of men are fit to Magiſtrates?*

A. Men of courage, fearing God, dealing truely, and hating couetouſneſſe, *Exod.*18.21.

The ſubiects duty.

Q. *What is the Subiects duty?*

A. To bee ſubiect for conſcience ſake [x], *Rom.*13.5.

[x] Knowing magiſtracy to bee Gods ordinance

Q. *What elſe?*

A. To pray for them that are in authority [x], 1 *Tim.*2.2.

[x] If they bee good, that they may be ſtrengthened, if euill, that they may be reformed.

Q. *What beſides?*

A. Not to curſe the Magiſtrate ſo much as in a thought, *Eccleſiaſtes* 10.20.

Q. *Is there any other duty?*

A. We muſt not ioine with the that are ſedicious [y], *Prou.*24.21.

[y] Theſe three latter duties flow from the former, of ſubiection for conſcience ſake: he that is ſo will pray, will neither in heart curſe, nor in act rebell.

The Miniſters duty.

Q. *What is the Miniſters duty?*

A. To take heed to his Miniſtery which hee hath receiued, that he fulfill it, *Col.*4.17.

Q. *How may that be done?*

1 By watching continually ouer the flocke [z], *Iſa.*62.6. *Acts* 20.28.

[z] For Satan ſeeketh continually to deuoure.

2 By beeing diligent to know the eſtate of his flocke [a], *Prou.* 27.23.

[a] This rule of Salomon may be fitly applied to this matter, ſeeing euery Miniſter is a ſhepheard.

3 By giuing attendance to reading [b], 1 *Tim.*4.13.

[b] He muſt be ſtudious, that hee may be full of matter.

4 By not being intangled with the affaires of this life, 2 *Tim.*2.4

5 By beeing inſtant in preaching the word [c], 2 *Tim.*4.2.

[c] With this muſt go adminiſtring the ſacraments as occaſion ſhall require.

6 By Catechiſing [d], *Gal.*6.6.

[d] That word in the Greeke ſignifies ſo much.

7 By beeing an example to them that beleeue, 1 *Tim.*4.12.

Q. *What is the puniſhment of a negligent Miniſter?*

A. God wil require the peoples bloud at his hand, *Exech.*33.8.

Q. *How many things are chiefly neceſſary for him that is to be a Miniſter?*

A. Two.

Q. *What is one?*

A. That he hold faſt the faithfull word [e], *Tit.*1.9.

[e] He muſt be a man of ſound iudgement.

Q. *What is the other?*

A. That he be able to exhort with wholeſome doctrine, and improue them which ſay againſt it [f], *Tit.*1.10.

[f] He muſt haue alſo the gift of teaching.

The Peoples duty.

Q. *What is the peoples duty in regard of ſuch a Miniſter?*

A. The peoples duty hath fiue branches.

Q. *What is the firſt.*

A. To obey and ſubmit themſelues [g], *Heb.*13.17.

[g] To the ſoundnes of doctrine and power of exhortation.

Q. *What is the ſecond?*

A. To haue him in ſingular loue, and to know him [h], 1 *Theſ.* 5.13.

[h] To reuerence him.

Q. *What is the third?*

A. To

A. To make him partaker of all their goods, *Gal.6.6.*

Q. *What is the fourth?*

A. To pray for him that vtterance may bee giuen him, *Eph. 6.19.*

Q. *What is the fift?*

A. To receiue no accusation suddenly against him[i], 1 *Tim.*5. 19.

Q. *Why must the people thus carry themselues to their Minister?*

A. For three causes.

Q. *What is the first?*

A. Because hee worketh the Lords worke[k], 1 *Cor.*16.10.

Q. *What is the second?*

A. Because he watcheth ouer [l] their soules, and must giue account thereof[m], *Heb.*13.17.

Q. *What is the third?*

A. Because otherwise he shall doe his duty with griefe, which is vnprofitable for the people. [n] *Heb.*13.17.

Housholde duties.

Q. *What is the duty of the Master of the family for matters of Religion?*

A. To command his household to keepe the way of the Lord[o], *Gen.*18.19.

Q. *What is his duty for outward things?*

A. To make prouision [p] for those of his owne household, 1 *Tim.*5.8.

Q. *What is the wifes duty in these things?*

A. To be a helpe to her [p] Husband: *Gen.*2.18.

Q. *What is the mans duty in regard of his wife?*

A. To dwell with her, and to loue her as his owne body, *Eph.* 5.28.1 *Pet.*3.7.

Q. *What is the womans duty to her Husband?*

A. To be subiect to him, as vnto the Lord[q], *Eph.*5.22.

Q. *What is his duty whom God hath made a Father?*

A. To bring vp his children in the instruction and in formation of the [r] Lord, *Eph.*6.4.

Q. *What is the mothers duty?*

A. To nourish her children and instruct them: 1 *Tim.*5.10. *Prou.*31.1 [s].

Q. *What is the masters duty in respect of his seruants* [t]?

A. To doe to them that which is iust and equall [u], *Col.*4.1.

Q. *What is childrens duty to their parents?*

A. To obey them in the Lord: **Eph.*6.1.

Q. *What is childrens duty each to other?*

A. Not to fall out, *Gen.*45.24.

Q. *What is seruants duties?*

A. In singlenesse of heart and all good faithfulnesse to please their masters, yea though they be froward, *Eph.*6.5. *Tit.*2.10.1. *Pet.*2.18.

The duty of single persons.

Q. *What is required of persons vnmarried?*

A. If they cannot abstain they must marry [x], 1 *Cor.*7.9.

Q. *How must they marry?*

A. Onely in the Lord [y], 1 *Cor.* 7.19.

The duty of neighbours each to other.

Q. *What is required of neighbors that liue and conuerse together?*

A. To consider one another to prouoke vnto loue, and to good workes: *Heb.*10.24.

Q. *How must wee bee affected in respect of those things which happen to our neighbours?*

A. Wee must reioyce with them which reioyce, and weepe with them that weep [z], *Ro.*12.5.

Q. *What is the benefit of a good neighbour?*

A. He is better then a brother a farre off [a], *Prou.*27.10.

Q. *What is the best meanes to preserue good neighbours?*

A. He that hath friends must shew himselfe friendly, *Pro* 18.24

Q. *But how if there be iarring sometimes?*

A. Let not the Sun go downe vpon your wrath, *Eph.*4 26.

* It was a direction giuen specially to Church rulers, but may be applied to priuate men.

k He is imployed in the gathering together of the Saints, Eph.4.12. Therefore they are their owne foes that withstand him.

l He is bound in conscience to doe that which hee doth.

m The Lord seeing the griefe of his seruant, will punish those which caused it.

n For this end he must haue religious exercises in his house, as prayer, catechising, reading the Scriptures, and must also bring his people to the congregation.

o By honest meanes.

p Both in matters of Religion and in outward things.

q That is, willingly & cheerfully in all lawfull things: 1 Inward also, in good manners, and in an honest calling.

r Solomon setteth downe the lesson which his mother taught him.

s By seruants are meant those that are imployed by vs in our busines, whither they doe dwell with vs, or otherwise.

t That which their honest seruice deserueth.

u For pities sake, and without breach of piety.

x It is a general commandement appertaining to all sorts of men.

y With consent of Parents, and with care had of Religion.

z Be ready to relieue their miseries as wee are able, yea, and in some cases aboue ability, 2 Cor.8.3

a Rather in place or in kind affection.

Q. *Put caſe a man be daily prouoked?*

A. Be not ouercome with euill, but ouercome euill with goodneſſe, *Rom.* 12.21.

Q. *When a man hath many enemies, what is the beſt way to haue peace?*

A. If a mans waies pleaſe God, he will make alſo his enemies be at peace with him [b], *Prou.* 16.7.

[b] Namely, vales the Lord in his wiſdome know it to bee better for vs to bee exerciſed with the malice of euill men.

Q. *How if a man liue in a place ſo wicked that it is not ſafe for him almoſt to be familiar with any?*

A. He muſt ſtriue to ſhine like a light in a naughty and crooked generation, *Phil.* 2.15.

A direction for matters of contract.

Q. *How muſt we carry our ſelues in our dealings with men?*

A. We muſt neither oppreſſe [c] nor defraud [d] any man in any thing, 1 *Theſ.* 4.6.

[c] By hard and extreame dealing, as rackings, vſury, taking aduantages, &c.

[d] By cunning and ſubtill courſes, as falſe weights, &c.

Q. *What is the rule by which all our contracts muſt be guided?*

A. Whatſoeuer we would that men ſhould do to vs, we muſt do euen ſo to them, *Mat.* 7.12.

The rich mans duty.

Q. *What is the rich mans duty?*

A. To honour God with his riches: *Prou.* 3.9.

Q. *How is that done principally?*

[v] By giuing or) lending freely, Deut. 15. 8. and ſometime by forgiuing debts, Neh. 5.9. &c.

A. If he be rich in good works, and ready to diſtribute [e]: 1 *Tim.* 6.18.

Q. *How many things muſt a rich man take heed of?*

[f] A conceit that he is in Gods fauour, and ſuch a man as hee ought to be, becauſe he is rich.

A. Two: high mindedneſſe, and confidence in his wealth [f]: 1 *Tim.* 6.17.

Q. *What muſt be the rich mans ioy?*

[g] By ſeeing the vanity and danger of Riches.

A. That hee is made low [g], *Iam.* 1.10.

The poore mans duty.

Q. *What is the poore mans duty?*

A. To learne to know how to be abaſed, and to haue want, *Phil.* 4.12.

Q. *What is the beſt meanes by which a man may be aſſured, while he liueth neuer to fall into extremity?*

A. To ſeek firſt the kingdome of God and the righteouſneſſe thereof [h], *Mat.* 6.33.

[h] That newnes of life which becommeth the heires of Gods kingdome.

Q. *When muſt be the poore mans ioy?*

A. That he is exalted (to bee the childe of God by grace [i],) *Iam.* 1.9.

[i] That is the meaning of the holy Ghoſt in that place.

The duty of aged perſons.

Q. *What is the duty of the aged man?*

A. To be ſober, honeſt, diſcreete, ſound in faith, in loue, and patience [k], *Tit.* 2.2.

[k] Theſe duties are required of all, but ſpecially of the aged.

Q. *When is age a crown of [l] glory?*

A. When it is found in the way of righteouſnes. *Pro.* 16.31.

[l] That is, when it doth truly deſerue reuerence

Q. *What is required of Elder Women?*

A. To bee of ſuch behauiour as becommeth holineſſe, and to inſtruct the yonger women: *Tit.* 2.3,4.

The young mens duty.

Q. *How many bee the duties of young folkes?*

A. Three eſpecially.

Q. *What is the firſt?*

A. To remember their [m] Creator, *Eccleſ.* 12.1.

[m] To conſecrate their freſh yeers to the knowledge and ſeruice of God.

Q. *What is the ſecond?*

A. To be ſober minded, and to flee the luſts of youth, *Tit.* 2.6. 2 *Tim.* 2.22.

Q. *What is the third?*

A. To honour the perſon of the aged, *Leuit.* 19.32.

Q. *Wherewithall ſhall a young man redreſſe his way?*

A. In taking heede thereto according to Gods word, *Pſal.* 119.9.

The ſumme of all.

Q. *What is the briefe ſumme of the whole duty of man?*

A. To feare God [n] and keepe his commandements [o], *Eccleſ.* 12.13.

[n] To be carefull not to offend God.

[o] To haue an eye to his reuealed will, and to make it our counſellour in the way of ſaluation Pſal. 119.24.

Q. *What is the reward of all?*

A. He that doth theſe things ſhall neuer bee moued. *Pſalme* 15.5.

Let God alone haue the glory.

A HELPE VNTO DEVOTION.

¶ Containing certaine Moulds or Formes of *Prayer, fitted to ſeuerall occaſions, and penned for* the furtherance of thoſe, who haue more deſire *then skill, to poure out their Soules by* Petition vnto God.

By *Samuel Hieron.*

The thirteenth Edition.

PHIL. 4. 6.

In all things let your requeſts be ſhewed vnto God, in Prayer and ſupplication, with giuing of thanks.

AT LONDON,
Printed by *John Beale* for *Joyce Macham* widow, 1625.

To the Right Worſhipfull, the Lady *Mary Stode, of Newingham in Deuonſhire.*

Madam, if I ſhould vndertake a diſcourſe of the worth and excellency of Prayer, it would bee much harder for me to keepe meaſure, then to be furniſhed with matter. How it is commanded by God, and commended by the frequent practiſe of all the faithfull, there is no man reading the Scripture can be ignorant: and what ſweetneſſe it brings to the Soule and Conſcience, by hauing ſuch a continuall entercourſe and communion with the Lord, I hope your Ladiſhip can witnes from your owne experience. This is all I will ſay on the behalfe of Prayer, that as it is one of Gods titles of honour to be ſtiled, *The hearer of Prayers* [a], ſo *to call vpon the name of the Lord*, is put for the whole duty, and as it were the life and ſubſtance of a Chriſtian [b]. Prayer is that which ſeaſoneth all other ſeruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exerciſes of godlineſſe, it is a thing which the perſecutors of the Saints, when they violently cauſe all publike acts of worſhipping God to be intermitted, cannot abridge vntill life it ſelfe be extinguiſhed. Much talking there is of prayer in the World: but if, ſetting aſide mens lip-deuotion, enquiry be made into them, what apprehenſion they haue of their owne wants, what conceit of the Maieſty and preſence of God, what knowledge and vnderſtanding of his promiſes, what care (when they come to pray) to watch ouer their owne ſtragling thoughts, and to tie their hearts to that buſineſſe of deuotion, wee ſhall finde ſuch an vniuerſall ſcarcity of theſe things, that it may bee ſafely affirmed, that albeit there be many kneelers and ſpeakers, and repeaters of words, yet there are few true Petioners vnto God. Now among thoſe few which make conſcience to performe this duty as they ought, I haue obſerued a great defect: namely, that for want of exerciſed wits of knowledge in the Scriptures, and eſpecially of experience in the power of Godlineſſe, and of a liuely ſenſe and diſtinct conceiuing of their owne perſonall neceſſities, they are not able to be their owne meſſengers, not to doe their owne errand, in preſenting the ſacrifice of prayer before the Lord. They would pray with their Families, but they know not how: they haue a willingneſſe vpon other occaſions to become ſuters vnto God, but they cannot deuiſe which way to beginne. To helpe theſe, I haue lately taken a little paines: not with an intent to binde their deuotions to my words, (for who am I, that I ſhould take vpon mee to limit the motions of another mans heart to a forme of my deuiſing?) neither yet to cheriſh any in this their inſufficiency, to deliuer their owne apprehenſions and particular caſes vnto God: but that by ſeeing the order and courſe of Prayer, and by acquainting themſelues with words and formes of ſpeech agreeing to the nature of ſuch an exerciſe, they may at laſt, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themſelues, and with comfort alſo to others vpon occaſion.

[a] Pſal 65.2.
[b] 1 Cor.1.2. 2 Tim.2.19.

Hauing

Having ended this little labour; I emboldened my ſelfe to offer it to your Ladiſhip: not ſo much for your owne need (who I hope are able with *Hannah*, *out of the abundance* of inward feeling, to *powre out your Soule before the Lord*: 1 Sam. 1. 15, 16. but as a pledge of my loue, and as a witneſſe of my thankfulneſſe vnto God for his graces in you. And ſo leauing this *Manuel* with you, as a memoriall of that reſpect which your Ladiſhip may many wayes challenge from me, I pray God in Chriſt to keepe you by his mighty power, through faith, vnto ſaluation.

Modbury, the tenth of October. 1608.

Your Ladiſhips in all

Chriſtian duty.

SAM. HIERON.

TO

TO THE CHRISTIAN READER.



Am not ignorant (good Reader) that formes of prayer are very diſtaſtfull vnto many: they are adiudged to be kinde of confining & limiting of Gods Spirit. And ſome which do allow them a lawfull vſe in the Congregation, doe yet not ſo well approue them for priuate purpoſes. For mine owne part, as I fauour neither their fondneſſe, who ſcarce account it praying, vnleſſe it be by a Booke; nor their careleſneſſe, who labour not to attaine to an ability of commending their perſonall occaſions (euen in words of their owne conceiuing) vnto God: ſo I could neuer ſee good reaſon, why platformes of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould be thought any way conuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the carriage of a ſuite to bee put vp vnto God (eſpecially when a man is to bee the mouth of others, as in a Family, or in viſiting the ſicke, or the like occaſion) then euery one, though perhaps he haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit; but a meanes rather of quickening and ſtirring vp of the Spirit of him that prayeth, when he ſhall ſee the neceſſity of of bemoaning ſome corruptions, or of craaing ſome graces, or of giuing thankes for ſome bleſſings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides, that we may, according as his ſpirituall feeling ſhall encreaſe, enlarge any particular requeſt, if it be not ſo full to his preſent caſe, or inſert his owne more perſonall concernments, which he who went about onely to giue him ſome generall directions, was not able to coniecture.

And touching that which I doe here offer to the World, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon mee to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo, and no otherwiſe, as thoughI would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proper clout, and ſcantling of my conceiuing: He ſhall wrong me very much, whoſoeuer ſhall ſo ſuppoſe: Onely this was it I intended and thought; I ſaw the ignorance of that place where I liued: I had often and earneſtly commended Prayer: I had (as I could) vrged the beſt reaſons I could, perſwaded the vſe of it in priuate Families; I perceiued [illegible] in ſome, a better inclination then others, to put for me it: [illegible] with my ſelfe, that as familiar Catechiſmes and plaine Treatiſes [illegible] being ioyned to the publike Miniſtry, to bring thoſe, which are yet but Babes in Chriſt [a], *vnto knowledge; ſo alſo ſome helpe in this kind might be good, to beget feeling, and to be a guide to thoſe which haue as yet but ſtammering and liſping tongues, vntill they ſhall bee able,* hauing tongues as fined ſiluer [b], *plainly and diſtinctly* to ſpeake the language of Canaan [c]. *For this cauſe I gaue my Booke no greater title then* A Helpe vnto Deuotion, *becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would faine learne to pray orderly and effectually vnto God. And in this courſe I am ſure, that I am not without exam-*

a 1 Cor. 3. 1.

b Prou. 10. 20

c Eſay 19. 18.

To the Reader.

plet, Worthie Diuines in theſe Latter times haue beſtowed their paines this way: Maſter Iohn Bradford, *Maſter* Edward Dearing, *Maſter* Henry Smith, *Maſter* R. Rogers, *(page 431. of his ſeuen Treatiſes) Maſter* Brinſley *(in the ſecond part of* The true Watch *)and others whom I need not name.*

I might tell thee of the words of prayer: *which the Prophet bade the people* to take vpon them, and to ſay vnto the Lord, *of the forme which* Habakuck *was wont to vſe for the ignorances of the people: Of the many Pſalmes which are ſtiled,* Pſalmes of inſtruction, *not only becauſe the matter was of vſe to inſtruct Chriſtians, but alſo becauſe the very mould it ſelf might remaine as a help in Prayer for thoſe, who ſhould at any time fal into the like occaſion, which the Enditer of the particular Pſalmes was exerciſed with. Theſe and other things I might inſiſt vpon: But I find a title giuen to one Pſalme, which ſhall be vnto me in ſtead of many proofes:* Pſ. 102. *It is this:* A praier of the afflicted when he ſhall be in diſtreſſe, and poure forth his meditation before the Lord. *Which Pſalme, though aymed perhaps at ſome more ſpeciall affliction, in which the ſeruants of God then were; yet inaſmuch as it is reported in the title to be for the generall vſe of an afflicted perſon (as indeed it is excellent for ſuch an occaſion) it ſeemeth to me abundantly to ſatisfie all thoſe who ſhall doubt of the conueniencie of ſuch ſet directions.*

Thus hauing acquainted thee with my whole intent, and labour (leaſt thou ſhouldeſt be foreſtalled by any miſ-opinion) to ſhew warrant for my doing, I commend my endeauours to thee, and thee to the Lord, praying him to furniſh thee with the Spirit of ſupplication, that thou maieſt be ful of holy matter, *and ſo abounding with* gracious ſpeech, *that thine ability to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy ſoule, and no leſſe comfort to others, if thou be at any time occaſioned to ſpeak in the name of others, to his Maieſty: Adding this withall, that if thou aſpire not at this grace, but contente thy ſelfe ſtil to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.*

Thine in the Lord,

Sam. Hieron.

A ſhort Aduertiſement touching Preparation *before Prayer.*

In which is ſhewed { 1. The neceſsity of it. 2. The manner of it.

THE neceſſity of Preparation may appeare many wayes.

1 By our Sauiours platforme, *in which the Petitions are not ſet downe abruptly, but a ſolemne Preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet them in due order, before we draw neere to ſpeake vnto the Lord.*

2 By expreſſe commandement. Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God. *It is a dangerous thing to babble out vnadgeſted and vnadviſed words in his eares.* a Eccleſ. 5.1.

3 By example. *O God (ſaith* Dauid) *my heart is prepared, ſo is my tongue,* b *&c. It was the difference betwixt him and hypocrites, that he waſhed his hands in innocency, before he would compaſſe the Altar* c. b Pſal. 108.1.

4 By due proportion from outward things. *If a man goe before a Prince, or a* c Pſal. 26.6. *man of authority, he will thinke vpon his carriage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould we prepare when we come to ſpeake to God, who is higher then the Kings of the earth?*

2. The manner of preparation ſtands, in { *Praying.* *Meditating.*

1. Praying. *Marueil not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomacke, and ſetteth an edge vpon the appetite to eate more; ſo in Prayer: Therefore* Dauid *before prayer prayed;* Let my praier be directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keep the doore of my lips d. *A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.* d Pſ. 141.2,3.

2 Meditating *vpon three things:* 1 *Gods Maieſty.* 2 *Gods promiſes.* 3 *Our owne vilenesſe. The reaſon is this: There are three things chiefly requiſite in praier, which are helped by this threefold meditation.* 1 *Humility and lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſty;* 2 *Confidence and aſſurance to be heard, bred by the knowledge of Gods promiſes:* 3 *Feruencie of affection ſpringing from the apprehenſion of our owne vilenesſe.*

That the Maieſtie of God muſt be thought vpon, is proued Eccl. 5. He that ſpeakes to God, is bidden to remember, that God is in Heauen.

That the promiſes muſt be mused vpon, appeares, 2 Sam. 7.27. Thou haſt reuealed vnto thy ſeruant, *&c.* Therefore hath thy ſeruant been bold to pray, *&c. Geneſis* 32.11, 12. I pray thee deliuer me, *&c.* for thou ſayedſt, I will ſurelie doe thee good. *What courage can wee haue to goe to the throne of grace, without the warrant of promiſe?*

That our owne vilenesſe muſt be remembred, it is euident, Gen. 32.10. I am leſſe then the leaſt of thy mercies, *Ezra* 9.6. O my God, I am aſhamed and confounded to lift vp mine eyes, *&c.* for our iniquities are increaſed, &c. *Thus then prepare thy ſelfe to pray: Exerciſe thy thoughts before hand vpon theſe three things: 1. what a preſence*

full of maieſtie thou muſt come vnto: 2. What ſweet promiſes he hath made to encourage thee: 3. What need thou haſt to flie to his mercy. This will furniſh thee with humility tempered with chearefulneſſe, and both whetted on and quickned by the feeling of thy owne neceſsity.

To helpe thy meditations of Gods Maieſty, remember Pſalme 104. 1. O Lord my God, thou art exceeding great, thou art clothed with glory and honour, &c. 1 *Tim.*6.16. Who onely hath immortality, and dwelleth in a light that none can attaine vnto, &c. *and ſuch like places.*

To ſupply thee with words of promiſe, conſider Pſalme 50.15. Call vpon me, &c. ſo will I deliuer thee, &c. *Iſa.*65. 24. Yea, before they call, I will anſwer, and whiles they ſpeake, I will heare. *Iohn* 14.13. Whatſoeuer you aske in my name, that will I doe: *and many ſuch teſtimonies.*

*To bring thee to ſee thine owne vileneſſe, ponder Iob.*15.16. Man drinkes iniquity like water. *Chap.*25.4. He cannot be cleane that is borne of a woman. *Pſal.*51.5. I was borne in iniquity, *&c. Rom.*7.18. I know that in my fleſh there dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob *did, Chap.*9.3. *View thy ſelfe often in the glaſſe of the Law*

A

A Prayer to be prepared and enabled to pray.

ALmightie and eternall God, the alone giuer and beſtower of all good, without whoſe ſpeciall enabling, no man hath power to performe any ſpirituall duty as hee ought: I beſeech thee bee pleaſed to prepare my heart, and to quicken my affections to this holy ſeruice of calling vpon thy Name: Make me to remember both who thou art, into whoſe preſence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glorie and honour: and what I my ſelfe am, euen duſt and aſhes, and a moſt vile and vnworthy ſinner. By this, I pray thee to ſtrike an awfull reuerence in my ſoule, that I may watch ouer my thoughts, and take good heed to my behauiour here before thee, leſt my preſumption and want of due reſpect vnto thy Maieſty, ſhould turne my prayers into ſinne. Giue mee a liuely ſenſe of mine owne perſonall wants, and a diſtinct vnderſtanding, both of thoſe good things which I haue receiued from thee, and of thoſe rich mercies which in thy word thou haſt promiſed to beſtow: that ſo I may bee furniſhed with matter, both for requeſt, and for thankefulneſſe, and may become able by degrees out of mine owne feeling, to poure out my ſoule abundantly before thee. Alwaies let thy Spirit of ſupplication bee with mee, to aſſiſt mee, to ſanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Indue mee with faith in thy promiſes, that I may come boldly vnto thy throne of grace, and may learne both to truſt vnto, and awaite for thy ſaluation: not daring to limit thy Maieſty, or to preſcribe vnto thee, how or when to ſupply me.

Let this exerciſe of praying be a delight vnto mee, make mee conſtant in the vſe of it, knowing what ſpeedy acceſſe the prayers of Faith haue into thy preſence, and what a priuiledge it is for a mortall man, to haue free liberty of vnfolding his wants, and laying open his deſires and griefes before the immortall God. Euer (O Lord) let the end of my praying bee thy glorie, and let me make conſcience to bee ſtill as plentifull in thankſgiuing, for mercies receiued, as I ſhall bee earneſt in ſuing for thoſe good things I ſtand in need of. Grant me theſe graces, for my only Sauiour and Mediators ſake Ieſus Chriſt. *Amen.*

A morning Prayer for priuate Families.

MOſt gracious God and louing Father, in all humility of ſoule, and vnfained acknowledgment of our bounden duty, we preſent our ſelues here before thy throne of Maieſty and glory, deſiring in ſome meaſure to ſhew our thankfulneſſe for the multitude of thy mercies heaped vpon vs thy moſt vnworthy ſeruants. By thee at the firſt we were fearefully and wonderfully made, thou couerdſt vs in our Mothers wombe, thou ganeſt vs the ſhape of men and women, when it was free for thee to haue equalled vs vnto thy baſeſt creatures: ſince, it hath pleaſed thee to preſerue vs, to watch ouer vs, and to gard vs by thy prouidence, to open thy hand, and to repleniſh vs with good things, to giue vs food and raiment, health, liberty and peace. O Lord, thy compaſſions faile not, but they are renewed euery morning: euen in this night paſt we haue

receiued an apparant euidence of thy loue. For whereas, for the sinnes committed the day before, thou mightest euen in the dead of sleepe haue taken our soules from vs, and so suddenlie haue brought vs to our account, it hath been thy pleasure yet to spare vs: and not onely so, but to refresh vs with quiet rest, and to bring vs in safetie to the beginning of this day. Grant (O Lord) we pray thee, that the ordinarie vse of these thy kindnesses, may not make vs the lesse to esteeme them: but to affect our hearts with the apprehension of them; that wee may learne to admire thy mercie, which dealest so graciouslie which such vnthankfull persons as wee haue alwaies been, and may euen binde our selues to striue to shew all obedience and dutie to thee, which dost so enlarge thy goodnesse vnto vs. But chiefly (O Lord) raise vp (wee beseech thee) our hearts and our affections from these outward fauours (the least of which notwithstanding is greater then the best of our deseruings) and draw vs to the serious consideration of those blessings, which doe more directly concerne a better life. Make vs thankfullie mindfull of the grace of election, by which thou freely choosest vs in Christ to bee vessels of mercie, before wee were: of thy sending thy Sonne out of thine own bosome, being in thine own forme, to take on him the forme of a seruant, and to become obedient vnto the death, euen the death of the crosse for our sakes: of thy calling vs out of the kingdome of darknes by the power of the Gospell preached: of thy shining in our hearts by the enlightning of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting vs againe vnto a liuely hope: of the first fruits of the Spirit, and of that earnest of our inheritance which thou hast giuen vs: of the daily free vse and liberty of thy word, whereby that great mysterie of godlinesse, yea euen thy whole counsell is clearly reuealed to vs.

O Lord teach vs to consider what miserable creatures wee were in our selues, and what a feareful case we had yet been in, if thou hadst left vs to our selues: that so the view of these vnspeakable and vndeserued fauors may euen rauish our spirits, and so possesse our hearts, that we may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable vnto thee, and to deuote all our powers both of soule and body to the glory and honour of thy Name.

And (Lord) enable vs hereunto we pray thee: for we are not sufficient of our selues to thinke any thing, as of our selues, we are naturally reprobate to euery good worke. Open therefore the eies of our mind, that we may see what is good, and what thou requirest of vs: teach vs to make thy word our delight and counsellor: that by it wee may be informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continuallie heare a word behind vs, saying, *This is the way*: giue vs hearts of flesh, yeelding, and pliable affections: subdue the crookednes of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course, vphold vs therein, by thy all-sufficient grace, stablish vs in euery word and good worke, fill vs with the fruits of righteousnesse, let vs not bee idle nor vnfruitfull in our profession: but grant that wee may be euen rich in good workes, and so may adorne the doctrine of thee our Sauiour in all things, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) we earnestlie intreat thee, against the malice rage and furie of the Diuell: giue vs wisdome to discerne his policies, and courage to resist euen his most fiery assaults: make vs wise against the beguiling entisements of this sinfull world: let vs not be carried away with the streame of these corrupt times: harden our faces against the reproches and enmities of euill men: suffer vs not to bee wearied, nor to faint in our mindes for any tribulations: sanctifie vnto vs euery affliction, that it may be

a meanes

a meanes to purge out our corruptions. Draw our minds from the loue of this present World, teach vs to vse it as if we vsed it not, grant that we may euer remember, that we haue here no continuing City: that so wee may seeke for that Kingdome that cannot bee shaken, but is eternall in the Heauens: Cause vs to depend vpon thy prouidence, and to cast our care and burden vpon thee: assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lord) if at any time wee fall by occasion into a fault (as who are we that wee should presume?) put vnder thy hand we beseech thee, deliuer vs out of the mire that wee sinke not, let not sinne swallow vs vp, let it not grow strong vpon vs, least wee perish.

Enable vs vnto diligence, and faithfulnesse in our seuerall callings, teach vs to lift vp our hearts to thee for a blessing vpon our endeauours, and to remember that we are alwaies in thy presence: that so wee may study to walke with thee, and to approue our very thoughts vnto thee. Giue vs a sober vse of thy Creatures: make vs readie to reach out our hands vnto the wants of others: beget in vs a godly iealousie ouer our selues, that we walke circumspectly, taking heed to our selues in our eatings, in our apparrell, in our company, in our recreations, often considering our waies, and labouring quickly after euery errour, to turne our feete into thy Testimonies. And (Lord) cause vs to bee earnestly mindefull of the estate of thy whole Church: blesse all Kingdomes and States professing thy truth, bee gracious, especially to this our Kingdome, forgiue the crying sinnes of the times, confound thy Gospell, disappoint the hope and expectation of all Papists, let them perish as many as hate Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy Kingdome of grace, hasten the Kingdome of glory.

Heape thy blessings vpon our gracious King, make him a further Instrument of much good vnto thy chosen: prosper the worke of thine owne hands begun in the young Prince: shew mercy to the rest of the royall Progenie. Bee gracious to the Councell, to the Court, the Nobles, the Gentrie of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongst men. Be with the Magistracy and Ministry of the Realme; make thy word to grow by the labors of those whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authority, bring to nought all tumultuous and rebellious practises: comfort all thine afflicted seruants, refresh them with a sweet feeling of thy fauour.

Giue vs compassionate hearts, and a fellow-feeling of others miseries: prepare vs vnto the day of triall: and keepe vs by thy mighty power, thorow Faith vnto saluation. Grant vs these good things, for Christes sake: in whose name we commend our selues and our suites vnto thee, saying as hee hath taught vs.

Our Father, &c.

An Euening Prayer for priuate Families.

O Lord our God most mercifull and gracious in Iesus Christ, among other thy mercies, with which thou doest euen follow vs thy most vnthankfull seruants, wee acknowledge this to bee none of the least, that wee haue this comfortable freedome of comming into thy presence, there to powre out our soules before thee, and to lay open our necessities vnto thee.

Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this dutie with glad hearts and cheerfull Spirits, reioycing in it that wee haue opportunitie giuen vs, to testifie

ſome part of that great duty, which in many reſpects wee owe vnto thy Maieſty.

And now (Lord) being come before thee, wee cannot but confeſſe the vileneſſe of our eſtate, wee were conceiued in ſinne, and in ſinne we haue continued all our dayes, wee haue euen drunke iniquity like water, wee haue drawne it after vs, and tied it vnto vs as with cart-ropes; wickednesſe hath been ſweet in our mouth, wee haue fauoured it, and would not forſake it: wee haue euen made a mocke of ſinne, and it hath been a paſtime to vs to doe wickedly. Thou haſt often called vs, but we haue ſtill refuſed: thou haſt againe and againe ſtretched out thine hand, but wee haue not regarded: thou haſt ſought to reclaime vs, but wee haue hardned our neckes, as it were Iron ſinewes, and haue hated to be reformed. Thou haſt waited to haue mercy vpon vs, thy Spirit hath ſtriuen with vs, thy very bowels haue been troubled for vs; and how graciouſly haſt thou called vpon vs by thy word? ſaying, *Returne yee Sonnes of Adam: why will yee dye? Come vnto me, and yee ſhall find reſt for your ſoules.* Yet we notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodneſſe, wee haue turned thy graces into wantonnes, and haue giuen thee cauſe to heape vpon vs all thoſe fearefull plagues and puniſhments, which in the extremity of thy law are belonging to the wicked.

When we looke into our hearts, we ſee nothing but a confuſed heape of groſſe corruptions, vanity, ignorance, frowardneſſe, vnteachableneſſe, dulneſſe, vnwillingneſſe, and vnaptneſſe vnto good, proneneſſe and readineſſe to any manner of euill; ſecure, irreligious, profane, vncleane, ſenſious, couetous, and greedie thoughts, peruerſe and diſordered affections, all theſe (as it were) marching together to rebell againſt thee, and leading vs captiue vnto ſinne. The very wiſdome of our fleſh is death, and the ſpirits of our mindes are defiled: when wee looke forth into our liues, wee behold ſinnes more in number then the haires of our head: when we take view of our ſelues in the Glaſſe of thy law, wee can ſee in our bodies and ſoules, in our outward and inward man, nothing but vglineſſe and deformity. Yea, the ſinnes of this one day are ſufficient to bring downe vpon vs the eternall weight of thy diſpleaſure. How negligent haue wee been in our callings? How haue we yeelded to our vnbridled luſts in the vſe of thy Creatures? How haue wee cheriſhed in our ſelues worldlie, carnall, and voluptuous thoughts? How many bleſſings haue we vnthankfully enioyed, neuer thinking vpon thee which dideſt beſtow them? How haue wee miſſpent this precious time which thou vouchſafeſt vs? How many good opportunities haue wee let ſlip, by which we might haue edified our ſelues, and done good to others? How negligently haue we kept our hearts? By meanes whereof, Satan hath got great vantage againſt vs: how ſlenderly haue wee bewailed the iniquities of the times? how poorely haue wee ſtriuen againſt our owne corruptions?

O Lord, if thou ſhouldeſt ſtraightly marke our iniquities, O Lord, how ſhall we ſtand, where ſhall we appeare, what ſhall become of vs? What anſwere ſhall we be able to make thee to one of a thouſand? And yet (moſt gracious God) which is worſt of all, cuſtome in euill hath bred ſuch a hardneſſe in vs, and hath brought ſuch a cruſt vpon our conſciences, that wee cannot be perſwaded that thy wrath is ſo terrible, or our ſinne ſo grieuous, or our eſtate ſo wofull, as indeed it is. Hence it commeth, that wee doe not ſtand in ſuch awe of thy Maieſty as wee ſhould; we doe not ſo tremble at thy Iuſtice, nor eſteeme thy promiſes and mercies as we ought to doe: Wee beſeech thee therefore to take the ſtonie hearts out of our bodies, and to put new ſpirits into our bowels, that we may with feeling, and with liuely and ſenſible apprehenſion confeſſe our ſelues to be, as we are, poore, and wretched, and miſerable, and blind, and

and naked, ſuch as in whom there is no goodneſſe, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And here (Lord) according to that meaſure of ſpirituall feeling which by thy grace we haue attained to, wee doe vtterly renounce our ſelues, we doe wholie diſclaime all hope of helpe by our ſelues, wee account all that is in vs but as droſſe and dung, and doe moſt earneſtly entreat thee to looke vpon vs in thy Sonne Ieſus Chriſt: Accepting his death and paſſion as a ſufficient, abſolute and compleat diſcharge for all our ſinnes whatſoeuer. O Lord, let the chaſtiſement of our peace be vpon him, and let vs be healed with his ſtripes: we haue no other name vnder heauen in which we can be ſaued: and wee know that thou haſt ſealed him, and ſent him into the world, to ſaue thy people from their ſinnes: we beſeech thee therefore for his ſake to be at peace with vs, put away our tranſgreſſions like a cloud, and our ſinnes as a myſt, forgiue our iniquities, and remember our offences no more. And withall ſeale vp to our ſoules and conſciences the feeling of this thy loue by the gracious teſtimonie of thy Spirit, that we may know that there is peace in Heauen for vs, and that Chriſt is made of thee vnto vs Wiſdome, Righteouſneſſe, Sanctification, and Redemption, and that nothing ſhall euer bee able to ſeparate vs from thy loue in him. We doe beg this at thy hands, ſo much the rather, becauſe we ſee the vanitie of all things in this world: all things in it are ſubiect to vncertaintie: they are all lighter then vanity it ſelfe: But thy loue in Chriſt is firme and perpetual. For with thee there is no ſhadow of change, thy calling and gifts are without repentance: and therefore we pray thee ſettle vs in the aſſured perſwaſion of thy loue, to the end that we may haue ſome comfortable vnderſtanding, that whatſoeuer doth befall vs here, howſoeuer we be tried, yet after al, we ſhall lay down our heads in thy peace, and bee made partakers of thy glory. In the meane ſpace, ſo long as thou ſhalt bee pleaſed to reſpite the dayes of our pilgrimage vpon this earth, we pray thee doe not leaue vs to our ſelues, neither forſake vs: but giue vs as pledges of thy loue, thoſe ſpirituall bleſſings in heauenlie things, wherewith thou art wont to furniſh thy choſen: that ſo we may make our conuerſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſſion, or bee a ſcandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beſeech thee, againſt our manifold infirmities, againſt thoſe euils to which our natures doe moſt incline, enable vs to ſhake off that ſinne that hangeth ſo faſt on, ſtrengthen vs to euery good and honeſt duty, make vs perfect in good workes, ſanctifie vs throughout, and keepe our whole ſpirits, ſoules and bodies blameleſſe vnto the comming of Ieſus Chriſt.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preſeruation which thou affordeſt vs, for the comforts of this day, both to our ſoules and bodies, for thy enlarging our time and opportunitie to repent: grant, wee pray thee, that our thankfulnes may not ſtand onely in outward ſhewes, but that wee may bee thankfull indeed and in truth, labouring to be dutifull vnto thee, which art ſo mercifull vnto vs.

And inaſmuch as, O Lord, we doe profeſſe to beleeue the Communion of Saints, therefore it becommeth vs to be mindfull of others in our prayers beſides our ſelues: wee are ſuters to thee in the behalfe of all thy people, ſperſed ouer the face of the earth: thou (O Lord) art priuy to their ſeuerall wants: thou art only able to make a gracious ſupply: we beſeech thee for them as for our own ſoules. More particularly, we powre out our ſoules before thee, for thoſe Churches which amongſt vs thou haſt planted and vnited vnder one gouernement: Our ſinnes (O Lord) chiefly our contempt of thy glorious Goſpell, doe deſerue

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a curſe, euen that thou ſhouldeſt remooue our candleſticke, and clean put out the light of thy holie word; withal make vs a by-word to the world, by ſome extraordinary iudgement: But, wee pray thee in Chriſt vouchſafe to reuerſe thoſe plagues which wee haue deſerued, continue thoſe fauours which wee haue hitherto enioyed, continue and enlarge the freedome of thy word, ſtabliſh the truth of religion amongſt vs by a perpetuall decree, both for vs, and for our poſterity after vs: To this end bleſſe all good meanes: aboue others our Soueraign and King, enable him euerie day more & more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, defeat his enemies: giue him and vs ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulnes in his ſeruants, loyaltie and true-heartedneſſe in his Subiects. Stir vp Magiſtrates and men in authority, to ſeeke the aduancement of thy glorie, and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of thy Goſpell, water their endeauours with the dewe of heauen, that dailie ſuch as belong vnto life eternall may bee added to the Church: And ſeeing thou art pleaſed to exerciſe diuers of thy ſeruants with the croſſe, ſome with ſickneſſe of bodie, ſome with perplexitie of ſpirit, ſome with loſſe of goods, ſome with reſtraint of libertie, ſome in one kind, ſome in another, we pray thee to ſweeten their afflictions, and to ſeaſon their ſorrowes with the comfort of thy Spirit: furniſh them with a meaſure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou ſhalt ſee it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that we muſt through many tribulations enter into thy bleſſed Kingdome. In our health, make vs mindfull of ſickneſſe, of death, and of our laſt account: that theſe things may not come vpon vs as a ſnare, but that we may be prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weaknes and coldnes of our praiers. Take vs this night into thy bleſſed tuition: we know that thou doſt neither ſlumber nor ſleepe, keep vs from euill, keep vs from the malice of Satan, from ſecurity and careleſnes, from dulnes, and drowſines of ſpirit, that if it ſhall bee thy pleaſure to let vs liue vntill the morning, we may become ſo much the fitter to ſerue thee in our ſeuerall callings, ſo as may be moſt for the glorie of thy great Name, through Ieſus Chriſt: in whoſe name wee commend our ſelues and our vnworthie praiers vnto thee, ſaying as he hath directed vs in the Goſpell, *Our Father, &c.*

A Morning Prayer for a priuate Perſon.

O Almightie Father, the Father of our Lord Ieſus Chriſt, and in him my Father alſo, how vnworthie and wretched a creature were I, if receiuing ſo many bleſſings from thee, I ſhould not ſtirre vp my ſelfe to returne ſome thankfulneſſe vnto thee for the ſame? It is euen thou (O Lord) which from my firſt being vntill now, haſt couered me vnder thy wings, and vnder thy feathers I haue been ſure. My body and ſoule, my health, my ſtrength, my maintenance, whence haue I theſe things but from thee? The ſafety of this night, the quiet reſt wherewith I haue been refreſhed, to whom can I aſcribe it but onely vnto thee? That I haue liued hitherto, that I haue not been ſwallowed vp with ſome ſuddaine iudgement, that Satan hath not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am deliuered from the power of darkenes, and tranſlated into the kingdome of thy deare Sonne, that I haue daylie acceſſe into thy glorious preſence: Whence are all theſe, but from the freedome of thy grace? If thou hadſt giuen mee my deſert, I ſhould haue

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perished long agoe: it is from thy mercie alone that I am not consumed.

O Lord make mee ashamed of my vnthankfulnesse, wound my heart with the consideration of my owne dulnesse, whom so many kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the smalnesse of my deseruing, yet to looke graciously vpon this my morning sacrifice of praise, which I doe here tender vnto thy Maiestie: let me (I beseech thee) the scantnesse and basenesse of my seruice, make thee to turne away thine eies, and to haue no regard vnto mine offering. But as thou art wont to spare thy Seruants, euen as a man spareth his owne Sonne that serueth him, and in them to accept the will for the full performance: so bee pleased to looke vpon mee in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen mee by thy grace for the time to come, in some good measure to reforme the same: And to the end (O Lord) that I may manifest the truth of my desire to bee thankfull, I beseech thee to beget in me a holie care both this day and for euer, to walke worthy of that calling whereunto I am called, to studie to please thee with reuerence and feare, and by a blameleſſe, pure, and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse doe this of my selfe, I haue in me the same corruption of nature which the most wicked hath: I intreate thee therefore to worke in me that which is pleasant in thy sight. Giue me a cleane heart and a right spirit: make mee to vnderstand aright the way of thy precepts, direct mee in the path of thy commandements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay me and stablish me, that my foote-steppes may not slide. Crucifie my flesh with the affections and lusts: mortifie my members, which are on earth: suppresse and subdue the law in my members, which leades me captiue vnto the law of sinne.

Grant that I may sensibly feele the power of Christs death, killing corruption in me, and the power of his resurrection, raising me vp into newnesse of life: make me to resolue to renounce euen my sweetest and best-pleasing sins, and not to take liberty to my selfe to continue in any knowne vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto my owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe and subdue obedience. And (good Lord) increase my faith, and better my feeling and apprehension of thy loue, that I may with courage and cheerfulnes run the race which is set before mee: Blesse me also this day in the duties of my calling.

Idlenesse and godlinesse cannot agree, and it is thy will, that in the sweat of my face I should eate my bread: preserue me from all fraudulent, guilefull, oppressing, greedie courses. Draw my affections from the loue of the world: fixe my heart vpon the things which are aboue: if things succeed according to my minde, make mee thankfull to thee which hast giuen the blessing: if any crosse come, make me patient and carefull to profit by euery chastisement.

And because the daily occasions of danger to my soule are infinite, teach mee to put on thy whole armor, and to keepe my heart with all diligence, to furnish my self with holy meditations to make a couenant with mine eies, to keepe my mouth with a bridle for the auoiding of all filthie communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, wary in disports, moderate in apparell, chaste in my company, and euer to practise that continuall feare which hath a promise of blessednesse. Finally (Lord) so guide me through the course of this whole day, both in my priuate and more publike employments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace and

and goodneſſe towards mee: and all this for Chriſt Ieſus ſake, thy onely Sonne, and my alone Sauiour.

An Euening Prayer for a priuate perſon.

MOſt mercifull God and gracious Father in Ieſus Chriſt, were it not that thou haſt made a gracious promiſe in thy word, that whatſoeuer is asked of thee in the name of thy Sonne, ſhall be beſtowed, I ſhould not dare to preſſe into thy preſence, being guilty to my ſelf of ſo many ſinnes which I haue heaped vp in thy ſight, from the beginning of my daies vntill this preſent.

I am by nature (O Lord) the childe of wrath, a vaſſall of Satan, no better then a very fierbrand of Hell. It is thy great mercy that I eſcaped the fury of thy wrath, due vnto mee at the very inſtant of my birth, in reſpect of that maſſe of corruption which I brought with mee from my mothers wombe. Neither haue I, ſince I am come to vnderſtanding, any whit amended or bettered my firſt eſtate: but I haue added to it a numberleſſe number of tranſgreſſions, breaking euery of thy commandements, by thought, word, and deed, ſinning in many things againſt knowledge, againſt conſcience, and againſt that light which thou haſt giuen mee: yea, cleane againſt many vowes and promiſes of better obedience. I haue no colour of excuſe, nothing haue I to plead in the defence of my many ſlippes: If I diſpute with thee, I muſt needes lay my hand vpon my mouth, and learne to abhorre my ſelfe in duſt and aſhes. And (Lord) giue me, I beſeech thee, a fleſhy and melting heart, that nothing may more affect mee, or touch mee more deepely, then to ſee my owne vilenеſſe, and how diſobedient and ſtubborne I haue beeh towards thee, which haſt euen heaped vpon me ſo many fauours.

Make mee aſhamed of my barrenneſſe and vnfruitfulneſſe in my profeſſion, who haue giuen thee iuſt cauſe to range mee among theſe hypocrites which make a ſhew of godlineſſe, but yet deny the power thereof. Beget in mee that godly ſorrow which cauſeth true repentance neuer to be repented of: that I may bee grieued in my very ſoule for my ſins, not ſo much becauſe of the danger of Hell that followeth, as becauſe I haue offended thee, the loue of whoſe Maieſty ought to bee a ſufficient motiue to obedience. And for the furtherance of my humiliation and ſorrow, cauſe me O Lord, to ſearch and to trie my waies, to call my ſelfe to a ſtraight account, that I may ſee my ſins in particular, the vanity of my heart, my extreame deadneſſe and ſecurity, my pride and haughtineſſe of ſpirit, my backwardnes to al good ſeruices, my worldly mindednеſſe, my ambitious riſing & crauing thoughts, my want of charity and mercy to others, my miſcarriage in my place and calling, my idle and vnbeſeeming ſpeeches, my offenſiue and ſcandalous behauiour: thus (O Lord) make mee careful to rip vp my heart and life, that ſo I may ſet my ſinnes in order before mee, and may thereby become the more humble and the more forward to caſt down my ſelfe before thee, and to iudge my ſelfe, that I may not bee iudged of thee. Yet withall (moſt gracious God) make me able in the midſt of all this, to reach out the hand of Faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to bee the reconciliation of my ſinnes. I know (O Lord) the vertue of his bloud, that it can make my ſinnes, though they were as crimſon, yet to become as white as ſnow. O then (I beſeech thee) couer my filthy nakednes with his glorious righteouſneſſe: cloath mee with the garments of his ſaluation, that ſo thereby I may bee holy and vnblameable, and without fault in thy ſight. Speake peace vnto my conſcience by thy holy Spirit. Say vnto my ſoule, *I am thy ſaluation.* My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, and bring it forward by thy mighty working vnto more perfection.

Thou

Thou haſt promiſed, not to quench the ſmoaking flaxe, nor to breake the bruſed reede: beare then, I pray thee, with my fcantnes, and helpe my vnbeliefe, perfit the worke of thy owne hands, performe it vntill the day of Ieſus Chriſt. My faith is that I muſt liue by: this my victory (O Lord) in mercy haſt begun it, cherish it (I beſeech thee) together with all thoſe graces which accompany ſaluation, that they may be in me, as a well of water, ſpringing vp into euerlaſting life. And graunt that I may not be preſumingly ſecure reſpecting mine owne eſtate, but may euer and anon bee prouing and examining my ſelfe, whether I am in the faith or no: and that I may alſo ſtudy and ſtriue to giue euidence of my faith, by ſhewing forth good workes, and by bringing forth good fruit, euen fruit worthy amendment of life. I am compaſſed about with many weaknesſes, and (as I haue found by the experience of this one day) Satan is full of malicious cunning to worke vpon all aduantages: O Lord, ſtrengthen me to reſiſt him, giue me holy wiſdome to diſcouer his ſleights, & grace to withſtand his moſt ſharpe aſſaults. Arme me alſo againſt the reproaches and obloquies of the world: I haue learned in thy word, that if I ſerue thee in ſincerity, my name ſhall be put out as euill among ſt men: giue me both care to carry my ſelfe not of the reach of iuſt exception, and reſolution alſo to ſacrifice my credit and eſtimation, yea, euen my life it ſelfe if need bee, to thy glory.

I Teach me to learne of the Author and finiſher of my faith, to deſpiſe the ſhame, and to endure the ſpeaking againſt of ſinners, in reſpect of that eternall weight of ioy and glory which is ſet before me. And now (Lord) with the bowing of my ſoule, I bleſſe thy name for this dayes preſeruation. How many euils haue I eſcaped, to which I was ſubiect by nature, and to which I had made my ſelfe ſubiect through ſinne? It is thou (Lord) only which makeſt me to dwel in ſafety. Stretch out the wings of thy grace and protection ouer mee this night: though ſleep ſeize vpon the eies of my body, yet let not ſecurity oppreſſe my ſoule: keep me from idle fancies, and from vaine dreames: giue me a ſober and ſanctified vſe of all outward refreſhings, that I may alwaies in all things aime at this one thing, namely, how I may be the better fitted to ſerue thee faithfully in my place and calling: and that for Chriſt Ieſus his ſake, thy only Sonne, and through thy mercy, my louing Sauiour. *Amen.*

A more particular Morning Prayer on the beginning of a Sabbaday.

MAnifold (O Lord) are thy mercies, and thy goodneſſe is infinite. In euery particular which befalleth mee, I haue abundant experience of thy loue. It is much (moſt gracious God) that I, which haue ſo many wayes prouoked thee, ſhould bee ſet to liue to behold the light and comfort of the day: but much more is it, that hauing beene heretofore a prophaner of thy holie day, a barren and an hypocritical Profeſſour of thy Word, a fruitleſſe and vnprofitable hearer, I ſhould yet enioy the bleſſed opportunity of another Sabbath. How iuſtly mighteſt thou long ſince haue ſatted vp my heart, and giuen mee ouer vnto a reprobate minde, taking from mee the comfortable and happy freedome of going into thy houſe, & of giuing attendance vpon the poſtes of thy doores? O teach me (I pray thee) to value thy mercy in this behalfe, according to the true worth thereof. Suffer mee not ſleightly to entertaine either this or any other of thy fauours. And, as thou haſt brought mee to the beginning of this holy reſt, ſo inable mee (I beſeech thee) to the ſanctifying of it, and of ſuch a kinde of ſpending the ſame as thou requireſt. Teach me to remember that it is thine owne ordinance, euen one of thoſe vnchangeable lawes, which thou wroteſt with thine owne finger, that the day ſhould after

a more ſpeciall maner be diuerted and deuoted to thy ſeruice, and that thou haſt not therefore reſtrained outward imploiments in our callings becauſe idleneſſe pleaſeth thee, or becauſe eaſe giuen to the fleſh, is a part of thy worſhip: but that thou haſt in thy infinite wiſdome ſo appointed it, that being freed from all other incumbrances, we might wholy apply our ſelues either to the publike or priuate exercíſes of godlineſſe. Giue me therefore grace (I moſt humbly intreate thee) that I may call thy Sabbath a delight, to conſecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of ſeeking mine owne will, or of ſpeaking vaine words, and may euen bind my ſelfe to a ſerious and a continued courſe of ſeruing thee in the practiſe of ſuch duties as belong to the halowing of this day. I know, O Lord, that herein I ſhal meet with many lets: mine own corrupt nature will replie and think this a yoake and burden that cannot be endured: abroad in the world, I ſhall ſee many vaine faſhions, followed by great troupes, making thy day a day of carnall pleaſure, I ſhall be derided and ſcorned, if I refuſe to do as others doe. I ſhall meete alſo with many cunning perſwaders, which will ſeeke by plauſible reaſons to draw mee from diligence and conſtancy in this courſe. O Lord (I beſeech thee) with the bowing of my heart, to make mee ſtrong againſt all theſe withdrawments: grant that I may more eſteeme obedience to thee, then either the contenting of mine owne ſenſuall affections, or the auoiding of reproach among profane perſons, or the ſatisfying of men, bee their pretences what they may bee. I am taught (O Lord) and I doe beleeue it, that thy yoke is eaſie, and that thy commandements are not grieuous: and I know that by a holy vſe in theſe religious ſeruices, I ſhal make them ſo familiar vnto me, and ſhall alſo finde that exceeding ſweetnes in them, that I ſhall euen long for thy Sabbath before it comes, and the time will ſeeme ſhort vnto mee that is ſo beſtowed. And for this day (moſt louing Father) I pray thee bleſſe vnto mee the particular buſineſſe therof. In praying giue me reuerence to thy Maieſty, ſenſe of mine own wants, faith in thy promiſes, freſh remembrance of thy former kindneſſes, charitable & compaſſionate, and yeelding affections towards others. In hearing, vouchſafe mee an vnlocked and an vnderſtanding heart, a right iudgement, meekeneſſe of ſpirit, liuelineſſe of affection, faſtneſſe of memory. In communicating at thy table, beſtow on mee an humbled ſoule, a hungring heart, a conſcience purged from dead workes, power of ſweet meditation vpon the death of Chriſt.

In looking vpon the adminiſtration of Baptiſme, afford mee mindfulneſſe of mine owne vow, remorſe for my often failing in that ſolemne promiſe, earneſtneſſe of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from mee all both dulneſſe and vanity, make me to ſing with a grace in my heart, ſtill ſtriuing to lift vp my ſoule vnto thee. Enlarge my heart towards other, as occaſion ſhall be offered, that I may bee ready to giue to thoſe that want, forward in euery good worke, comfortable to the ſick, tender-hearted to thoſe whom thou haſt humbled, apt to make peace where diſcord is. Let al works of mercy bee a delight vnto mee, and make mee carefull not to ſtay till I am prouoked, but to ſeeke occaſions to doe good. And when I am priuate (O Lord) ſanctifie my thoughts, that I may meditate on good things, and may hide thy Word in my ſecret parts, and may loue it, and eſpecially that I may ſhew the fruit of it in al my conuerſation. Finally, I humbly pray thee, ſo to guide mee both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge too be encreaſed, my faith ſtrengthened, my ſoule and conſcience abundantly refreſhed, and all this for Chriſt Ieſus his ſake, and for thine owne Names ſake. *Amen.*

Amen

Another Prayer, something more speciall, repelling the hearing of Gods Word.

ETernall God, most gracious and mercifull in Iesus Christ, euerie good guift and euerie perfect guift commeth downe from thee: thou hast commaunded, that if anie man lacke wisedome, he should aske of thee, and thou hast promised to denie nothing that is asked of thee in thy Sonnes name. In obedience vnto this thy commandement, and in assurance of thy readinesse to make good thy promise, I doe here cast downe my selfe before thee, praying thee, as at all other times, so now especially to bee good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holie word, the preaching whereof is the ordinarie meanes appointed by thee to saue my soule, and to draw me out of the power of Satan vnto thine owne selfe. I for my part, am vnworthy of so great a fauour as to be admitted to heare it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnesse and ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dull of hearing, slow of conceit, backward to entertaine, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working of thy spirit, to reform within mee these corruptions: Make mee as a new borne babe, to desire the sincere milke of thy most sacred Word: Grant that I may reioyce at it, as one that findeth a great spoile, let it bee better vnto mee, then thousands of gold and siluer: Open my heart, as thou didst the heart of *Lydia*, that I may euen with a kind of hunger and greedinesse attend vnto the things which are deliuered: cleere the eies of my minde, and annoint them with that precious salue of thy Spirit, that the scales of ignorance may fall from them, and that I may see the wonders of thy Law, euen thy hid wisedome, which my nature of it selfe is not able to discerne. And because thou hast promised to guide the humble in thy way, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a foole in my selfe, that I may be wise in thee: Suffer me not to measure the mysteries of thy kingdome by mine owne blind reason and corrupt affections: but giue me grace to deny my selfe, and to labour to bring mine owne thoughts into captiuity vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the Maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher a doore of vtterance, that he may open his mouth boldly to publish the secret of thy Gospell. Direct his tongue that hee may speake vnto my conscience, and that if there bee any close corruption lurking in me (as Lord, Who can vnderstand his faults?) the searching power of thy word may discouer it, & rippe it vp euen to the very bottome. And vouchsafe vnto mee that meekenes of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, & may take it, as a speciall fauour from thee that I am not suffered to goe on in sin, nor giuen ouer to mine own corruptions. In euery point of holy Doctrine taught me, make me to remember who it is that speaketh by the mouth of man, that I may receiue the word as a messenger from thee, whether it bee comfort, or reproofe or instruction, and so may giue it that reuerence and that awefull respect which is due vnto thy holy oracles. And because O Lord as I am naturally forgetfull, so the Diuell watcheth to catch away the word as soone as it is deliuered, therefore I pray thee to stablish my memory, that I may holde fast thy blessed truth, and may alwaies haue it in store against the time of needs.

To this end, make mee carefull in the vse of all good priuate meanes, such as are Prayer, Meditation,

Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligentlie search the Scriptures, whether the things I heare, are so, and may try all things: neither rashly reiecting, nor suddenly believing whatsoeuer is deliuered. And whē I haue found thy truth, so stablish my heart, that I may not waver nor be caried about with euery wind of doctrin, but may cōtinue in the things which I haue learned, labouring daily to be led forward vnto more perfection. And sith hearing and knowing without practise, do but increase vnto more condemnation, therefore (O Lord) do thou so water that which I heare, with thy heauenlie dew, that it may bring forth much fruit in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sonnes sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe all honour and glorie, now and for euer, *Amen.*

After the hearing of the Word.

STirre mee vp (O Lord) I humbly pray thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now been pleased, notwithstanding my former vnprofitablenes, and sleight estimation of thy holy Word, yet to vouchsafe mee the comfortable libertie of inioying it. How iustly mightest thou long since for my great contempt, haue made my heart fat, giuing mee ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time been such an vnreuerent, negligent, and careless hearer? Yea (Lord) euen my last carriage in that holy exercise which I haue now been at, hath been so farre different from that became mee, that thou maiest iustly make thy Word to be a sauour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to see my owne defects, be mercifull also in giuing mee a heart to lament them, and suffer thy selfe in Iesus Christ to be intreated of mee freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt me and thy blessing: but vouchsafe to water the seed of thy Word cast into my heart, with the deaw of thy heauenlie blessing, that it may not bee made vnfruitful, but may worke mightily in mee, to the inlightning of my minde, to the setling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more and more perfection.

To that end, make me both mindfull and carefull to vse all those good helpes, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections: such as are busie and serious meditation in the closet of mine owne heart, humble conference with others, diligent searching the Scriptures, to find out the ground and certen proofe of things deliuered.

And when matters are made plaine vnto mee, and proued to mee to bee thy expresse reuealed will, grant that I may yeeld my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, & may likewise binde my selfe to the speedie and constant practise of them: that so I may not bee in the number of those which make a shew of godlinesse, but deny the power therof, & which beare much, but reforme nothing, and so doe but disgrace Religion, and heape vp wrath against themselues: but that I may haue my fruit in holinesse, being both an ornament to my profession, & a means of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will bee a seruice of no little difficultie. My flesh which is euer lusting against thy Spirit, will rebell, I shall bee apt to grow weary of weldoing, euill

euill men will deride me, and I shall be a matter of scorne to the vngodly: Sathan will find out manie hinderances, and manie meanes by which to make good duties vnkesome vnto mee. I beseech thee therfore to furnish me with that holie resolution & with that spirit of courage, that I may neither delay to begin, when thou commandest to set forward, nor yet may breake of where thou requirest continuance of obedience: but that my course may bee like the way of the righteous, which like the light, shineth more and more vnto the perfect day: so shal thy Name be glorified, mine owne soule comforted, and others edefied by my good example, and I more and more occasioned to bleſſe and praise thy Name in Iesus Christ thy Sonne, and my Sauiour, *Amen.*

Another of the like nature, respecting the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regard whereof, I am become an humble suter vnto thy Maiesty, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holie banquet, for the strengthening of my Faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to goe into a very strict examination of mine owne soule, that I may see how I haue liued, and in what measure I am furnished for so weighties seruice. And because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supply me from thy infinite fulnesse: Giue mee a thorow vnderstanding of the misery of my estate, who am by nature a childe of wrath as well as others. Make mee to see the hainousnesse of those innumerable euils, and grosse sinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into since my last presenting my selfe before thee at thy board, when I promised better obedience. O cause my stonie heart to bleede within mee, when I thinke vpon mine owne scantnesse in good duties; and vpon my delight and forwardnesse to transgresse. Make mee to bee ashamed and euen confounded in my selfe, for those manie enormities which from my corrupt and vnreformed heart, doe continually breake forth into my outward man, euery member being a very weapon of vnrighteousnesse to doe seruice vnto Sathan. Thus (O Lord) shall thy mercies in Christ be sweet vnto mee, and I shall come with an hungring and thirsting soule vnto thy Table. And I pray thee to increase in mee that gift of faith, that I may both come to this thine ordinance with a desire to inlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into the death of Christ. Remoue far from me all swelling, disdainfull, and vnchristianable affections: O Lord this is a feast of loue, and to it a malicious & reuengefull heart can bee no welcome guest. And when I haue presented my selfe at thy Table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with the admiration of his loue, that shold giue himselfe to die for the reconciliation of this, & sinfull creature. Stirre vp mee to vow and consecrate my selfe hee-forth vnto him, that hath vouchsafed himselfe to bee a sacrifice for mee. And after I haue receiued the pledges of thy loue, and taken my farewell in thy dearest Sonne, O make

me truly thankfull to thy maieſtie, and careſull both at the preſent, and euer after, to ſhew forth the fruits of thankfulneſſe in an holy and religious conuerſation, to thy glorie, the good of others, and mine own eternall comfort, in Ieſus Chriſt my Sauiour. *Amen.*

Preſently after Receiuing, before the Thankeſgiuing of the whole Congregation, a man may ſecretly lift vp his ſoule on this faſhion.

AFfect my heart (O Lord) with this euidence of thy loue, teach me in it to ſee the riches of thy grace, who art pleaſed for my weakeneſſe ſake, by ſuch familiar meanes to figure out before mee, and to ſeale vp vnto my ſoule a treaſure of that infinite worth, as is thy fauour in Ieſus Chriſt. Oh that I may as ſenſibly feele his death to be ſweete vnto my ſoule, as I doe theſe creatures of bread and wine to afford a pleaſing taſt and refreſhing to my bodie. O Lord, euermore giue me ſuch afeeling. And now (Oh heauenly Father) ſuffer me not to depart hence forgetfull of thy kindneſſe: But grant that I may now at this inſtant, enen couenant with mine owne ſoule, to walke in a better courſe of holie obedience then heretofore, reſpecting all thy commandements, and endeauouring alwaies to haue a cleare conſcience before thee, and before all men: that ſo, glorifying thee in this life, I may bee glorified with thee in thy kingdome, through Ieſus Chriſt. *Amen.*

Before a Iourney.

O LORD, thou haſt graciouſly promiſed in thy Word, to bee with mee whither ſoeuer I goe, and that thoſe miniſtring ſpirits, thy holy Angels, ſhall pitch round about mee, and beare mee in their hands. A glorious and a comfortable priuiledge I confeſſe this is, that I who am by nature a childe of wrath, and a very vaſſall of Sathan, ſhould be aſſured of ſo high a hand of heauenly protection. I pray thee now at this time to make good this thy mercie to mee, being by neceſſarie buſineſſe to trauell from mine owne place. Marke bee the perils, to which both by nature and by deſert, I am ſubiect: no man is able to number them, or by his own ſtrength and policy to auoid them. Compaſſe thou mee with thy fauour as with a ſhield, goe before me as thou didſt of old before thy people in the wildernes; it is onlie thou which canſt make mee to goe and come in ſafetie. Some put their truſt in outward helps: but cauſe thou mee to remember thy Name, and to make thy truth to be my ſhield and buckler. A horſe is a vaine helpe, and ſhall not deliuer anie by his great ſtrength, neither is the mightie man ſaued by his power. It is better to truſt in the Lord, then to haue confidence euen in Princes.

If thou (O Lord) bee my light and my ſaluation, whom ſhall I feare? If thou bee the ſtrength of my life, of whom ſhall I bee afraid? Let this (I pray thee) be the Anchor of my ſoule, both ſure and ſtedfaſt: ſuffer no power of Sathan to remoone my faith from this foundation. Howbeit (moſt holie Father) if it ſhal be thy pleaſure, in this my iourne, to bring ſome croſſe vpon mee, either by making mee a prey to ſpoilers, or by ſome other hazard: I beſeech thee prepare me to it, giue me patience and comfort in it, and an holie aſſurance, that no outward inconuenience can ſeparate mee from thy loue in Chriſt Ieſus.

Make me alwaies mindfull of this, that thy fauour muſt not be meaſured by theſe outward accidents: and cauſe mee euer to hold faſt this rule, that, All things ſhall work together for the beſt vnto thy ſeruants. And (Oh good God) as in my trauels, I am deſirous of thy fauour, ſo teach mee (I deſire thee) to make conſcience of thy feare: that as I expect and craue protection from thee, ſo I may applie my ſelfe to yeeld obedience to thee. Wherefore when I am alone, graunt that I may poſſeſſe my heart with holy thoughts, and may diligentlie

watch

watch ouer my ſelfe, for the preuenting of all corrupt and vncleane cogitations. Let me neuer preſume vpon the aduantage of ſecrecie, or of my being not knowne by face, in the places where I come, to doe any thing that ſhallbee contrarie to the profeſſion of a Chriſtian.

And if I light into the companie of others, make mee carefull to ſeeke opportunities of doing good, and that I may neuer frame my ſelfe to the humors of prophane perſons; but with a godlie diſcretion may ſo carie my ſelf, as that I may neither wilfullie make my ſelfe a ſcorne vnto the wicked, neither yet may for any reſpects do ought which may either wound mine owne ſoule, or make them thinke that I am of the ſame vnreformed diſpoſition with themſelues.

Thus (Lord) in an aſſured expectation of thy gracious guidance, I betake my ſelfe to mine intended courſe, and commend both it, and theſe my requeſts vnto thee, in the name and worthineſſe of Ieſus Chriſt, my onelie Mediatour and redeemer, *Amen.*

After a Iourney.

FArre be it from mee (O Lord) that I ſhould craue Mercies of thee in my neceſſities, and then forget to ſhew my thankfulneſſe for them when they are beſtowed. Gracious haſt thou been vnto mee, from the beginning of my life euen vntill now. As ſoone may I number the ſand of the ſea, as make an exact rehearſall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy bleſſings are not renewed towards me. Oh that I could be ſo trulie and effectualie thankfull as becomes me: Oh that my heart within mee might euen melt for grief, that I haue paſſed ouer ſo manie of thy kindneſſes without regard. Behoulde, how now alſo thou prouokeſt me to this dutie, O quicken me (I humblie pray thee) thereunto. Make mee diligentlie to looke backe into the courſe & order of this whole iournie, and to obſerue by degrees, how thou haſt been good vnto mee: how thou haſt bleſſed my going out, & my comming in, and brought mee in peace to mine own home. Manie dangers might haue ſwallowed mee vp, which yet (through thy goodneſſe) I haue eſcaped. Sundrie times hath there been (ſuch is the bitterneſſe of this houſe of clay, which I beare about mee) but euen a ſteppe betwixt me and death, out of the iawes whereof, thy right hand and thine arme hath ſaued mee. I can aſcribe nothing to mine owne prouidence, neither can I ſay that my ſafetie is the reward of mine own deſeruing. Not vnto mee, O Lord, not vnto mee, but to thy name doth the glorie belong. And now grant (I beſeech thee) that the ſenſe of thy loue, may beget in me ſuch a loue of thee, and of that which thou commandeſt, that I may willinglie and chearefullie, and with full purpoſe of heart, deuote my ſelfe to thy ſeruice, accounting (as my dutie is) euerie new kindneſſe to be (as it were) a new bond, and a freſh encouragement thereunto. Grant mee both this and all other needfull mercies, for Chriſt Ieſus ſake, *Amen.*

The Chriſtians ſuite for grace to liue vprightly in his perſonall calling.

IT is thine ordinance, O thou the wiſeſt God, that euery Son of *Adam* in the ſweate of his face ſhould eate his bread: & thou haſt fitted euerie man to glorifie thee in ſome ſpeciall calling, thou wouldeſt not that any ſhould liue like an vnprofitable burden of the earth, miſſpending his gracious time, and waſting away the creatures, doing no good to humane ſocietie. Herein thou haſt giuen vs thine own example: for euen thou worketh hitherto: and albeit that thy great buſineſſe of creating all things, ended with thoſe ſixe firſt daies, in which euery particular was brought forth by thee in his proper kinde, yet thy prouidence is neuer intermitted: in it neither ſleepe nor ſlumber ouertaketh thee: And thy Sonne Chriſt Ieſus, while in the daies of his fleſh, hee humbled himſelfe to

liue as a man vpon this earth, both in his priuate life attended vpon a painfull Trade, and when the time came of his publishing himselfe to the World, went about doing good, yea, and with that chearfulnesse, that it was meate vnto him, to doe the will, and to finish the worke of him that sent him. And are not thy holie Angels also in continuall action? obeying the voice of thy Word, and ministring for their sakes which shall be heires of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke mee amongst other thy seruants, and to set mee (as it were) my propper taske, vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burden put vpon mee, but that I may contentedly and comfortably vndergo it, euē like that glorious creature the sun, who hauing his tabernacle set him in the heauens, reioyceth like a mighty man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publike and common benefit, giue me such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seek, no nor yet willingly to receiue that gaine, which comes by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: whatsoeuer I would that men should doe to me, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken bag, and that as the good man shall giue inheritance vnto childrens children, so the riches of vanity shall diminish, and that thou wilt draw euen out of the bellie of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperity shal destroy him. Let me therefore I pray thee, choose rather a little with thy blessing, then great reuenewes with thy curse and iudgement attending thereupon.

And if so bee it shall be thy pleasure to blesse my basket and my store, and to encrease my portion by my honest industry, O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wal in my imagination: but grant that as my lot is enlarged, so I may be more and more afraid of my selfe, lest the care of this world and the deceitfulnesse of riches, should choake in mee the seeds of grace, and steale away my minde from better things. And therefore make it my care good Lord I beseech thee, to follow my calling with that holy measure, as that I may not so far ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of conuenient opportunities for heauenly & spirituall purposes: and as I shall feele thy hand to be opened toward me, so open my heart & my hand towards others, knowing, that as he which scattereth shall be more encreased, so he that spareth more then is right, shall surelie come to pouertie. Euer make mee to consider thy all-beholding presence, that all things are naked in thy sight, & that thou wilt surelie bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to al my courses, my care may be to walke as in thy sight, and to approue my selfe vnto thee by an euen and vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies, and afford vnto mee both these, and all other conuenient and needfull graces, in and for Christ Iesus sake, *Amen.*

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holie Word, which thou hast left vnto mee to be my counsellor, and to make me wise vnto saluation, that I must through manie afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holie ones, which haue now ended the daies of their pilgrimage, and are entred into rest, I finde

that

that they all passed through great tribulation? Nay, Christ himself the Author and finisher of my Faith, did first suffer before he entred into glory.

Of this bitter Cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to bee vessels of honour for thine owne vse, thou wilt purge and scoure, and make cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne heart, and consider mine owne strength, I find such a base spirit of fearfulnesse, such a strong affection vnto peace and quietnes, and such a lothnesse and willingnesse to beare the yoke, that I cannot but euen doubt with my self, what will become of me in the day of triall: when I heare of reproaches in good name, losses in goods, paines and tortures in bodie, vexations, and horrors and perplexities in minde, tentations by Sathan, combats and conflicts with the feare of death and of iudgement, my flesh doth euen tremble therat, and O Lord (thinke I) who or what am I, that I should endure the very least of these? Whither now shall I go to gather hart and courage, but vnto thee O thou preserver of man? and how happy were I if I could rightly esteeme this happinesse of hauing such a freedome of accesse vnto thy throne of grace? Heere therefore doe I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to be mercifull vnto me in this behalfe. And first of all, O most tender Father, because sudden euils do bring with them so much the greater griefe, grant that I may often (and that seriously) think vpon the certenty of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldly sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then O Lord, when thou hast thus framed me to liue as a man alwaies waiting for some trial, let it be thy pleasure also, to furnish & to supplie me with such graces as belong to the comfortable enduring it.

Giue me a readinesse of heart, to submit my self alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings: giue me a portion of strength proportionable to that weight which thou wilt lay vpon mee, that I droup not vnder the burthen, that I faint not in my minde. Giue me feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to bee a fruit of thy loue that thou doest afflict me.

Giue me faith in thy promises, so firme that it may not be shaken by the storme, nor I grow weary or wauering in waiting for thy mercy to release me. Giue me wisedome to iudge aright of the reasons of thy trying me, and to make a holy vse of euery chastisement: giue mee care to store vp in the middest of my heart, such comforts as thou in thy Word hast reuealed for seuerall visitations, that I may not be then so seeke for comfort, when I shal chiefly want it: finally, giue mee a stedfastnesse of resolution to cast my burden vpon thee, and to hold this fast that thou art bound by thine own promise, neuer to forsake me. Being O Lord, thus armed, out of the store-house of thy rich grace, I shall enter the combate with courage, I shall goe through it with constancy, and end it with ioy, looking for that crowne of life which thou hast promised to those that loue thee, and whom it was thy good pleasure, before all worlds, freely to loue in Christ Iesus, to whom be praise for euer, *Amen.*

A Prayer for the afflicted in what kinde soeuer.

O Gracious GOD, how happie am I, who haue so strong a tower as thy great Name to runne vnto, especially now in this sad and heauy day of tribulation? I see (O Lord) by continuall experience, that the help of

of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will runne into his hand and pierce it. If I turne me to my ancient louers and friends, it may be they will stand aside from my plague, and mine old acquaintance wil hide themselues, and I shall bee euen as a stranger in the sight of my familiars. If I seeke to my neighbours, alasse, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men haue forsaken the feare of the Almightie: So that hee which is ready to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters, and Physitians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I goe but vnto thee, O most gracious and tender Father? Thou art a pittifull God, thy compassions are great, thou art the father of mercies, & the God of all comfort; thou makest the wound, and bindest it vp; thou smitest, and thy hands doe make whole: thou hast commanded to call vpon thee in the day of trouble, and thou art a helpe ready to be found. To thee therefore doe I lift vp my soule: Encline thine eare, O Lord, and heare; open thine eies, O Lord, and see, looke mercifully vpon thine afflicted seruant: the daies of sorrow are come vpon me, euen changes and armies of miseries are against me. If my griefe were weighed, it would be heauier then the sand of the Sea; I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointment; that so I may be dumbe, and not open my mouth to murmure or repine. Open mine eies that I may see mine own deseruings, and what cause I haue giuen thee euen to crush mee to peeces with thy heauy iudgements, yea, to cause the pittie of thy eternall vengeance to shut her mouth vpon me. What cause haue I left vnto me to complain when I am lesse then thy smallest mercy, and my sinnes greater then the greatest sorrow thou hast laid vpon mee? It is thy loue, O Lord, from whence this proceedeth. In this course thou doest offer thy selfe vnto mee as to a sonne: thou knowest my corruptions, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before some great euill that I am like to fall into, if I be left vnto mine owne course: thou findest me to be forgetfull of my duty to thee, cold in praier, backward and lumpish in holy seruices, well-neere lulled a sleep in the common security of the times: it is thy wisdome to rouse me vp, and to put thy hooke of affliction into my nostrils, to bring me back into that good way from which I am falling. I know thou doest therefore chasten me, that I may not bee condemned with the World. O teach mee (I pray thee) to learne to iudge my selfe, to search and to try my waies, to pry into my course by-past, that I may finde out those euils which beare in me the greatest sway, and may in some measure vnderstand what it is which thou aimest at in afflicting me. And enable me withal to reforme mine errors, to recouer my wandring, and to get a happy victory ouer my rebellious flesh: That I may be able to say hereafter, It is good for me that I was in trouble, blessed be the time that the Lord afflicted me: and how sweet is the quiet fruit of righteousnesse, which springeth forth from the bitter root of tribulation?

In the meane space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach mee, not to make haste, or to seeke by vile and vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarry thy leisure with patience, not daring to prescribe vnto thee what to do. And when this storme is ouer, and the sorrow past, O keepe me from se-

curitie,

curity, make mee to remember the vowes & promises of obedience which I now make vnto thee, prepare me to a freſh triall, that my care may be to be prouided for whatſoeuer thy pleaſure ſhall be to lay vpon me. Heare me in this, and in all other my ſuits, for his ſake in whom thou art beſt pleaſed, euen Ieſus Chriſt the righteous, *Amen.*

A Prayer in reſpect of ſome loſſe receiued, as of honour, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the diſpoſer of all things both in heauen and earth: be ready (I beſeech thee) to heare the praier of thy diſtreſſed ſeruant. Helpe my weakneſſe, I entreate thee, and to quicken mee to the performance of this duty of calling vpon thy Name. I am euen aſhamed of my ſelfe to ſee mine owne faintneſſe, how ſoone I am caſt down vpon euery occaſion. O raiſe mee vp (I pray thee) & make me to lift vp my hart towards thee, according to whoſe good pleaſure all things come to paſſe. It is not thou (O Lord) which haſt laide theſe things vpon me? Art not thou he who both giueſt and takeſt at thy will? art not thou the Iudge which makeſt lowe, and which makeſt high? Shall I murmure againſt thee, which haſt ſuch an abſolute and vncontrolable ſouereignty ouer all? Shall I receiue good at thy hand, and not euill? O keepe down my repining, and mutinous, and diſcontented thoghts, allay the height and haſtineſſe of my ſpirit, teach mee how to be abaſed, and to haue want, make mee to ſee the vanity of that which I was wont euen to admire, and to ſet my heart vpon. Let this abridgment be a ſchoole-maſter vnto mee, that I may learne by it to draw mine affections from theſe fading and tranſitory commodities. O Lord, what is honour? Is it not a blaſt, or a ſmoake which quickly vaniſheth? What is wealth? Is it not lighter then vanity it ſelfe? Doth it not take her to her wings as an Eagle, and flie into the heauen? O knit my heart hence forth vnto thee: O bleſſed Father, faſten my affections on the things which are aboue, where Chriſt ſitteth at thy right hand: make mee to lay vp treaſure in Heauen, and to ſeeke after that kingdome of thine, which cannot bee ſhaken: frame my heart to the choice of the better part, of which I can neuer be depriued. Let me affect the true honor which ſtands in the faithfull ſeruice of my Sauiour. Let me labour for that enduring and durable riches, which conſiſts in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not (I pray thee) ſo to limit thy power, as to thinke that thou art not now able to ſupply me, ſith the meanes which I was wont to enioy, is taken from me: but make mee faithfully to conſider, that thy hand is not ſhortned, but that thou haſt enough in ſtore for thoſe that loue thee. Thou art able to giue me a great deale more, and after thou haſt exerciſed me awhile, to bleſſe my laſt dayes with more abundance then the firſt: thou canſt make the little meale in the barrel not to waſte, & the ſmall quantity of oyle not to diminiſh: thou canſt cauſe a ſmall thing to be better vnto me then great riches to the mighty, and a dinner of greene hearbs to be more ſauory to me, then a ſtalled Oxe to them. O therefore, I beſeech thee reſtrain my deſires, make me willingly to ſubmit my ſelfe to thy wiſdome: Let thy prouidence & promiſe be my ſtore-houſe, and the ſtocke that I relie vnto: let this ſatisfie mee, that though I loſe all that I haue, yet in as much as thou haſt once loued mee in Chriſt, I ſhall neuer loſe thy fauour. And let not the beholding of my children & family diſhearten me, or make me to caſt perils, and to ſay, *Wherewith ſhall I feed them? How ſhall I cloath them?* O Lord, they are better then many ſparrows, & deareſt vnto thee then the lillies of the field: thy promiſe of mercy is entailed to my poſterity: O let my faith reſt vpon this foundation. Prepare me (I pray thee) to further trials, make mee ready by degrees to loſe euen my life it ſelf, if it may be for thy glory. And thus, O Lord, deſiring

to reckon euen this crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee, in Christ Iesus thy beloued Sonne, and my beloued Sauiour, *Amen.*

A Prayer fitted to the losse of an especiall friend, as a Father, or Husband, &c.

O Almighty LORD God, whose Glorie is aboue the Heauens, and which hast thy dwelling on high, but yet abasest thy self to behold the things in the earth, be pleased, euen for thy deerest Sons sake, to cast down thy compassionate eye vpon my afflicted and grieued case. Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer me not to bee swallowed vp of discouragement. Thou hast taken from me the very staffe of mine estate, one, vpon whom (in the eye of flesh and bloud) all my comfort did depend: He is now gone the way of all flesh, and hath made his bed in the darkenesse: thou, O Lord, still liuest, thou art alwaies the same, and thy yeeres shall not faile. O raise vp, I beseech thee, my languishing and discouraged heart, my drooping thoghts: make vse to looke towards thee, from whom alone all comfort comes. Hast thou done this, and shal I controll it? Is death thy messenger, & shall I murmure at his comming? Is my deerest friend, whom I loued as mine owne heart, gathered vnto thee, his appointed moneths being now expired, and shall I lament his happinesse? Doest thou still hold mee with thy hand, and encompasse me about with thy gracious prouidence, and shall I distrust? Is thy purpose & promise, and power to bee my God, the same yee that it was? and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou O all-sufficient God, wert tied vnto outward meanes? Must not I also ere it bee long, make the graue my house, and lie downe with others in the dust? Is there not an assured hope that all that liue and die in the Lord Iesus shall bee ioyned together after death, and at the last day be caught vp in the cloudes, to meete the iudge in the aire, and after that to bee euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compasse: Let me not be sorrowfull like those which haue no hope, make mee to reioyce on his behalfe, whose pilgrimage is at an end, & whose Christian and holy course doth euen assure me, that thou hast receiued him into euerlasting habitations. Teach mee to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisdome, so to loue those whom both nature and Religion bind me to respect, that I may alwaies conforme me and submit my affections to thy most wise and soueraign disposings. To be without apprehension of such losses, I know by thy word, that it is impious: to be extreame & without measure in passion, is desperate. Keepe me, I beseech thee, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwaies be fixed surely vpon thee: Afford me both this and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, *Amen.*

The Orphans Lamentation.

THy Word (O Lord) which is the word of Truth, and cannot lie, hath testified of thee, that thou art *The helper of the Fatherlesse.* Hereby haue I (poore forlaken wretch) taken heart vnto my selfe, to flie vnto thy mercy-seate, and (as it were) into thy lap, freely to powre out my lamentations. Left I am to the merciless mercy of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was not a little tender, my estate in common vnderstanding is very miserable.

Some

Some there are which will ſeeme to pitty mee, and who will ſprinkle ſome common words of compaſsion on me, but no truth of comfort commeth from them. Nay, euen thoſe of neereſt acquaintance, and who during the life of my Parents, did profeſſe the greateſt loue, doe now looke ſtrangely on mee, and their behauiour and faſhion is, as if they did not know mee. Moſt true doe I find the ſaying of *Salomon*, that the friends of the rich are many, and that the poore is hated euen of his owne Neighbours, his friends will depart farre from him, and though he be inſtant with words, yet they will not regard him. When in feare of oppreſſion, I flie vnto them which are armed with authority to relieue mee, though I ſpeake with prayers, they anſwere roughly, and ſo are their hearts ſet vpon bribes, that nothing but a gift in the boſome will perſwade them. Thus is affliction added to my miſerie, but no man careth for my ſorrow. All this is through thy prouidence (O thou which ſitteſt at the ſterne, and diſpoſeſt all things:) I know that out of thy mouth, and from thy decree, proceeds both good and euill. Whither then ſhall I looke, but vnto thee that haſt ſmitten mee? Who can bind vp my wound, but onely thou that makeſt it? I lift vp therefore my heart, with mine eyes, and hands, to thee that dwelleſt in the heauens: As the eyes of ſeruants looke vnto the hand of their Maſters, ſo ſhall my eyes waite vpon thee, vntill thou haue mercy vpon me. I am ſure (becauſe thy word hath ſo aſſured me) that thou wilt not forſake for euer, but though thou ſend affliction, yet thou wilt haue compaſſion, according to the multitude of thy mercies: Thou putteſt my teares in a bottell, all my griefuances are noted in thy Regiſter: My ſoule ſhall therefore cleaue vnto thee, and vnder the ſhadow of thy wings will I reioyce. To thee doe I commit my ſelfe, vpon thee alone doe I caſt my care (O I beſeech thee) caſt not off my ſoule: Vpon thee haue I been ſtayed from the wombe, thou art he which tooke me out of my Mothers bowels: Whom haue I in Heauen but thee? and I haue deſired none in earth with thee. Thou ſhalt be the ſtrength of mine heart, and my portion for euer. I ſee more and more how good it is for mee to draw neere to thee: My friends haue deceiued me as a Brooke, and as the riſing of the Riuers they paſſe away, but with thee there is no ſhadow of change. No man did euer truſt vpon thee, and was deceiued.

Friends may die, and returne to their earth, but thy yeeres indure from generation to generation. Thou giueſt to beaſts their food, and to the young Rauens that cry: Thou cloatheſt the graſſe of the field, the very ſparrowes are reſpected by thee. Am not I (O Lord) much better then they? O make me to depend vpon thy goodneſſe, and to know that if I ſeeke thee, I ſhall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that truſt in thy mercy. The hearts of all men are in thy hands, thou madeſt euen the Egyptians to fauour thy people: and as thou cauſedſt the very rock to yeeld water for the thirſty, and the deuourer to afford food for *Samſon*; ſo thou canſt turne the hearts of thoſe that moſt neglect mee, and make euen ſtrangers and men vnknowne to become kind vnto me.

Let it be my care to ſerue thee, and to walke before thee in vprightneſſe, and then I am ſure with thee there is enough in ſtore, and thy prouiding cannot faile me. Stirre me vp to ſeeke thy Kingdome, and the righteouſneſſe thereof, and all things elſe ſhall be ſupplied to my comfort. Aſſure my ſoule that thou art my Father in Ieſus Chriſt, then ſhall I be ſure that thou hauing prouided for mee a better inheritance, wilt not forſake mee for theſe outward things. Hearken (I beſeech thee) to theſe deſires of my ſoule, and breed in mee a ſtedfaſt expectation both of theſe, and all other needfull graces, for the merits of Ieſus Chriſt my Sauiour, *Amen*.

The captiues Prayer, taken by a ſtrange Enemy, or otherwiſe impriſoned for debt, or vpon any like occaſion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voyce of my prayers. Behold here I dwell in darkneſſe and in the ſhadow of death, being bound in miſery & iron, and feeding vpon the bread and water of affliction. Cloſed I am in priſon, and cannot get forth; I do know and confeſſe that thy iugdements are aright, & that thou haſt afflicted me iuſtly. Fullidely and vainely did I ſpend my precious time in the dayes of my liberty, walking in the way of mine owne heart, ſeruing luſts and diuers pleaſures. To be tied to the duties of my calling, or otherwiſe earneſtly and buſily to follow any courſe that might be for thy glory, it was a burthen and a griefe vnto me. Many other ſinnes there are, of which I am guilty before thee, which haue deſerued both this, and a farre greater puniſhment, yea, euen to bee held vnder darkneſſe in euerlaſting chaines, and to bee plunged with Sathan and his Angels into the lake which burneth with fire and brimſtone world without end. But (Lord) there is plenty of mercy with thee, and thy compaſſions faile not, thou art good and gracious, and of great kindneſſe vnto all them that call vpon thee. Giue eare (I beſeech thee) to my prayer, and hearken to the voyce of my ſupplication: Let the beames of thy fauour ſhine into this deſolate and comfortleſſe place, with which I am encloſed: Refreſh and reioyce my diſtreſſed and grieued ſoule, for vnto thee doe I lift vp my ſoule. Looke down from the height of thy Sanctuary, and heare the mourning of the priſoner. Sanctifie this great croſſe vnto me, that it may be a meanes to humble mee, and to bring mee to a through ſight and ſenſe of mine owne deſeruings: Sweeten it alſo with the comfortable taſte of thy fauour and loue in Chriſt. And although my body be ſtraitned, yet enlarge my ſpirit, that I may now bee more feruent in prayer, more ſtrong in the deſire and longing for thy grace then heretofore. Suffer mee not to grow weary with waiting vpon thee, or with looking or expecting for thy merciſull goodneſſe in my deliuery.

Let mee not preſume ſo farre at to take vpon mee to preſcribe thee, how to deale with me, or when & by what meanes to enlarge me: But graunt that I may both contentedly & quietly tarry thy appointment, aſſuring my ſelfe that when thou ſeeſt mee to be more fit for liberty then for reſtraint, thou wilt beſtow it on mee. In the meane time, proportion (I pray thee) my deſires & affections to my preſent meanes: As I haue but little, ſo make mee contented with a little, & as my diet is but courſe, my lodging but vneaſie, and the aire not ſo ſweete as I was wont to enioy, ſo frame my minde and body to a patient bearing of all theſe vnpleaſing inconueniences: Make me often to meditate and thinke with my ſelfe, that if ſuch a priſon as this, in which a man may find ſome intermiſſion of ſorrow, and out of which hee may conceiue hope of deliuery, be ſo irkſome to me, then how woefull is that dungeon of hell, whereof the Prince of darkneſſe is the Keeper; and where, as the torment is eaſeleſſe, without all intercourſe of any refreſhing, ſo it is endleſſe, without all poſſibility of getting from it; And then, O Lord, let this meditation worke with mee, both to the humbling of my ſoule, whoſe deſert it is to be eternally ſhut vp in that loathſome pit, and to the enlarging of my thankefulneſſe vnto thee the God of mercy, who haſt ſent thy Son to free mee from that intollerable captiuity. Cauſe me withall (I beſeech thee) to bee as ſenſible of my bondage vnder the tyranny of ſinne and Sathan, as I am of my detainement in this preſent thraldome, and as deſirous to bee drawne out of it into the glorious liberty of thy children, as I now am, to bee freed from this impriſonment: and if it ſhall hereafter bee thy pleaſure to reſtore mee to my deſired freedome

freedome, O make me euer mindfull of the vowes and promises of good things, with which I am now readie to binde my selfe vnto thee: that so thy mercie may neuer be forgotten by me, but may bee euer fresh in memorie to quicken me to the diligent and faithfull seruice of thee, who art the onelie God, in three persons, the Father, the Sonne and the holie Ghost, to whom be honour and glorie, might, maiestie, and dominion, world without end, *Amen.*

The slandered person, laden with vniust reproches, thus commendeth his cause to God.

GReat is my griefe (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpened their tongues against mee. They doe shoote out bitter words like arrowes, and wound me with their multiplied lies, as with a rasour that cutteth deceitfullie: and as dead flies doe cause to stinke and putrifie the ointment of the Apothecarie, so doe they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall, and how doth my soule euen pine away within mee to consider it? Yet (O gracious God) why should my spirit be so perplexed in me, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, these clouds and mists of foule reproaches, cannot hide the truth of my cause from thy all-seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou me according to thy righteousnesse, and according to mine innocencie that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answer thee one of a thousand. Therefore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhorre my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe reioycing, and with it I doe secretlie solace my selfe against all their most bitter and poysonfull accusations.

This maketh mee to haue boldnesse toward thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouer-passe. Send thou from Heauen, and saue me from the reproofe of these that would swallow mee vp: Keepe mee secretlie in thy Tabernacle from the strife of tongues.

Furnish me with patience (I beseech thee) vntill thou pleade my cause, and execute iudgement for me; represse my tumultuous and swelling spirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may be sorrie for their bitternesse: Otherwise, if they be such, whom thou who vnderstandest all things) doest know to be incurable, represse their rage (I pray thee) let their lying lippes be made dumbe, which cruelie, proudlie, and spightfullie speake against the righteous. As for me, vphold me in my integritie, stablish mee in euerie word and good worke, enable me to such an holie and blameless conuersation, that those which reproach mee as an euill doer, may be either wonne vnto thee by my good example, or else may be made ashamed when they bee not able to blame my behauiour in Christ. Teach mee to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onelie, but euen my life it selfe for thy glorie.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruants, that I here powred

powred out my ſoule before thee, beſeeching thee to vouchſafe a gracious audience, both to theſe and all other my humble ſuites, not for mine owne ſake, but for thy Sonne and my Sauiours ſake, Chriſt Ieſus, *Amen.*

The Profecuted for a good and righteous Cauſe, and brought into hazard, both of his liberty and life, is directed thus.

I See now, O moſt gracious God, and in Ieſus Chriſt moſt kinde and louing Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed Word, euen that all that will liue godly in Chriſt, ſhall ſuffer perſecution. Thy beloued Son told his Diſciples, that they ſhould haue in the world much trouble, and be vexed and hated, and continuallie moleſted for his ſake. And now (Lord) it is thy good pleaſure to call me vnto this ſeruice, euen to beare witnes to thy truth by my ſuffering. Much weakeneſſe I acknowledge, that I finde in my ſelfe, to ſtand out in ſo iuſt a quarrell, much vnworthineſſe to be aduanced to ſuch an honour. Before thee therefore doe I caſt downe my ſelfe (for from thee is euery perfect gift) beſeeching thee to make thy power apparant in mine infirmitie, and to ſtrengthen me poore wretch, that I may cheerfullie take vp my croſſe, and follow thee.

Breathe into mee, by thy Spirit, the ſauing knowledge of thine vndoubted truth, that I may bee firmelie ſetled therein, and fullie aſſured of the goodneſſe of that cauſe, which I am called to maintaine.

Out of the mouth of babes thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake, to the aſtoniſhing and amazement of the mightie. It is thy inſpiration that giueth vnderſtanding. Indue mee with courage, that I may ſpeake of thy teſtimonies before Kings, and may not be aſhamed: Season withall, my zeale and boldneſſe, with ſuch meekeneſſe and reuerence, that thou may bee in my behauiour no appearance of vaine glorie, but that all may ſee, that it is the honour of thy Name, and the defence of thy truth which I ſeeke for. Ground me ſo ſure vpon the rocke of truth, ſhed ſo abroad thy loue, and the feeling thereof into my inward parts, giue me that earneſt of my future inheritance, and the taſte of the powers of the world to come, that no winds, or ſtormes, either of plauſible perſwaſions, or of a hard and cruell viſage, or of varietie of torments ſet before me, may bee of any force or power to remoue me.

Draw my meditations often, vnto the Prince of my ſaluation, Ieſus Chriſt, who was alſo conſecrated through afflictions. Enable mee to learne by his example, to endure the croſſe, and to deſpiſe the ſhame for the ioy which is ſet before mee. Let mee neuer forget it, that if I ſuffer as a chriſtian, I am a partaker of his ſufferings, I beare his marke vpon mee, and that this light affliction which is but for a moment, ſhall cauſe vnto me (it being the way which thou haſt ſanded out to heauen) a farre moſt excellent, and an eternall weight of glorie. And when I feele any cowardlie feare to ſurpriſe mee, and my ſelfe almoſt readie to faint in my minde, then bring it to my remembrance, that if I denie thee, thou wilt denie mee alſo; if I caſt away my confidence, thou wilt alſo caſt me off at the laſt day. And ſeeing without thee I can doe nothing, make me earneſt in Prayer, and a continuall petitioner to thy Maieſtie, from thee to be ſupplyed with all neceſſarie graces, ſuch as thou knoweſt to bee fit for my preſent caſe. Take from me all truſting to mine own ſufficiency: open mine eies, that I may more and more ſee mine owne ſcantneſſe, and the weakeneſſe that is in me for weightie ſeruices: Make mee to know that my full dependance vpon thee, ſhall bee my chiefeſtay: and that as without thee, I cannot ſtand, ſo being vpheld by thee, I cannot miſcarie. And if it ſhall be thy pleaſure to deliuer me from this queſtion, which I am now come

into, and to reſtore me to my wonted peace, preſerue mee, I pray thee, from ſecurity, ſtirre me vp to make prouiſion for ſome greater ſtorme, remembring ſtill, that without being faithfull and conſtant vnto death, there is no hope to receiue the Crowne of life. All theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull, reach out vnto me, I humbly pray thee, euen by thoſe promiſes of grace which thou haſt made, and offered in the Mediatour of grace and glory, Ieſus Chriſt, *Amen.*

Some barren Hannah, or childleſſe Elizabeth, deſiring to be bleſſed with fruit of body, prayeth thus.

NEither am I the firſt (O moſt mercifull Lord God) whom thou haſt thus afflicted, neither am I without examples of holy perſons, who haue both ſued vnto thee for comfort in ſuch an occaſion, and haue been heard alſo of thee in that they deſired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus be chaſtened, and yet be deare and precious in thy ſight: ſo I doe alſo thence conclude, that thou both art able to releaſe me, and wilt likewiſe, if thou ſee it in thy wiſdome to be conuenient for me. To thee therfore doe I make my moane (O Father of mercies, and God of comfort) bee not deafe, I beſeech thee, to my prayers. Looke fauourably, and with a compaſsionate eye vpon the trouble of thy handmaide. It hath hitherto bin thy pleaſure to ſhut vp my womb, and to denie me that comfort by children which thou haſt vouchſafed vnto others. Humble mee (I pray thee) vnder thy hand, and grant that I may trulie, and ſincerelie, and feelinglie acknowledge, that though this bee no little croſſe, yet it is nothing to that wich I haue deſerued: It is iuſt, I confeſſe, with thee, to puniſh my barrenneſſe in grace, and my fruitleſneſſe in holy things, with this want of outward encreaſe.

Make mee (O good God) as ſenſible of my ſpirituall defects, as I am of theſe bodilie inflictions. And as it is reported of thee in thy Word, that thou makeſt the barren woman to dwell with a familie, and to be a ioyfull mother of children, ſo make me (I humbly craue of thee in Ieſus Chriſt) an example of thy mercie heerein. Let mee bee as the fruitfull Vine on the walles of my husbands houſe, and let (at the leaſt) one Oline plant ſpring out from mee, to ſtand about his table. The fruit of the womb is thy reward, of thee alone doe I deſire it, from thy mercy onely doe I expect it.

And good Lord bee pleaſed to order and to direct my deſire herein, as that I may not in this ſeeke ſome outward contentment onelie, but that my chiefe reſpect may bee, that by mee thy Church may bee encreaſed, and that out of mee, may proceede ſuch an one by whom thy glorie may be furthered, and the honour of thy Name aduanced amongſt men.

Teach mee withall, ſo to referre my deſires to thy wiſdome, and to ſubmit them to thy gracious diſpoſing, that if it ſhall ſeeme good to thee, not to grant this my requeſt, I may not murmure againſt thee, but may patientlie and quietlie beare whatſoeuer either in this, or in any other kind thou ſhalt lay vpon mee. Let mee conſider that though this which I now craue, bee a fauour not to bee deſpiſed, yet that thou haſt in ſtore better bleſsings for thy ſeruants, euen ſpirituall bleſsings in heauenlie things: ſtirre mee vp to ſeeke theſe eſpecially, and with *Marie*, to chuſe the better part, which ſhall neuer bee taken from thoſe which once enioy it. And becauſe I haue ſo great a deſire of encreaſe, let it be my care, both in mine own particular, to vſe all good meanes by which I may encreaſe in grace, and touching others alſo to labour the encreaſe of thy Kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) being (by

reaſon of this croſſe) a woman troubled in Spirit, out of the abundance of my complaint I haue poured out my ſoule before thee, ſubmitting my ſelfe in all humility to thy appointment, who makeſt all things to worke together for the good of thoſe whom thou doeſt loue in Ieſus Chriſt, to whom be praiſe both now and euer, *Amen.*

A Prayer applied to the ſtate of a man inwardly perplexed with the horror of ſinne, with doubtings of Gods fauour, and with the temptations of Satan tending to deſpaire.

O Thou moſt pitifull God, and to thoſe whom thou loueſt in Ieſus Chriſt, moſt tender Father, neuer did there any poore chaſed Hart bray after the riuers of water, ſo as my diſtreſſed and amazed ſoule panteth after thee. Oh that I had faith to lay hold vpon that moſt ſweet promiſe, by which thou calleſt all that are wearie and laden to come vnto thee. Faine I would, O Lord approach into thy gracious preſence, and happy ſeeme I to my ſelfe, if I might taſte, though but (as it were) ſome crummes of thy rich mercie. Me thinks that all things which I ſee in the world, and which the ſonnes of men doe dote vpon ſo exceedingly, are but dung and droſſe in compariſon of thy fauour: O that I might bee but one of the loweſt of thy Saints, or (as it were) a ſeruitor or doore-keeper among thy holie ones. Thus I ſee thy mercie, I admire it, I preferre it in my choice before the greateſt treaſure: but when I would applie it to mine owne particular caſe, Oh what a world of diſcouragements doe I meet with? My ſinnes doe take ſuch hold vpon me, that I am not able to looke vp: they are ſo many, yea, more in number then the haires of my head, that my heart doth euen faile me to conſider them.

When I thinke how my ſoule and ſpirit is fraughted & defiled euen with whole millions of prophane, hardned, ſecure, vicious, worldlie, and vnſanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abuſed by mee, how I haue been a reproach and ſlander to thy Goſpell, how dead and lumpiſh and falſe-hearted I haue been in thy ſeruice, how barren in good works, and what little proceedings I haue made, going rather backward, then ſtriuing vnto more perfection, how I haue contented my ſelfe with ſhews of godlines: when (I ſay) I think vpon theſe and other my groſſe and palpable enormities, I cannot but vtterlie condemne my ſelfe, neither can I beleeue that it is poſsible for ſo vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue ſome little hope, and I ſeeme to my ſelfe to haue ſome taſte of thy fauor, and ſome kind of aſſurance, that I am deare vnto thee in thy Sonne: but ſuddenlie my comfort vaniſheth, my hope is ouerclouded with perplexed doubtings, and I am well neere ſwallowed vp with meere deſpaire. Can any mortall man (think I) know the mind of God: or if ſome holie perſon may be ſo farre graced, as to vnderſtand Gods purpoſe touching himſelfe: is it poſſible that ſo vile a creature as I ſhould come to ſuch a high prerogatiue?

Can the Lords Spirit dwell in ſuch a ſtinking and polluted ſoule as mine? Will hee vouchſafe to giue mee an aſſurance of Gods fauour? Or if I might know now that I am in the ſtate of grace, what aſſurance can I haue, that I ſhall ſo continue, being beſet with manie imperfections? Thus, O Lord, mine owne thoughts oppreſſe me, and mine owne ſoule doth pleade the caſe againſt it ſelfe: Neither is Satan, the ancient enemie of thine elect, wanting to adde afflictions to my miſerie.

Heretofore his manner hath been, to incite and to prouoke me vnto ſin, by hiding and couering the vglie and moſt loathſome face thereof, and to beare me in hand, that it was a very eaſie thing to repent, and that alſo thy fauour (O Lord) might bee procured by and by.

Now

Now hee enlargeth my euils, and makes my sins to appeare before my conscience in most terriblie and hideous shapes: he telleth me, that my hypocrisie is apparant, that the guile of my heart is written in great letters and cannot be denied, that it is now in vaine for me to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for me to pray: for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements which mine owne heart musters against me, I doe here aduenture my self to thy most glorious presence. If I shall finde fauour in thine eyes, shew me the light of thy countenance and I shall be safe. If thou say, *I haue no delight in thee*, behold, here I am, doe to mee as seemeth good in thine owne eies. I know what thou hast spoken in thy word, namely, that if I draw neer vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the desires, and accept the vnexpressable groanes and sighings of thy seruants: Truth it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sins with such an effectuall and piercing feeling as is fit.

All that I am able to doe, and that in much weaknesse, is to cry faintlie vnto thee, *Oh draw mee, and I will runne after thee*, make me to desire thy mercie in sinceritie, bruise my heart, that I may yeeld out manie vndissembled sighings after thee. Yet (O Lord) though there be in mee but such poore beginnings of grace, suffer me not (I beseech thee) to cast away my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flaxe, and of giuing a blessing vnto those which hunger after righteousnesse.

It is possible, O Lord, that thou shouldest leaue off to be gracious, and shut vp thy tender mercies in displeasure? Didst not thou send thy Sonne into the world, to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so much as truelie desire reconciliation with thee, vnlesse thou didst worke it in mee?

Is not this request, *Lord helpe my vnbelefe*, the verie voice of thy Spirit within me? Could I complaine of the hardnes of my hart, or sincerely loath mine owne corruptions, as being displeasing to thy Maiestie, if thine owne finger had not effected it? Should I feele such a combat in my soule, and such a tumult within me, if thou hadst not trulie begun to draw mee to thy selfe? Would Satan so continuallie molest me, and so eagerlie pursue me with varietie of most malicious and sharpe assaults, if I were still held captiue by him at his will?

Raise mee vp therefore (O Lord) I pray thee, refresh my deiected and cast-downe soule, perfect the work of grace which thou hast begun within me, make me to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce. Thou hast set me as a marke vnto thy selfe, thou hast written bitter things against mee, and made mee to possesse my former iniquities; thou hast hidden thy face from mee, and taken me for thine enemie: comfort mee now according to the daies that thou hast afflicted mee, let mee behold thy face in righteousnes, and restore vnto mee the ioy of thy saluation. Rebuke Satan, I most humblie beseech thee: though thou please to buffet me with his messengers, yet let thy grace be sufficient for me, and make thine owne power in reuiuing me, perfect and manifest by my weaknesse, which of it selfe is readie to bee prest downe with euerie temptation. Giue me that holie wisedome, not to beleeue Satan, no, though he speake the truth: inasmuch as he is the Father

of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withall encreaſe my care, that I may not fall from perplexitie to ſecuritie, but that I may alwaies keep my hart with all diligence, prouing my faith, & ſearching my waies, and exercising my ſelfe vnto godlineſſe. Make me a carefull and an vnderſtanding hearer of thy word, ſith it is the word of life, a quickening word, a word which doth reioyce the heart: and becauſe except that be my delight, I ſhall vtterlie periſh in mine afflictions.

Make mee circumſpect to preuent ſinne, and fearefull ouer my ſelfe, that ſinne may not grow ſtrong vpon mee: and grant that I may ſtudie to preſerue the peace of my conſcience aboue all things, taking heed of wounding it with preſumptuous ſins. And, O Lord, ſtabliſh me with thy free ſpirit, that albeit Satan ſeeke to ſift mee, and to winnow me as Wheat, yet my faith may neuer faile, but may bee as mount Zion which cannot be remooued, but remaineth for euermore.

Thus, O my gracious God, hauing through thy mercie, peace in beleeuing, and ioy in thy holy ſpirit, I ſhall finiſh my courſe in comfort: which I pray thee grant me for his ſake who is the Prince of peace, euen Ieſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glorie, now and for euer, *Amen.*

A Prayer, when needfull, when a man hath ſome ſpeciall combate with ſome one or more ſpeciall ſinnes, againſt which hee deſireth victorie.

O Louing Father in Ieſus Chriſt, it hath pleaſed thee of thine abundant mercie to giue leaue to euery humbled and diſtreſſed ſinner, to poure out his ſoule before thee, and thou haſt bound thy ſelfe by a promiſe, both to heare and to helpe all thoſe which ſeeke thee with an vnfained heart: The confident aſſurance hereof hath giuen me courage (albeit moſt vnworthie) to preſent my ſelfe here before thee, and to conceiue hope that thou wilt not ſend me empty away.

Wounded, O Lord, I am with mine owne hainous ſinnes, my vntamed fleſh doth alwaies rebell and luſt againſt my ſpirit: ſome good motions and purpoſes I ſometimes haue, but (alas) they are quickly quenched, and the law of my members ſo preuaileth, that I cannot doe the good which I would. I haue in mee (I confeſſe) the ſeed of euerie ſinne, and my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are ſome principall corruptions which do beare in me the greateſt ſway, and they doe ſo euen raigne in my mortall bodie, that I am forced to obey them in the luſts thereof: The diuell alſo is full of moſt malicious policie, and hee ſtill worketh vpon all aduantages, and out of all things almoſt taketh occaſion to adde fuell to my wicked deſires, and by pleaſing and delightfull baites to leade them on vnto helliſh perfection. The more I ſtriue, the ſtronger (mee thinketh) theſe corruptions grow: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holie Spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted ſweetnes, my hearing and reading of thy word is made vnprofitable: my faith is encountred with grieuous doubtings, becauſe I cannot feele that ſtrength and power of thy Spirit which I would. O Lord, if thy mercie bee not my ſtay, I muſt needs be ouercome: whom haue I in heauen but thee? Whither ſhall I flie but to thy gracious aſſiſtance? I beſeech thee to haue compaſſion on mee, crucifie and kill theſe vnrulie luſts, abate the ſtrength of theſe violent and wicked deſires: weaken them I pray thee, and ſuffer them not to haue dominion ouer me. Let thy Spirit guide me, and lead me into the land of righteouſnes. Or if it be thy pleaſure, O Lord, ſtill to exerciſe mee, yet leaue mee not deſtitute

ſtitute of thy grace: but encreaſe it in mee, that I may grow vnto a larger meaſure of ſanctification: make mee hereby the more feruent and frequent in Prayer, the more ſtrait to preuent all occaſions leading vnto euill, the more iealous ouer my waies, the more humble and vile in mine owne ſight: That ſo euen out of euill there may ſpring good vnto mee, and that I may ſee the fulfilling of that holie promiſe, that all things worke together for the beſt vnto thy Seruants. Heare mee (I intreat thee) in this, and in all other my requeſts, for Chriſt Ieſus ſake thy beſt beloued Sonne, and the onelie Sauiour of thy choſen, *Amen.*

A Prayer againſt worldly-mindednesse, diſtruſt of Gods prouidence, and the too cloſe cleauing of the affections vnto earthly things.

MAnifold are the corruptions (O moſt gratious God) with which my heart is fullie fraughted, and ſundrie are the euills, which (like ſtreames) doe flow from this hidden ſpring into my outward man. Among others, I ſtill ſee (and bleſſed bee thy name, who haſt made mee to ſee) how my ſoule is altogether enſnared, and my affections, as it were taken captiue with the immoderate loue of earthlie things. Oh how am I bewitched with the ſeeming ſweetneſſe of them, who am I euen with a kind of violence caried away to the ſetting of my minde and all the powers of it thereupon? When I am to pray either priuatelie by my ſelfe, or with others in common, when I am called to heare thy Word, or am otherwiſe to bee buſied in any godlie exerciſe, my heart is roouing, and my affections wandring here and there about the matters of the world; ſo that in theſe diuine imployments, it ſeemeth to mee that I finde no contentment, but all the time is too long in my conceit which is ſo beſtowed. Thus my ſpirits are quite dulled, and mee thinkes I haue no life within me, when matters of Religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promiſes which thou haſt made, to with-hold no good thing from thoſe that feare thee: neither can I denie, but that I my ſelfe of mine owne particular haue had great experience of thy goodneſſe: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holie reſting and relying vpon thee, Oh what ſtubbornneſſe doe I meet with, what infidelity, what woefull diſtruſtfulneſſe? What a combat haue I with my tumultuous thoughts, how do they reſiſt and gainſay, and euen ſmother and ſuppreſſe euerie motion in mee, which tendeth to waiting vpon thee? What feares are by and by raiſed vp, of future want, what perils am I taught to caſt, and what plauſible reaſons doth my heart frame, by which to make it ſeeme a vaine and idle, yea, and a ridiculous thing vpon mee, to truſt to thy prouiding? Thus doe I nothing but euen vexe and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My very ſleepe, with theſe immoderate cares, is oft times taken from mee, and ſo doubtfull am I for the time to come, that I dare not vſe that portion which I haue, for my preſent comfort. Euen the moſt behouefull expences to thoſe of my famille, to the poore that dwell about mee, to the maintenance of the Miniſterie, are a death vnto me. And albeit thou bleſſeſt my baſket and my ſtore, and neuer eſt mine eſtate by continuall adding thereunto, yet ſtill I ſeeme to heare within me the voice of the horſeleeches daughter, *Giue, Giue*, neither can I perſwade my inſatiable heart to ſay, *It is enough.*

Now (Lord) I beſeech thee to be mercifull vnto me in this thing: Heale in mee this dangerous and increaſing ſickneſſe: bridle theſe vnrulie and miſguided paſſions: ſuppreſſe theſe tormenting and heart-dinding cares: diſſolue this glue, by which my affections

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are ſo cloſe faſtened vnto thoſe earthly things. Open mine eies, that I may plainelie ſee the true nature of thoſe things which I ſo much deſire: how fickle they are, and how vncertein, what hinderances, yea, what enemies, to the good and proſperity of my ſoule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach me then to ſay to my ſelfe; *Oh why doe I weary my ſelf for that, which when I haue, I cannot keepe, which ſooner or later, I am ſure I muſt forgoe: why doe I ſo loue that, which is ſo great an aduerſary to my ſoule, which will choake good things in me, and make it a matter of ſo much the more difficulty for me to be ſaued?* And to the end the heat of my affections after this baſer traſh, may bee the ſooner and the more throughlie allaied, make me to feele the ſweetnes of the things which are aboue: enlighten mine vnderſtanding, that I may know what the hope is of thy calling, and what the riches of thy glorious inheritance is in the Saints, and what a ſurpaſsing, exceeding, eternall weight of glorie it is, which ſhall bee ſhewed vnto vs: that the meditation thereof may make all things elſe become euen as vile as dung before me. Worke my euill and vnbeleeuing heart, to a ſtedfaſt faith in thy promiſes, and to a firme perſwaſion of the certaintie of that which thy word hath teſtified, namelie, that if I delight my ſelfe in thee, I ſhall be fed aſſuredlie, and thou ſhalt giue my hearts deſire. Oh, why ſhould I doubt of this through vnbeleefe? why ſhould I not be fully aſſured, that thou which haſt promiſed art able alſo to doe it? and that as a father hath compaſsion on his children, euen ſo haſt thou alſo vpon them that feare thee: Thou keepeſt their bones, thou numberſt their hairs, thou obſerueſt their groanings, thou putteſt their teares into a bottell: though a Mother ſhould forget the fruit of her wombe, yet thou canſt not forſake them. O thou the Father of lights, from whom commeth euerie perfit gift, make mee to beleeue this: ſo ſhall my care hereafter bee more for the light of thy countenance, for ioy in the holie Ghoſt, and for peace in beleeuing, then for any of theſe fading commodities: ſo ſhall I be more ſtudious how to grow in grace, then to encreaſe in wealth, more earneſt for ſpirituall bleſsings, then for outward things.

O then I beſeech thee, denie mee not this requeſt, ſend mee not away emptie from thy throne of grace: I aske not ſo importunatelie, in any opinion of mine owne deſeruing, I renounce my ſelfe, I flie to the promiſes, I looke for nothing but for thy wordes ſake, for thy names ſake, for Chriſt Ieſus ſake, in whom thy ſoule is pleaſed, to whom with thee and thine eternall Spirit, with the bowing of my heart, I yeeld all honour and glorie, world without end, *Amen.*

Againſt Hypocriſie.

I Remember O LORD, the ſaying of thy Seruant *Dauid* touching the bleſſednes of that man in whoſe ſpirit there is no guile: and that alſo which thy Son, my Sauior ſpake, that the Hypocrites portion ſhall bee weeping and gnaſhing of teeth. In due regard whereof, Oh moſt gracious God, being in ſome meaſure priuie to my ſelfe of mine owne corruption, I am become an humble ſuter to thy Maieſtie, vtterlie to purge mee from the ſowre leauen of hypocriſie.

A ſinne I finde it to bee which hanged faſt on, and which cleaueth ſo cloſe, that it is a matter of no little difficultie to ſhake it off. When I examine my ſelfe touching it, I ſee plainelie that I am not able to cleere my ſelfe thereof before thee. Manie a time haue I in religious ſeruices, ſought more to gaine an opinion of holineſſe with men, then to approue the ſinceritie of my heart in thy ſight: and full often haue I made a ſhew of zeale and feruencie in things that concerne thy worſhip and glorie, when my ſoule hath been euen deaded in mee, and without all life of affection thereunto: How haue I ſeemed to others to heare with reuerent attention, and to pray

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with no ſmall meaſure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly ſtraying, or at leaſt farre from all ſerious thinking vpon the preſent buſineſſe?

How many duties of godlineſſe haue I vndertaken, more with a deſire to be ſeene of men, and to be well eſteemed in the world, then for any truth of loue to the things themſelues, or for any ſtrength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocriſie of my heart, and that whole body of guile, which lyeth lurking in me. Euen now, me thinketh, I faile, neither is this acknowledgement which I make ſo ſincere, and ſo free from fraud as it ought to be: neither doe I feele my ſelfe ſo deeply affected with my preſent caſe as I deſire: Loath is my ſtout heart to yeeld ſo much to the accuſing and debaſing of it ſelfe: faine would it ſhift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taſte of thy goodneſſe, who haſt not giuen me ouer to mine owne hypocriſie, but haſt made me both to ſee it, and in ſome little meaſure alſo to lament it, hath emboldned mee to caſt my ſelfe downe here before thee.

Let it be thy pleaſure, I beſeech thee, to create in mee a new and an vpright ſpirit, pluck vp euen all the very ſmalleſt ſprigs of this poiſoned root of ſecret hypocriſie: Make me to become a true Iſraelite, a perfit *Nathanael*. Thou art the God of truth, thou takeſt no delight in lying: O ſtirre vp in me an vnfained deteſtation of all doubling, and an earneſt loue of inward ſincerities.

Let mee neuer forget, how vnpoſſible it is to blinde thine eies with outward ſhewes, or to delude thee with faire pretences: thou ſeeſt not as man ſeeth, for man looketh on the outward appearance, but thou beholdeſt the heart. Suffer me not to content my ſelfe with a profeſſion of godlineſſe, and to neglect the power thereof, or to be like a whited Tombe, which appeareth beautifull outward, but within is full of all filthineſſe? but circumciſe my heart (I pray thee) and renew it by the purging Spirit, that what good thing ſoeuer I make ſhew of, the ſame my ſoule within may loue vnfainedly: and that in all exerciſes of pietie, I may not only draw neere vnto thee with my lips and eares, and outward man; but aboue all, with all the ſtrength and power of my minde, deſiring more to approue the ſingleneſſe and ſincerity of my heart vnto thee, who ſeeſt in ſecret, then to purchaſe an opinion with men, who can ſee but the out-ſide alone, and may ſoone be deceiued with ſhewes. This inward truth vouchſafe vnto mee (O holy Father) not for mine owne ſake, but for his ſake, who both is *Truth*, and came alſo into the world to beare witneſſe to the Truth, euen Ieſus Chriſt, thy Sonne and my gracious Sauiour, *Amen*.

Againſt backſliding in Religion, and for increaſe of Faith.

O Eternall and Almightie God, thou haſt in thy Word commanded, that we ſhould take heede of falling from thy grace; and thou haſt there teſtified alſo, that the end of thoſe which go backe from their ſtedfaſtneſſe, after they haue once knowne and profeſſed the way of righteouſneſſe, will be exceeding fearefull.

Be mercifull therefore vnto me (O Lord) I moſt humbly pray thee, concerning this. I finde in my ſelfe great weakneſſe, no power haue I of my ſelfe to perſiſt in goodneſſe: Many meanes alſo doe theſe ſtill daies afford, by which to draw me backward: corruption in opinion, wickedneſſe of example, all manner of reproach and ſcorne caſt vpon ſincerities, ſubtile perſwaſions of politicke and carnall friends.

By theſe and the like, me thinkes I feele in my ſelfe a great ſlaking and an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubt-

doubtfull euen of those things which I sometimes imbraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweet vnto me as they haue beene. A strange kinde of dulnesse creepeth vpon mee, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to what a wofull passe these things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare when I look into my selfe. Great is thy goodnesse euen in this I acknowledge, that thou maiest my heart within mee to smite me for these things, and doest not suffer me to runne without stay into that hellish downefall, in which I should be soone plunged, if thou shouldest once forsake me. Goe on, I beseech thee, in thy goodnesse towards me. Quicken vp my dull heart, enliue my too much decaying and deaded affections, re-enkindle those sparkes which are euen vpon quenching, and like vtterly to goe out, vnlesse it shall please thee to reuiue them. Settle my iudgment, stablish my thoughts, make firme my conscience. Enable me more and more to see the truth in matters of Religion, and to discerne things that differ: giue me an exercised wit, to know both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may grow in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure which thou hast appointed mee to come in Christ Iesus.

Let me not in these halting and decaying times, be carried away with euery wind of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in me, nor vaine pleasures to insnare me, nor euill examples to mislead mee, nor plausible perswasions to enchant mee, nor the contempt of the times to discourage mee, nor mine owne slothfull and sluggish nature to make me grow weary of well doing: but cause mee so to be in loue with heauenly things, that I may neuer satisfie my selfe with any measure either of knowledge, or of practise, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may euer aime and striue vnto more perfection.

To this end beget in me a holy care of vsing all good meanes, by which to be established in iudgement, and more and more enkindled in affection: such as are the hearing and reading of thy blessed Word, earnest praying, intentiue and busie Meditation, carefull watching ouer mine owne soule; marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldlie Men, such as minde onely earthly things, and behold how they trauaile to increase in wealth, and to adde more & more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse & worse, adding drunkennesse vnto thirst; let euen this be a spurre vnto me, to egge me onward in the wayes of godlinesse, that I may thinke it a shame for mee, that carnall men should bee more in loue with the World, then I with Heauen, and profane ones more eager in the seruice of the diuell, then I in the aduancing and promoting of thy glory. As thy promises O Lord haue encouraged mee thus to praie, so let it be thy gracious pleasure to accept my suite, so shal my soule praise thee, and my tongue exalt thy Name with ioyful lips, and that in Iesus Christ, thy Sonne and my Sauiour, *Amen.*

Against hardnesse of heart.

WHen I recount with my selfe (O God of all grace) the sundrie punishments wherewith thou hast in thy most blessed Word threatned to afflict the children of disobedience: among them all, a hardned heart, a seared conscience, seemeth

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vnto mee the moſt wofull. Surely, not all the plagues of Egypt, not all the botches of *Iob*, are worthy therewith to be compared. Who can tremble at thy iudgements, or value thy mercies, who is able to profit by the vſe of thy word, or to reape any benefit by the exerciſes of thy ſeruice, if this fearefull cruſt be growne vpon his ſecret parts? Take away from a man, a tender and an apprehenſiue ſoule, a ſoft and a yeelding hart, wherein is he better then the Horſe or the Mule, which haue no vnderſtanding? Lamentable is the ſtate of theſe euill times, and miſerable the condition of the greateſt part now-adaies, ouer whom this dreadfull ſickneſſe hath ſpread it ſelfe ſo vniuerſally: and wretched, O Lord, ſhould I become, if thou ſhouldſt leaue me to my ſelfe, and giue me ouer to this raging euil. Weak I am in mine owne nature, and cannot withſtand it: nay, my heart is in it ſelfe prone vnto it, and many, no ſmall touches of it haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke what a miſery it were, if thou ſhouldeſt (as thou iuſtly mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to increaſe, and this curſe of inward hardneſſe, in the extremity thereof to haue dominion ouer mee. To thee therefore, O heauenly Father, who only canſt know, and who alone canſt ſupply thy Childrens wants, doe I lift vp my ſoule, to thee in this needfull time doe I make my prayer. Thou art my ſtrong rocke, to whom I may in Chriſt Ieſus boldly reſort, heare the voyce of my petition, and be not deafe towards mee. Preſerue mee by thy mighty power, as from all euils, ſo from this eſpecially: put into my bowels, a fleſhly and melting hart, giue me a tender and a feeling Spirit. When I heare of the power of thy wrath, let it ſtrike an awe in me: when thy great mercies, and the fulneſſe of thy grace are made mention of, ſtirre me vp to affect them, to hunger after them, and euen to long to enioy them. When I commit any ſinne againſt thee, though it be neuer ſo ſmall, let my conſcience ſmite mee, let it bee a cauſe of ſorrow and griefe vnto me: when I conſider and behold the ſins of the times, and ſee what ſwarmes of people will needs be damned, O let it make my ſoule to weepe in ſecret, and my ſpirit within me to be full of heauineſſe.

When thy word is preached, make it vnto mee a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow, and how it is a diſcerner of the thoughts and intents of the hart: and ſo that I may receiue it with all reuerence, and with meekneſſe, and may perceiue my naturall ſtubbornneſſe to bee more and more beaten downe and ſubdued by it. Suffer mee not ſlightly to paſſe ouer any euidences either of thy iuſtice or of thy grace, but grant mee to endeuour to make vnto my ſelfe a holy vſe of euery accident.

Let me neuer ſtop my eares to the words of holy aduice, nor harden my neck when I am reproued: rather let me deſire to be admoniſhed, knowing that if the righteous ſmite, it ſhall be a benefit vnto mee: make mee to feare and reſiſt euen the beginnings of ſinne, remembring how ſuddenly a hardned heart will creepe vpon me, if euill be wilfully giuen way to.

Euery ſmall taſte of grace, cauſe me to make much of it, and to labour to increaſe it: let me euer feare my ſelfe, leſt I ſhould be hardned through the deceitfulneſſe of ſin, and ſtill pray vnto thee, to bee ſhielded and preſerued from it. There is not ſo great an enemy to the ſoule, as is ſecurity; neither is a reprobate ſenſe at any time ſo neere, as when it is leaſt ſuſpected, or leaſt thought on. Oh then I beſeech thee, remooue farre away from me this ſpirit of neglect, and grant that I may ſtand vpon a continuall watch, for the preuenting of this pleaſing, but yet killing miſery: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and in the deſire and taſte and apprehenſion of thy heauenly mercies?

and that in and for Christ Iesus sake, whose bloud is the alone purger of the conscience, and the principall softner of the heart: to whom, Oh thou my soule, doe thou striue with thy selfe to giue praise and glory, now and for euer, *Amen.*

Against vncleane lusts, and for the suppressing of all vicious and vnchaste affections.

MOst true, O Lord, doe I finde that by continuall experience, which thy word hath said, namely, that the heart of man is wicked aboue all things, and that the imaginations thereof are onely euill: out of it doe proceede many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the Law in my members, rebelling against the law of my mind, leadeth me captiue vnto the Law of sinne, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhorre. Neither haue I in any one thing more cause to acknowledge and complaine of this, then in those inordinate and vnruly motions, which are directly contrary to that holinesse and honour in which euery one of vs is bound by thy sacred word to possesse his vessell. The lusts of concupiscence are exceeding violent, and do euen consume and waste within me (like some raging fire) all religious and holy motions.

Much adoe haue I to temper my selfe from actuall filthinesse: many a time hath the diuel, who knoweth my weaknesse, and lieth in waite to deuour, much endangered mee: nay, O my most gracious God, had it not been for thy restraining hand, doubtlesse this sinne, euen in the extremity thereof, had long since preuailed ouer me. It is thy great mercy, which hath stopped mee, when I haue beene almost foiled in the combate with this loathsome sinne. And great cause I yet haue, to bee iealous of my selfe, perceiuing such an army, and euen a very legion of vncleane desires to fight against my Soule. But, in thee is my hope. O thou most holy Lord, to thee doe I cry, and from thee doe I expect releese in this great necessity.

Mortifie my flesh (I humbly pray thee) by thy mighty Spirit, crucifie my lusts, suppresse my boiling and vnruly motions, slake and quench in me this vnlawfull heate, sanctifie mee throughout, that my whole spirit, and soule, and body, may be kept blamelesse to the end. Plant in mee a deepe detestation of this abominable euill: let me euer remember that thou seest in secret, and that all things, though neuer so closely carried before Men, are naked in thy sight, and that (according to thy Word) Whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts emboldened my selfe to this sinne, in a hope of liberty and opportunity for repentance after it, restraine in me this intollerable presumption, and cause mee to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, and to leade a man on who is once ensnared, like an oxe that goeth to the slaughter, & as a foole to the stockes of correction, without any knowledge or thought that he is in danger. Make mee also carefull and diligent, and constant in the vse of all good meanes, for the preuenting of this inticing wickednesse: let me be industrious and painfull in the place and calling wherein thou hast set me, idlenesse being such a breeder of vncleannesse.

Teach me to make a couenant with my eyes, that lust may not creepe in by those windowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke; sober in my attire, moderate in my diet, carefull to cut off all superfluous pampering of the flesh, choice of my company, watchfull ouer mine owne

owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignity it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedy against this shamelesse iniquity. And aboue all, let my soule neuer cease to cry vnto thee, who art ready to be found, and who neuer deniest the sutes of those, who present their prayers vnto thee, in the mediation of that vndefiled and spotlesse Lambe Christ Iesus, to whom with thee and thy all-sanctifying Spirit, bee glory and praise throughout all generations for euer, *Amen.*

Against maliciousnesse, hardnesse to bee reconciled, and desire of reuenge.

O Almighty Lord God, when I looke into thy word, I therein doe plainely see it to bee thy will, that in as much as lieth in vs, wee should haue peace with all men, and that vnity should bee so deare vnto vs, and so precious in our eyes, that wee ought to seeke it, and to ensue it, and euen to vndergoe some hard conditions to obtaine it: but when I returne backe to the view and beholding of mine owne heart, I find there an absolute, and a very stiffe resistance hereunto, I cannot perswade my selfe to passe by offences, or to breake off strife or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweete vnto me, and it seemeth to me, that I could be content to be at any charge, or to endure any paines for the wreaking of my displeasure vpon my aduersaries. My very sleepe departeth from mee, and I forget euen my profit and ease, while I am casting and studying with my selfe how to reuenge. The offers of peace are loathsome vnto mee, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable and reuengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. This I am much distracted: Religion vrgeth mee to suppresse it, corruption eggeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I againe consult with flesh and blood, me thinketh I see many reasons to maintaine it. One while I thinke, *Oh how shall I answere the Lord if I doe not forgiue?* Another while againe, imagine, *How shall I liue among Men, if I shew my selfe so easie to put vp wrongs? Let not the Sunne goe downe vpon thy wrath,* Saith the Spirit: *Suffer not thy selfe to be abused,* saith the flesh. *Forgiue, and thou shalt be forgiuen,* saith the Lord: *Beare one wrong, and be sure of many,* saith the World. Whither now shall I turne mee, being thus tossed vpon the waues of such contradicting thoughts? Where should I hope to finde succour, but with thee (O Lord) who art the God of peace, and whose spirit is the spirit of peace? Doe thou, I beseech thee, determine this combate, giue victory to thy truth: and let the loue of peace be strong, and preuaile against the desire of contention. Let mee euer looke more what thou commaundest, then what my own corrupted heart affecteth: what mine owne offences are against thee, then what the trespasses of others are against my selfe: what shall be acceptable in thy sight, then what shall vphold my supposed credit before men. Enable mee to serious meditation of the freedome of thy great loue in Christ Iesus. Wee, O Lord, had offended thy Maiesty, and thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to bee re-

conciled, and to tarry and wait for our repentance, and to beare with our ſtubbornnes, though we haue often euen with ſcorne reiected thy kindnes.

Who am I then (O moſt gracious God) that I ſhould be ſo ſtiffe towards men, hauing found in thee towards mine owne ſoule, ſuch an vnſpeakeable readinesſe to forgiue? What be all the injuries that man can doe to mee, in reſpect of one of my ſmalleſt ſinnes againſt thy Maieſty? Or, how can I come vnto thee with a hope of mercy, to mine owne ſoule, when I find ſuch an implacable diſpoſition in me towards my brother?

Oh then, I beſeech thee, abate in me theſe ſwelling ſpirits, repreſſe theſe motions and inclinations tending to reuenge, ſtay mee from encroaching vpon thy office, to whom onely vengeance doth belong: giue me a calme, a courteous, and a gentle heart. Let the ſame minde be in me, which was in Chriſt, who when he was reuiled, reuiled not againe, but prayed for his Perſecutors, and laid downe his life for his enemies: ſo teach mee, I pray thee, to beware of rendring euill for euill: make me rather to ſeeke how to ouercome euill with goodneſſe, knowing and perſwading my ſelfe, that howſoeuer the world may thinke it baſeneſſe or ſimplicity in mee, to bee thus eaſie to forgiue, and patient to endure, yet it ſhall bee a pledge to my ſoule, that my ſins are pardoned with thee, and that I am made like to the Image of Chriſt.

And among other things, neuer let me forget, how odious all my prayers and deuotions, of what kind ſoeuer, will be in thy ſight, ſo long as my hart is full of vnreconciled thoughts againſt my Neighbour: that ſo, euen in loue to my ſelfe, and in deſire of my owne good, I may put on the bowels of mercy, chuſing rather to be a loſer heere among men, then to make my prayers lothſome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beſeech thee, the deſire of my Soule both in this, and in all other needfull things, euen for his ſake, who gaue himſelfe to be the propitiation for our ſinnes, and to make peace betwixt thee and our ſoules, Ieſus Chriſt thy Sonne, and my Sauiour, *Amen.*

Againſt Pride, and the affectation of exceſſe and nouelties in Apparell.

INfinite, O Lord, are the beguiling artificements of this exceſſiue Age, and many be the bewitchings of theſe wanton times: diuers things are there very effectuall and powerable to corrupt; but hard it is to finde whom to follow, or in whoſe ſteps to tread, for ones better furtherance vnto godlineſſe. Among other the faire-ſpreading euils of theſe ſinfull dayes, Oh intollerable is the pride and vanity of all eſtates? How exceſſiue and how toyiſh are the habit and the apparrell of the greateſt part? Who keepeth himſelfe within the liſts of his ability, or within the limits of his calling? How are our men, as it were transformed into women, by their laciuious and effeminate attire? and how be our women quite degenerate from their ſexe, and from the modeſty thereof, by their mannish complements? This thou ſeeſt, O Lord, and forbeareſt, not becauſe thou art ſlacke, but becauſe thou art patient.

Doubtleſſe, thy ſoule ſhall in time be auenged on this ſin, and thou wilt puniſh it, euen as of old thou didſt the pride of Sodom, and the haughtineſſe and vanity of Ieruſalem. How much then the more wofull is my caſe, and the more abominable my ſinne, who knowing the lothſomnes of this foule diſeaſe, doe yet ioyne with the times therein, and run into the ſame exceſſe that others doe?

O Lord, how apt am I to faſhion my ſelfe to the common courſe? how eaſily am I ouer-caried with this humour of new-fangledneſſe? How much haue I waſted vpon the ſuperfluous decking of this earthly Tabernacle, by which the bowels of many of thy poore diſtreſſed ſaints might haue

haue been greatly comforted?

How many good houres haue I spent in trimming this outward sheath, which might haue been much better bestowed vpon the adorning and beautifying of my soule? How often haue I been more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest be straight to marke, and to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with me, as not to giue me ouer to this vanity, or to leaue me to the practise of it without remorse. I beseech thee humble mee with beholding it, make my heart to mourne within me, that being a Professor of godlinesse, I should yet liue and take delight in such a grosse enormity. Make me to vow against it, and to cast it from me euen with indignation, as a menstruous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of verity, the shooes of the preparation of the Gospell of peace, and that holy instruction which shall bee a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse. Make mee to remember, that the shame of sinne did first beget the necessitie of clothes, and that therefore apparell should rather be a matter of humiliation, then an occasion of pride.

Draw my eies from looking vpon my selfe, to the serious beholding of others wants, and let it be my practise to clothe the naked, and to giue their loines occasion to blesse mee, because they haue been warmed by my charitie.

Let me euer, not cast mine eie vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their gravity, and framing my selfe to their example.

Cause me to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bed in the darke, vpon my naked standing before the tribunall seat of Christ; that so my minde may more and more bee estranged from these outward garnishings, and may chiefely seeke for that white raiment, the innocency of thy Sonne, by which the filthy nakednesse of my soule may be couered, and I presented without spot before thee.

Oh lift vp my soule to affect this happinesse, and that for his onely sake, who being the brightenesse of thy glory, was yet pleased to become without beauty, and to hang naked on the Crosse, to the end that he might hide our sinnes from thy sight, euen Iesus Christ, *Amen.*

A Praier of humiliation and sorrow, after some speciall sinne committed.

O My God, I am ashamed and confounded to lift vp mine eies vnto thee: mine iniquities are increased ouer my head, and my trespasses are growne vp vnto the heauen. I must needs wonder at thy great forbearance, that I am not euen swallowed vp, or swept away with some extraordinary iudgement.

And now, O Lord, especially hauing so grossely sinned against thee, and done so great an euill in thy sight: How haue I (vile Wretch that I am) wounded mine owne conscience? How haue I laid my selfe open to the malice and mischiefe of the Diuell? What a disgrace and slander haue I brought vpon my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten something to speake euill of? But (aboue all, O Lord) how haue I dishonoured thee, whose

fauours haue been so many, and so continuall towards mee? I know not with what names and termes to set out my sinne, sufficient to expresse the hainous and hideous nature thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou hast affoorded mee, vpon the light of knowledge which thou hast giuen me, vpon the good motions (as it were so many gracious aduertisements) which thou hast from time to time stirred vp in mee, vpon the profession which I make, vpon the sundry promises and vowes of better obedience, with which I haue tied my selfe vnto thy Maiestie, vpon the diuers admonitions which (by thy prouidence I know) haue been vsed to mee by thy Seruants, purposely to preuent and to stop this euill in mee: mee thinketh I may call it rebellion (which is as the sinne of witch-craft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to grow vpon my secret parts, that albeit I see my sinne, and know it to bee exceeding great, neuertheless, I cannot bemoane it, so lament it, so grieue for it, so detest and abhorre it as I should.

Smite (O gracious God) smite, I beseech thee, my flinty hearty, make it euen to melt within me, at the sight of mine owne transgressions: Settle in it that godly sorrow, which causeth repentance vnto saluation: Humble my Soule vnder thy mighty hand, and suffer mee not to freeze in the Dregges of mine owne corruptions.

Make mine head full of water, and mine eies a fountaine of teares, which may runne downe like a River day and night. Oh let mee take no rest, nor suffer the apple of mine eye to cease: cause me to poure out my heart like water before thy face, that I may by all meanes, testifie the vnfained griefe of my soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrow so much, because of hell and condemnation, which I haue made to be due vnto mee; but that my chiefe vexation may bee to thinke how I haue abused thy mercy, and requited thy exceeding loue with so foule a trespasse.

Withall (O most gracious Father) seeing there is mercy with thee, and that thou hast no desire that the wicked should die, giue me leaue to become a suiter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest Sonne, the alone Mediatour, and the onely Peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on me, O Lord, a plaister of his bloud shall be a most soueraigne medicine to cure my running and rotten and festered sore. His stripes and wounds are of an healing nature: no Sope nor Nitre of mine owne tempering can purge away my filthinesse; onely his bloud hath that scouring force, that it can make Scarlet and Crimson sin as white as wooll. O then, I pray thee, wash mee thorowly from mine iniquitie, and according to the multitude of thy compassions, cleanse me from my sinne.

Turne thy face from me, and from my hatefull and enormious course, and looke vpon the perfect and vnspotted righteousnesse of thy Sonne. Supply my emptinesse out of his infinite fulnesse, the depth wherof cannot be fadomed, nor the store thereof consumed. Couer my vncleannesse with the robe of his holinesse, euen with the garment of saluation, with which thou deckest and tirest thine Elect. And albeit I am of all others which either haue bin, are, or shall be, the most vnworthy: yet vouchsafe to certifie my soule of thy grace and fauour: by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mee that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thee.

Let the apprehension of my sinne be tempered with a comfortable application

plication of thy mercy; that I may hold an euen course betwixt feareleſſe ſecurity and faithleſſe deſpaire: beholding at once, both my vilenesſe to humble mee, and the riches of thy grace to reuiue me.

And, as an euidence of thy loue in this behalfe, ſtrengthen mee by thy grace, to the making of the beſt vſe of mine owne corruptions. Grant that the thought of them may kill in me all pride of heart, and may make me to abaſe my ſelfe, and to become euen vile in mine owne ſight. Grant mee to bee hereupon the more watchfull ouer my courſe, the more diligent to auoide all inducements, and inticements vnto theſe or the like euils, the more apt to be taught, the more willing to be admoniſhed, the more forward to begge thy aſsiſtance, and the more charitably compaſsionate towards others, rather pitying and bemoning and praying for, then cenſuring their infirmities.

And, Lord, ſuffer me not, I beſeech thee, to ſatisfie my ſelfe with this, that I haue once made ſome ſhew of humiliation and ſorrow for my falles: but grant I may increaſe in the performance of theſe duties, and may euery day renue and enlarge my repentance for particular ſlips, growing ſtill into a deeper deteſtation of my ſinnes, and deſiring with more and more earneſtnes, and ſtriuing to be renewed in the ſpirit of my minde: that ſo being cleanſed from all filthineſſe both of the fleſh and ſpirit, I may grow vp vnto full holineſſe in thy feare, through Chriſt Ieſus. In whoſe name onely I commend vnto thee my requeſts, and for whoſe ſake thou haſt promiſed to deny nothing to thy Seruants. So bee it.

A Prayer in reſpect of Death, needfull at all times, but eſpecially in ſickneſſe.

O God, the God of the Spirits of all fleſh, and which haſt the keyes of Hell and of Death: thou haſt prepared them both, and thou ruleſt them both at thine owne pleaſure: I beſeech thee bee mercifull to a poore trembling and weake hearted ſinner, and vouchſafe to preſerue mee from the horror and extreamity of dread, into which I am euen now ready to fall.

When I conſider (O Lord) how that I dwell in a houſe of Clay, my foundation being in the Duſt, and that I muſt ere long make my bed in the darke, ſaying to corruption, *Thou art my Father*; and to the Worme, *Thou art my Mother and my Siſter*: O how my belly trembleth, and what a kinde of rottennesſe commeth into my bones? My ſpirit ſeemeth to faile me, and my heart within me being filled with diſmaiednesſe. Eſpecially, when I thinke vpon the iudgement that commeth after it, and the ſtraitneſſe of that account which I am inſtantly to be called to, and vpon thoſe euerlaſting chaines vnder darkneſſe, in which the wicked are reſerued vnto the laſt Seſsions, I am then ſo euen ouerwhelmed with amazednes, that I ſeeme to my ſelfe for the preſent, not to know where to finde any true refreſhing. I am told by thy bleſſed and not deceiuing Word, that the ſting of death is mine owne ſinne, and with it I daily feele my ſelfe goared and galled, and wounded ſo exceedingly, that (me thinketh) to me (poore wretch) there can be no hope of recouery, but death muſt needs bee as a paſſage to leade me into the bottomleſſe priſon of hell.

Raiſe vp (O Lord, I beſeech thee) theſe my ſad and vnquiet thoughts, teach me how to ouercome theſe diſcouraging and killing perplexities, that death may not be vnto mee as a king of feare: nor I, as one of the wicked, whoſe hope doth periſh with their breath, and the Candle of whoſe comfort is put out, when thou art pleſed to take away their ſoule. Reuiue my memory, that I may call to minde, and comfortably ponder thoſe things which thy ſacred Word hath taught me, namely, how the nature of death is cleane altered to thy Seruants, the

ſting

ſting is plucked out, and it ſelf is ſwallowed vp in victory. To them the comming thereof ſhall bee a time of diſcharge, they ſhall by it bee freed from ſickneſſes of body, from anguiſhes of ſpirit, from all poſsibility of ſinning againſt their God, from the tedious and diſcontenting ſociety of the vngodly: their fleſh ſhall reſt in hope, their graues ſhall be vnto them as beds of eaſe, being ſweetned and ſeaſoned by the buriall of their Saviour: the Angels ſhall giue attendance vpon their ſoules, to conuey them into *Abrahams* boſome, to the fellowſhip of beleeuers, to the Spirits of iuſt and perfit men: ſo ſhall they bee with Chriſt, which is beſt of all.

This (O Lord) is the happineſſe which commeth by death vnto thy choſen: Oh what are all the moſt tormenting ſickneſſes, the bitter pangs and ſorrowes of the graue, vnto ſuch a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteouſneſſe? What is a momentany yeelding of the body to conſumption in the duſt, in compariſon of the euerlaſting preſeruation of the ſoule, with aſſurance alſo, that in the time appointed, theſe vile bodies ſhall by the mighty working of thy beloued Sonne, be faſhioned like vnto his owne glorious body, and ſo both bodies and ſoules be for euer with him in his Kingdome?

Teach me, O Lord, effectually to apply theſe things to mine owne comfort, that ſo this timorouſneſſe proceeding from the guilt of ſin, may be turned into a cheerefull expectation, and euen a longing for the day of my diſſolution.

And, leſt I ſhould beguile my owne ſoule, in laying claime to that ſpirituall refreſhing which belongs not to me, make me to labour for thoſe aſſured euidences and vndeceiuing forerunners of a happy departure.

I know, O Lord, that if I liue here without conſcience, I ſhall ſurely die without comfort. Holineſſe heere is the way and path to future happineſſe. I muſt ſeeke to glorifie thee, if I deſire to be glorified with thee. I muſt fight the good fight againſt Satan, againſt the World, againſt mine owne corruption; I muſt faithfully fulfill my courſe, and performe the ſeruice to which thou haſt appointed me; I muſt know thy truth, and keepe the faith in ſoundneſſe and ſinceritie to the end: otherwiſe it will be in vaine to expect a crowne of righteouſneſſe.

I muſt come to the firſt reſurrection, or elſe I ſhall neuer eſcape the ſecond death. Grant me therefore grace (I humbly pray thee) to ſerue thee in holineſſe and righteouſneſſe all my daies, and to endeauour alwaies to haue a cleere conſcience towards thee, and towards all men. Kill my corruption in me, that I may be euen dead to ſin, but aliue to thee in Ieſus Chriſt.

And becauſe if I liue after the fleſh, taking thought for it to fulfill it, I ſhall die: therefore, I beſeech thee, to mortifie the deeds of the body by thy ſpirit, that ſo I may haue my fruit in holineſſe, and my end eternall life.

Teach mee often to number my daies, and to conſider the vncertaine certainty of my end, that I may die euen euery day, ſtill looking and ſtill preparing for my change, and making account that each day may bee the day of my diſſolution.

Strengthen alſo my weak and faint faith, make me ſtrong in thee, and in the power of thy might; ſeale me with the holy Spirit of promiſe, as with the earneſt of my heauenly inheritance: that ſo no anguiſh of ſickneſſe may diſcourage me, no pangs of death diſmay me, no aſſault of Satan ouercome me: but that, come death when it wil, or in what manner it ſhall pleaſe thee, I may boldly (through Chriſt) commit my ſoule to thee as vnto a faithfull Creator. Grant me this comfortable bleſſing, for his ſake, who died to free me from death, and from him that had the power of death, euen for Chriſt Ieſus ſake, *Amen.*

A Prayer more specially fitted to the state and occasions of a sicke person.

O Most mercifull and gracious God, thou, whose prouidence aretcheth into the most with-drawne and solitary places, and which causest the beames of thy fauour to shine even vpon thiefe sinners, vouchsafe to cast thy compassionate eye vpon thine afflicted creature, whom thou hast laid vpon this bed of sicknes. Iust, O Lord, it is with thee thus to chasten me: nay, if thou shouldest crush my body into many peeces, and suddenly plunge me into hell, it were no more then my due desert. What a stained sinner am I by nature, stript of all goodnesse, and easie to bee wrought vnto any, euen the vilest euill?

What a world of trespasses haue been euer committed by mee, notwithstanding the greatnesse of thy patience, and the variety of good meanes which thou hast vsed both to informe and guide me vnto godlinesse? I will not therefore (O Lord) I dare not, I cannot pleade against thee. It is my duty rather to magnifie thy mercy, who art pleased so mildly and so fatherly to correct me: it being free to thy iustice, to cut me off as an eare of Corne, and to giue me ouer to the prince of darknesse, and to leaue me for euer to that wofull kingdome of eternall misery.

Vnworthy I am (I most willingly confesse) because of my former slacknesse, and coldnesse in this duty of calling vpon thy Name, to haue any small accesse into thy presence. Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the deserts of those which pray vnto thee; therefore I beseech thee, which art pleased to call thy selfe *The hearer of Prayers*, to hearken vnto the harty and vnfained desire of my soule. Sanctifie vnto mee (O Lord) this present sicknesse, let it be as thy schoole, in which I may truely learne to know my sinfulnesse effectually, then before-tofore.

Make me to consider seriously, and all paine and griefe vnder the name of sinne, and that as all sicknesse naturally makes way for death, so death (it selfe) is the fore-runner of eternall condemnation. Worke this thought and this meditation so vnto mee, that I may make it my first care (now in this visitation) to seeke peace and assurance of reconcilement with thy Maiesty. To this end giue me a deepe touch and a sensible vnderstanding of my sinnes by-past, take from mee all guile of spirit, all disposition to flatter or to soothe vp my selfe, or to lessen either the number or quality of mine iniquities. Cause me euen to break and plough vp my heart, to search and to try my wayes, that so out of the abundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let mee remember it to be in vaine, to seeke to hide that from thee, which thou (before whom all things are naked and open) doest know more fully and more directly then my selfe; and that the discouery and laying open of my sinnes, is the next way to find thy mercy in forgiuing them.

Adde withall that strength vnto my scant and smoaking Faith, that I may, amid the sight of mine owne transgressions, lay hold vpon the merit and fulnesse of my Sauiour. Make mee heartily to disclaime all hope of helpe by my selfe, or any other Creature in heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute and an all-sufficient sacrifice for the guilt of all beleeuers. Oh that I may feele my selfe knit and vnited vnto him: so shall I, in and by him, bee presented blamelesse to thy Maiestie.

And because (O Lord) I am full of imperfections, and there is in my nature much weakenesse, and a great deale of frowardnesse and readinesse to repine and rebell against thy ordinance, therefore furnish mee with ne-

cessary

ceſſary graces, and with all ſuch gifts as thou knoweſt to be fit for my preſent caſe. Endue me with patience to beare whatſoeuer it ſhall bee thy pleaſure to lay vpon me, and meekely to ſubmit my ſelfe to thy moſt wiſe appointments; Aſſure mee that thou which knoweſt whereof I am made, and that I am but duſt, wilt not oppreſſe mee with more then thou ſhalt giue mee ſtrength and power to endure. Let me not deſire life, otherwiſe then for the further aduancement of thy glory. Subdue in mee all loue and liking of this preſent world, grant that the hope of the glory which ſhall bee ſhewed hereafter, may be ſo ſtrong within mee, that all things may ſeeme vile vnto mee in compariſon thereof. Make me comfortably capable of the aduice and counſell of my Chriſtian friends, which in their loue ſhall goe about to refreſh my ſoule.

Make me able alſo to ſpeake profitably and for good to thoſe that belong vnto me. Put vpon mee, and in me, charitable affections & thoughts, to, and concerning others, being ready to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare me to my laſt conflict, and ſtrengthen me againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold mee faſt by thee, and reſolue, though thou ſlay me, yet to truſt vpon thee.

And becauſe (ſuch is thy great goodneſſe to vs thy poore Creatures) ſickneſſe doth not alwayes exerciſe his full ſtrength vpon our bodies: therefore giue mee (I beſeech thee) that wiſedome to make vſe of euery breathing, and of euery little time of eaſe which thou doeſt afford mee, that in it I may gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from time to time learned by thy word, that thereby I may be quickned, and finde comfort in my greateſt need. And alwaies (O Lord) as the time of departure ſhal approach, ſo let my ſoule draw neerer vnto thee, my heart powerfully crying, when ſickneſſe ſhal take away the vſe of my tongue, *Into thy hands I commend my Spirit. Come Lord Ieſu, come quickly.* And when death hath parted my ſoule from my body, let thy Angels (which doe alwaies by thy appointment pitch their Tents about thy Seruants) conuey it into that place of reſt, which the blood of thy Sonne hath prouided and purchaſed for thy choſen. To which thy Sonne, with thy ſelfe and thy bleſſed Spirit, be praiſe and thankſgiuing, now and euermore, *Amen.*

At the very point of death.

O Lord God of my ſaluation, who haſt thy dwelling on high, and yet abaſeſt thy ſelfe to behold the things in heauen and earth, vouchſafe (I moſt humbly pray thee) to take notice of the ſighes and groanes of thy poore vnworthy Seruant. The ſnares of death haue compaſſed mee, and the griefes of the graue haue caught mee. I am weakened, and ſore broken, mine eye is ſorrowfull through mine affliction, my bones are vexed, my heart panteth, my ſtrength faileth mee, and is dried vp like a pot-ſheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon mee, and haue euen drunke vp my Spirit. I am brought to the Gates of the pit, and to the duſt of death; I ſee that mine habitation is departing, and is in remouing from mee like a Shepheards Tent, thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them.

Before thee therefore, O thou moſt gracious Father, doe I poure out my whole deſire, for to thee do I declare my paine: forſake me not, O Lord, be not thou farre from mee, my God, my hope is euen in thee. Thou makeſt the wound, and bindeſt it vp: thou ſmiteſt,

teſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Oh ponder my words, and looke vpon the ſorrowfull ſighings of mine afflicted ſoule: poure the oile of gladneſſe into my bruiſed ſpirit: as the ſtrength of my body doth decreaſe, ſo make the feeling of thy loue in Chriſt Ieſus to encreaſe: aſſure my ſoule that thou haſt caſt all my ſinnes behind thy backe; and that there is a firme and vnalterable peace made betwixt thee and me, by thy deare Son, who is the Prince of peace. Let thy ſpirit witnes to my ſpirit, that the ſting of death is pulld out, and the head of him who had the power of death, that is the diuell, ſo bruiſed, that neither of theſe ſhall bring any the leaſt annoyance to my ſoule: that I may, in a kind of holy manner, triumph ouer them both, and ſay, *O death, where is thy ſting? Oh graue, Oh hell, where is thy victory?*

Rebuke Satan, I beſeech thee, that he may not interrupt my comfort, nor ſteale from mee thoſe gracious pledges of thy loue which thou haſt giuen me. Cleare the eies of my faith, that I may euen ſee (with *Stephen*) the heauens open, and the Sonne of man ſtanding at thy right hand ready to receiue me. Giue me that inward ioy in the holy Ghoſt, and that comfortable taſte of the powers of the world to come, that I may euen forget my preſent anguiſh, and may quietly endure all, for that infinite happineſſe which is ſet before me. Let me euen long for my appointed time, as the Seruant longeth for the ſhadow, and as the Hireling looketh for the end of his worke: let this life be vile before me in compariſon of eternall life: and although the ſocietie of my friends hath beene, and yet is ſweet vnto me, yet ſo fixe my heart, I pray thee, vpon the fellowſhip of the Spirits of iuſt and perfit men, which are in heauen, that my whole deſire may be towards it. And when theſe increaſing throes and pangs, theſe faint and conſuming fits which are now come vpon mee, ſhall haue enfeebled my tongue, and depriued mee of ſpeech, yet then let thy ſpirit within me make requeſt for me with ſighes and grones, which cannot be expreſſed, euer crying, *Lord Ieſu receiue my ſoule, O Lord receiue my ſpirit.* And ſo (Lord) let death bee to me, euen as the Angell was to *Peter*, a guide to leade me out of priſon into liberty, a meſſenger ſent from thee to conuey mee from this vale of teares, into eternall bliſſe: and that for his ſake, who hath ſweetned the graue with his owne body, and deſtroyed death, by ſubiecting himſelfe vnto mortalitie, and now ſits at the right hand of thy throne, euen Ieſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope, *Amen.*

A direction for thoſe who deſire to perform the Chriſtian duty of Prayer, on the behalfe of a ſicke friend or neighbour whome they come to viſit.

WE are vnworthy (O Lord) to ſpeak vnto thy Maieſty, either for our ſelues or others: yet this duty lying vpon vs by command, and hauing a promiſe of hearing annexed thereunto, we are bold in Ieſus Chriſt to commend vnto thee the weake eſtate of this thy Seruant.

All ſickneſs is from thee, and to thee belong the iſſues of death. Thou killeſt, and thou makeſt aliue; thou bringeſt downe to the graue, and thou raiſeſt vp: to whom ſhal we go in this and other our neceſſities, but onely vnto thee? we could wiſh (O gracious God) the continuance of his Chriſtian fellowſhip, the lengthning and enlarging of his daies: but we willingly ſubiect our wills to thy determining. Thou, Lord, knoweſt what is beſt, and thereunto make vs, we beſeech thee, willingly & readily to ſubſcribe, and to deſire both his life and our owne, only ſo far forth as may bee for his and our further good in the more diligent and zealous aduancement of thy glory. Frame him alſo, we pray thee, vnto the like yeelding: and ſo bleſſe to him

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this viſitation, that by it he may bee more and more humbled in the ſight of his owne ſinnes, and may increaſe withall in an vnfained and longing deſire after Chriſt.

Enlighten his eies, that hee may know what is the hope of his calling, and what is the exceeding greatneſſe of thy mercy and power towards all beleeuers. Stengthen his faith, that he may with it (vtterly renouncing himſelfe) lay faſt hold vpon the merits of our onely Sauiour.

Protect him againſt Satan, blunt the edge of his aſſaults, that they may neuer wound him to deſpaire. Remoue from him a dull ſpirit, and all ſecure and hardned thoughts, all worldly deſires, all lingring after the deceiuing ſweetnes of theſe earthly things. Giue him patience to beare, and conſtancy to endure whatſoeuer it ſhall be thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, peace in beleeuing, together with a ſetled and well grounded expectation of eternall life and ſaluation by thy Sonne.

Grant to vs tender and feeling hearts, that both his ſorrowes and the griefes of other thy Seruants, may be apprehended by vs, as if they were our owne. Let the word of grace be in our lips, that we may be able to ſpeak holily, ſoundly, and cheerefully to the comfort of his ſoule.

Teach vs in him, and in this houſe of mourning, to ſee the end of vs all, and to lay it to our hearts, that ſo we may labour to be prepared for our laſt departure. All theſe graces, both for him and for our ſelues, wee beg in all humility at thy mercifull hands, in the name and worthineſſe of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: *Our Father, &c.*

A Thankeſgiuing for a ſicke man, if God be pleaſed to ſend recouery.

SVffer me not, O Lord, to bee in the number of thoſe, who are forward to aske in the time of need, but carelеſſe to ſhew themſelues thankfull when mercy is beſtowed. Make mee as deſirous to come vnto thee with this ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſsity.

Thou haſt chaſtned mee (O gracious God) and corrected me, but thou haſt not giuen me ouer vnto death. I looked to haue beene cleane deprиued of the reſidue of my yeeres, and thought I ſhould haue ſeene man no more among the Inhabitants of the world: but it was thy pleaſure to deliuer my ſoule from the pit of corruption. Oh what ſhall I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes ſhall I ſhew my ſelfe thankfull to thy Maieſty?

I haue nothing (O Lord) to render thee but the calues of my lippes: accept my ſeruice (I beſeech thee) in Ieſus Chriſt: and let not the memory of this thy kindneſſe die within mee, but grant that I may often recount thy mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience.

Make mee euer mindfull of the vowes and promiſes which I made in my ſickneſſe, to ſerue thee more faithfully then heretofore, that I may make conſcience to performe them, knowing that thou delighteſt not in fooles: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen me ſome little reſpite, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health and ſtrength to the better fitting, and more effectuall preparing my ſelfe thereunto. Together, with the increaſe of bodily and outward ſtrength, increaſe in me ſtrength of care to walke with thee, and to approue my ſelfe vnto thee in all holy converſation and godlineſſe, being more zealous in Religion, more watchfull ouer my waies, more earneſt in Prayer, more feruent

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in Spirit, more careful to profit by thy Word, more faithfull in my place and calling then heretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee and the holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, Maiesty and dominion, both now and for euer, *Amen.*

A Prayer for a woman in time of her trauaile.

O Lord, I now find by experience the truth and certainty of thy Word, & the smart of the punishment which thou laidst vpon mee being in the loynes of my Grandmother *Eue* for my disobedience toward thee: Thou hast greatly increased the sorrowes of our sexe, and our bearing of children is full of paine. Teach mee by this, to see the desert of sinne, and to grow into the hatred of that which hath brought into the world such store of misery.

Giue mee true repentance and pardon for my sinnes past; that they may not stand at this time, and in this my need, betwixt me and thy mercy. Giue me a comfortable feeling of thy loue in Christ, which may sweeten all other pangs, though neuer so violent or extreame: Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuery. Strengthen my weake body to the bearing of what sorrow soeuer, by which it shall seeme good vnto thee to take triall of me.

Make me to remember, that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make mee with a thankefull heart to consecrate both it and the residue of thy life to my seruice, through Iesus Christ my Sauiour and Redeemer, *Amen.*

A Thanksgiuing after deliuery.

BLessed be thy great name, O my most deare and louing Father, for thy large mercy to mee most weake and sinfull woman.

Thou hast shewed thy power in my frailty, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes haue left mee to perish in my great extremity: but thou hast compassed mee about with ioyfull deliuerance. Maruailous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within me praise his holy name My soule, praise thou the Lord, and forget not all his benefits: hee hath heard thy prayers, he hath looked vpon thy sorrow, hee hath forgiuen thine iniquities, hee hath healed thine infirmities, he hath redeemed thy life from the graue, hee hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankfull heart, not onely now, while the memory and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian carriage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education; let no niceneſſe or curiositie hinder mee from those seruices to which both Nature and Religion haue appointed mee. Let me also be carefull hereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdome. Vouchsafe so to order my affections, and to bring them into obedience vnder thee, that if it

ſhould bee thy pleaſure either now or hereafter to take this infant from me, I may patiently ſubmit my ſelfe to thy appointment.

And now, O good GOD, perfect in me that ſtrength which thou haſt begun, make me to grow in care to ſerue thee faithfully, both in the duties of piety, and in other buſineſſes of my place and calling, that I may bee a comfort to my husband, an example to my neighbour, a grace to my profeſſion, and a meanes of glory to thy Name, through Ieſus Chriſt my Lord and Sauiour, *Amen.*

A Prayer for thoſe which are imployed in the aſſiſtance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy bleſſing, and our ſins are ſufficient to bring thy curſe vpon whatſoeuer we vndertake.

Be pleaſed, we pray thee, to bee reconciled to vs in the bloud of thy Son: Make vs to remember that wee are here in thy preſence, and that all our thoughts, words, and actions are open to thy ſight: proſper the buſines for which we are come together: put far from vs all ſuperſtitious conceits, and idle fancies, and teach vs to ſeeke helpe only from thy grace.

Enable vs to ſpeake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maieſty, and may bee a meanes vnder thee of her true refreſhing in her ſharpeſt fittes. Furniſh vs with skill, and her with ſtrength, patiently to waite the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name, noting and obſeruing thy Mercy and power in all thy workes, and ſtudying to giue thee praiſe and glory for the ſame, through Ieſus Chriſt our only Lord and Sauiour, *Amen.*

A Thankſgiuing after, when God hath bleſſed their paines in the womans deliuery.

O Lord, wee haue ſeene thy goodneſſe, and haue receiued an apparant token of thy readineſſe to heare the prayers of thoſe which call vpon thee, and to ſuccour thoſe which flie vnto thee for thy helpe.

Thou haſt giuen eaſe and deliuerance to the woman, light and life to the infant, ioy and gladneſſe to vs all. The glory and praiſe is thine alone: fill our harts with thankfulnes, and make vs forward both now and hereafter to prouoke & ſtir vp one another therevnto. And let not our thankfulneſſe ſtand in words onely or outward ſhewes, but cauſe it to appeare in our whole courſe: that the obedience, the ſobriety, the modeſty, the vertue of our liues, may witneſſe the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increaſe their ſtrength, ſo as may ſerue beſt for thy glory. And as thou haſt added one vnto the number of mankinde, ſhewing thy wonderfull wiſedome and power both in the framing of him in the wombe, and in bringing him forth into this light: ſo in thy time adde him alſo to thy Church, and beget him againe vnto a liuely hope, by the immortall ſeede of thy holy Word, deliuering him from the power of darkneſſe, (in which by nature wee are all) into the glorious liberty of thy choſen.

And if it ſhall ſeeme ſo good to thee, to lay any further triall either of ſickneſſe, or death vpon this thy ſeruant, or vpon the fruit of her wombe, prepare vs al to a patient & quiet bearing of thy hand, & to a contended & comfortable reſting vpon thy gracious prouidence: aſſuring our ſelues, that all things ſhall turne to the good and benefit of thy choſen. Heare vs, O Lord, and accept vs: & forgiuing the weaknes of our prayers, grant vs all needful graces, out of the rich ſtore-houſe of

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thy bottomlesse bountie, and that for Iesus Christ our gracious Redeemer, *Amen.*

A Prayer for a Souldier, hoping for his Country or the Commonwealth sorrow.

O Lord, it is thy glory to bee called *The Lord of hosts*; and it is thou alone, from whom, when men haue made their most politicke and puissant preparation, the victory must be looked for. Draw my heart, I beseech thee from all relying vpon my owne valor, or vpon the strength of the battell in which I stand: and teach me to looke vp to, and to waite and trust onely vpon thee.

Thou giuest courage, although a great courage; thou deliuerest from the perill of the sword, or else takest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure me of pardon by the witnesse of thy Spirit, that the gift thereof take not my heart to tremble at mee, and to behold death as a messenger to conuey me into hell. If thou (O Lord) bee on my side, peace being made betwixt thee and my soule through Christ, what can bee against me, what hazard can befall my soule? Nothing shall bee able to deprriue mee of thy loue. Let not spoile, or blood, or mine own aduancement bee the ends of mine attempts, but make mee to aime onely at thy glory in the defence of thy truth, and in the good and safety of the State wherein I liue.

The issue of all things to thee (Oh Lord) is knowne, but to man it is hidden: prepare me therefore indifferently to whatsoeuer shall befall mee. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hands: If I be taken captiue, giue mee patience, giue mee wisedome and bodily courage to doe nothing contrary to the honour of my Country, or preiudicial to the profession of a faithfull Christian. If I return with life and victory, make mee thankfull: keepe me from taking from thee any part of thy glory. Preserue me from those riotous, lasciuious, and blasphemous courses, which are the vsuall fruits of good successe. Let mee not think deuotion to be an enemy to exultation, or that a religious feare of thy Maiesty doth abate the spirit that should be in a Souldier. But let mee in this, that the assurance of a liuing Sauiour, the hope and confidence of a better life by the merits of Christ, the sure reliefe she and so depend vpon thy power, are the onely true grounds of valour, which can giue a man boldnes and life in the day of battell. Vouchsafe me these, & all other necessaries in and for Christ Iesus thy Sonne. *Amen.*

A Prayer for a man trauailing by Sea.

O Heauenly Father, vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euery place: Let it please thee to encline to mee, who being prouoked by mine owne present neede, and taking heart vnto my selfe by thy liberall and large promises, doe desire to poure out my soule before thy Maiestie: Here, O Lord, by reason of the calling and place, in which it hath bin thy prouidence to ranke mee, I am come downe to the sea in a ship, and I doe now see thy works, and continually behold thy wonders in the deep. How easie a thing it is vnto thee, when thou raisest a storme, and liftest vp the waues, not only to toss vs too & fro, and to make vs staggar like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads. In a moment, the bottome of these mouing houses in which we are? It is thy great and exceeding mercy, that these swelling billowes, and foaming surges doe not drinke vs in, and so make our bodies to become as a prey, either to that great *Leuiathan*, the Whale, whom thou hast made to play heere, or to some other of thy creatures, with infinite variety and troopes whereof this vast body is repleniſhed. But

it is euen thou (O mighty Lord) which laydſt the foundations of the earth, and which didſt ſhut vp the ſea with doores: thou didſt firſt gather theſe waters together as vpon an heap, and ſtoredſt vp the depths in thy treaſures: though the waues are marueilous, though the ſtouds lift vp their voyce, though the waters rage and be troubled, and the very mountaines ſhake at the ſurges of the ſame, yet thou art much more mighty, thou ſoone appeaſeſt the noiſe, and turneſt the ſtorme into a calme.

Looke graciouſly therefore vpon me, I beſeech thee, teach me to vnderſtand the greatneſſe of thy terrour, by that fearefulneſſe of thy Creatures which I doe ſtill behold: Cauſe mee to reſt my hope and comfort vpon the power of thy mercy, let that bee the anchor of my ſoule both ſure and ſtedfaſt. And leſt my ſins not being pardoned, ſhould be a hinderance & ſtoppage of thy fauour, I pray thee, ſettle in me a hearty and vnfained deteſtation of them, a godly griefe and ſorrow for them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtly ſue and entreate for thy grace in thy Sonne, and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſurance that thou haſt forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleaſure that I ſhould here end my dayes, I know well, that the ſoule which thou keepeſt, cannot miſcarry: To thee therefore I commend my ſpirit, forſake me not, I pray thee, in my laſt breathing. Albeit theſe waues may ouerwhelme my body, yet let them not bee able to quench my comfort, or plunge me downe into deſpaire.

Grant me euer to lay faſt hold vpon my Sauiour, that neither ſea, death, nor hell may ſeparate mee from his grace. And if it ſhall ſeeme good vnto thee, to bring me ſafe vnto that hauen where I ſhould be; O that I may neuer forget thy kindnes, but may make conſcience to performe that obedience which I am now ready to vow in my neceſsity. Make me alwaies to take as great delight to ſeru thee, as I am now forward to aske, and deſirous to receiue life and ſafety from thee. Heare me O Lord, in theſe and other my petitions, forgiuing my vnworthineſſe in the merits of Ieſus Chriſt thy bleſſed Son, and my great Redeemer. Amen.

A Prayer applyed to the ſtate and condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchſafe (O thou GOD of all Mercy and compaſsion) to looke with pitty vpon the moſt woefull caſe of a poore wretch, ready by the ſword of Iuſtice to be cut off, as vnworthy to liue amongſt men, and like alſo without thy ſpeedy fauour to be ſhut out of heauen, and to haue my part in the ſecond death: Truth, it is O Lord, that all this, though it bee grieuous, yet is no more then my deſert: and touching that bodily death, whereto I am adiudged, I muſt confeſs it to bee thy mercy and goodneſſe toward me, that I haue bin found out by the eye of the Magiſtrate, and ſtopped by the power of authority from going on into further euill. I beſeech thee, that my death may bee both a chaſtiſement to me, and an aduertiſement to others, to containe themſelues within the liſts of ciuill obedience.

But concerning my ſoule, which is now ere long to appeare before the Tribunall ſeate of thy great Maieſty, I humbly pray thee to be merciſull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I muſt needs be thruſt into that dreadfull place of infinite and eternall torment, which thou haſt prepared for the wicked, the burning wherof is fier & much wood, & which thy breath like a riuer of brimſtone doth kindle: neither ſee I in my ſelfe or in any creature, any meanes or poſsibility to eſcape. Fearefull vnto me hath bin the face of an earthly Iudge, & the

ſentence

of death to bee inflicted vpon this my house of clay, hath made my heart to quake within me: What then will become of me, when I shall be arraigned before thee, at whose rebuking the very foundations of the earth are discouered, and before whom no man liuing can be iustified? Thou (O Lord) knowest all mine iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: although I haue many times sought for the couering of my euill wayes, to hide my selfe in the darknesse of the night, supposing that no eye should see mee, yet thou hast still compassed my paths, and been accustomed to all my waies, there hath not been a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: Often haue I said in my heart, God will not regard, hee hath forgotten, hee hideth away his face and will neuer see, I shal neuer bee mooued nor bee in danger: Thy word I had no delight to beare, I hated knowledge, I would none of thy counsel, I sought to dam vp the mouth of my conscience, that it might not checke mee: when my friends admonished me, I hated & scorned their reproofe: Thus it was a pastime to mee to do naughtily, wickednes was sweet in my mouth, I fauoured it, and would not be perswaded to forsake it. Iustly therefore, O Lord hast thou thus ouertaken me, and made me to eate the fruit of mine owne way, bringing mee to bee a spectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, sith there is mercy with thee, and that thou art very ready to forgiue, be fauourable I intreat thee, to mee a most vnworthy sinner.

Manasses being put in fetters, and bound in chaines, prayed vnto thee, and humbled himselfe very greatly before thee in his tribulation, and thou wast entreated of him: the woman of *Canaan*, whom thou termest to bee no better then a dogge, yet thou didst afford her some crummes of thy mercy, and didst cause it to be vnto her as shee desired.

The theefe, at his execution, confessed his sinne, and prayed to be remembred in thy kingdome, and thou didst promise him an entrance into paradise. Oh Lord, are not these things written for my learning, that I thorow the comfort of these examples might haue hope? Hath thy Word spoken it in vain, that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from before thee? Shal I thinke that thou wilt call mee being laden with my sins, to come vnto thee, and then when I come wilt not accept me? Make (mee I pray thee) to see the depth of my sin, that I may not beguile my soule, by lessening either the weight or number of mine iniquities. Worke me to a true & vndissembled acknowledgement & confession of them, euen before others, and they which see my end and know my euill, may haue some euidence of my repentance, and may learne by mee to beware of the deceitfulnesse of sinne. Enable mee to looke with the eye of my faith vpon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy wrath. Giue me some taste of thy loue, and some inward and secret pledge of thy being reconciled to me for his sake.

Strengthen mee against the feare of death: that albeit I haue euery way iust cause to tremble at it, being both the desert of my offence to men, and the wages of my sin against thee: yet hauing some assurance in my soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring me vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bottome of this misery, and shame which I am fallen into) to flye vnto thy mercy, and to bee shrouded vnder the shadow of thy grace, I commend my selfe, my soule and my body into thy hands, praying thee not to cast off him, which hath no hope but onely in thee, and that alone, in and by Iesus Christ my onely Lord and Sauiour, *Amen.*

A Prayer out of the ſerious Meditations of the laſt Iudgement.

O Lord, thou haſt reuealed it in thy holy Word, that the faſhion and figure of this World muſt paſſe away, and that as by appointment we muſt all die, ſo alſo wee muſt all appeare before the iudgement ſeat of Chriſt, and that from thence ſome ſhall goe into euerlaſting paine, and ſome into life eternall. This the Atheiſts and Epicures, and Libertines of the World, doe thinke to bee but a meere fable, They ſay in their hearts, *The Lord will doe neither good nor euill.* But yet, O Lord, as thou haſt deliuered this in thy Word, (of which one iote or tittle ſhall not periſh) ſo thou haſt not left it without a ſufficient proofe in the very boſome of euery man: The accuſing or excuſing of our owne thoughts, the ſecret checkes accompanying thoſe euils to which none is priuy, the feares of wicked men, who are continually as one that trauaileth of childe, flying oft-times when none purſueth them, and being chaſed at the very ſhaking of a leafe, are an euident proofe of thy prouidence, and a certaine aſſurance written as with the point of a Diamond (which can neuer be done out) that verily there is fruit for the righteous, and doubtleſſe there is a God that iudgeth the earth. This truth (O Lord my God) thou haſt taught mee to beleeue, and I make no doubt, but it ſhall ſhortly come to paſſe. It was ſaid long ſince, that the Iudge did ſtand before the doore, and that hee which ſhould come, would come and would not tarry: and now the height of iniquity is ſuch, and ſinne is grown to that perfection, that it cannot ſtand with thy Iuſtice much longer to forbeare. Teach me (I pray thee) as I doe know and beleeue this, ſo to make a true and profitable vſe of my knowledge. Let it be euer in my thoughts, and in my beſt and moſt ſerious meditations, when I am about the pronenſſe of my corrupt nature to doe euill, let the remembrance hereof bee a bridle to me to reſtraine mee when I am like by the iniquity of the times to ſuffer euill among men, let the expectation of the right which thou wilt then doe to the oppreſſed, bee a comfort to me to refreſh me. Eſpecially, O Lord, grant mee to keepe daily (as it were) a priuy Seſsions in the cloſet of mine owne heart, arraigning my ſelfe before thy Iudgement ſeat, ſearching and trying my waies, accuſing my ſelfe before thee, from whom nothing can be hid, confeſsing my vnworthineſſe, bewailing my corruptions, ſuing with all inſtant earneſtnes for thy grace and fauour in thy Son. O that I may learn thus to iudge my ſelfe, that I may not be iudged of thee in that day.

Suffer mee not to flatter my ſelfe, or to bleſſe my ſoule in any euill way, or to goe about to finde hidings and couerts for my ſinnes: in as much as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things which are hid in darknes and make manifeſt the counſell of all mens hearts.

Let mee not imagine this thy great Seſsion to bee like the courſes among men, in which oft-times by vniuſt meanes the vileſt offenders doe procure eſcape: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud or importunity of ſute, to finde euaſions. Thou art the Iudge of the world, and thou wilt doe right, euery man ſhall receiue the things which haue bin done in his body, according to that hee hath done, whether it bee good or euill. And wheras O Lord, it is a great griefe to thy ſeruants, to liue among the vngodly, and muſt needes vexe their righteous ſoules to heare and ſee their vnlawfull deeds: let this bee my comfort, that thogh it be thy pleaſure to ſuffer with long patience the veſſels of wrath, and to permit the tares to grow vp with the Wheate vntill the Haruеſt, yet then thy Angell ſhall come, & ſhal gather out of thy Church all things that offend, and bring the iuſt into the kingdom of their Father.

Seeing

Seeing alſo (O gracious God) that whoſoeuer in this world will liue godly, ſhall ſuffer, and lye open to the wrongs and iniuries, and reproches of the wicked: Grant that if at any time either my name be put out as euill, or otherwiſe my eſtate and profeſsion, or life, for the Truths ſake be called into queſtion, I may poſſeſſe my ſoule with patience, looking for the bleſſed hope and appearing of thy glory, knowing that then the iuſt, what diſgraces ſoeuer are now caſt vpon them, ſhal ſhine as the light in thy preſence.

Finally, O Lord, make me daily to grow ſo weary of this vaine and wretched world, and of the heauy load of mine own corruptions, and of this body of death which is vpon me, and to ſtriue to gather that aſſurance of an intereſt in that glory which ſhall bee ſhewed hereafter, that I may looke for this great day, and in my deſires may ſigh for it, and haſten to it: and that whenſoeuer it commeth, I being found waking, with my Lampe of oyle in my hand, may haue cauſe to lift vp my head, not doubting but to haue a gracious admittance into my maſters ioy.

Grant me this for his ſake, which ſitteth at thy right hand, to make requeſt for me, Ieſus Chriſt the Mediator of thy choſen, *Amen.*

A Prayer fitted for the time of Warre.

OAlmightie GOD, who art High aboue all Nations, and whoſe glory is aboue the Heauens, the comfortable ſucceſſe of all enterprſes, is from thee onely to be looked for: Thou art he which giueſt victory vnto Kings, to thee it is all one to ſaue by many or by few, thou canſt make one to chaſe a thouſand, thou canſt cauſe the hearts euen of the moſt valiant to melt, their hands to be weake, their minds to faint, and their knees to fall away like to water. If thou fight for vs, we cannot miſcarry: if thou fauour vs not, we muſt needs be diſcomfited. O be gracious vnto vs, and be on our ſide, now that men are riſen vp againſt vs. They take crafty counſell againſt thy Church, and conſult how to cut vs off from being a Nation, and by what meanes to quench the light of thy truth, which ſhines in our ſtreets.

Their deſire is to embrue their hands in our bloud, and to aduance their own ambition by our ouerthrow. O turne their counſels into fooliſhneſſe, let not their miſchieuous imaginations proſper, leſt they be too proud: O our God make them like vnto a wheele, and as the ſtubble before the wind, ſcatter the people that delight in warre.

Go out, O Lord, with our Armies, giue wiſdome and courage to our Captaines, gird them with ſtrength vnto the battell, be without Souldiers, teaching their hands to warre, and their fingers to fight: Aſſiſt all the conſultations, proſper the policies, crowne thoſe enterpriſes with good ſucceſſe, which are vndertaken for the common good and comfort of the State. Doubtleſſe, O Lord, we haue deſerued thine anger, and our ſinnes doe cry loud in thine eares for vengeance: and it were but iuſt with thee, if thou ſholdeſt make vs a prey & ſpoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whoſe diſpleaſure at vs is not for our ſins, but for our profeſsion and religions ſake, & that they may fill their own enlarged and inſatiable deſires with thoſe bleſsings of wealth which thou haſt giuen vs: Put therefore thy hook into their noſtrils, and bring them back by the ſame way they came. Let it appeare that thou art in the midſt of vs, and that we ſhall not be moued, that thou wilt help vs, and that very early: Let there be none inuaſion, nor going out, nor no crying in our ſtreets: But ſet thou peace in our borders, make ſtrong the bars of our gates, eſpecially let the Goſpell of thy Sonne ſound yet louder amongſt vs, that by it many ſoules may be gathered vnto thee. So we thy people, & the ſheep of thy paſture, ſhall praiſe thee for euer, and from generation to generation we will ſet forth thy glory,

through

through Ieſus Chriſt our Lord, and onely Sauiour, *Amen.*

Another of the like nature, reſpecting the time of dearth and famine.

CLeanneſſe of teeth (O Lord) and ſcarceneſſe of bread, haue beene anciently threatned by thee, as iudgements vpon the Sonnes of men for their ſinnes. Many waies alſo thou haſt to turne a fruitfull Land into barrenneſſe, for the wickednes of the Inhabitants: Thou canſt make the heauen ouer our head as braſſe, and the earth vnder vs as iron, by bringing a drought vpon the Land. Or elſe thou canſt cauſe the ſeed to rot vnder the clods, by commanding the bottels of heauen to poure out raine in too great abundance: or when the corne is come vp, thou art able to ſmite it with blaſting and mildew, or to ſend among vs thy great hoſt, the Graſhopper, the Canker, the Caterpiller, the Palmer Worme, ſo that although much be ſowen, yet little ſhall be brought into the barne. Or if the corne doe grow ripe vnto the harueſt, it is in thy power ſuddenly to ſend in an enemy, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be ſet in plenty before vs, yet thy hand is not ſhortned, thou canſt take away the ſtaffe thereof, ſo that we ſhall eate and not be ſatisfied. Thus, O Lord, thou haſt euen ſtore-houſes of puniſhments: ſo that our hearts cannot endure, nor our hands be ſtrong in the day that thou ſhalt haue to doe with vs. And hereof we haue now already ſome experiẽce. For now thou haſt in part begun to puniſh our abuſe of thy creatures, our fulneſſe of bread, our contempt of the ſpirituall food of our ſoules, with outward ſcarcity. The time is come, by greedy worldlings long expected, in which they may make the meaſure ſmall, and the prices great, ſelling euen the very refuſe of the Wheat: Their trading is vpon the poore, their deſire is to ſwallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, we beſeech thee, lift vp thine hand, forget not the poore.

Thou prepareſt for the Rauen his meat, when his Birds cry vnto thee, wandring for lacke of food; thou takeſt no delight in the confuſion of thy Creatures, thou haſt promiſed, that if we ſeek to thee, we ſhall want nothing that is good, thou wilt preſerue vs in the time of dearth, and in the daies of famine we ſhall haue enough. Accompliſh (we beſeech thee) theſe thy gracious promiſes: Saue vs from this encreaſing miſery, and deliuer vs from their crueltie, which being without all bowels of mercy, doe reſpect nothing but their owne commoditie. And becauſe, O Lord, our ſins do ſeparate betwixt thee and vs, and do hinder good things from vs; therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſeruings, draw from vs an hearty and ſincere acknowledgement, how great cauſe we haue giuen thee to affamiſh both our bodies and ſoules for euer.

Giue vs an vnderſtanding of our particular groſſe ſins, which do lay vs open to this iudgement aboue others: Namely, our wantonneſſe, our pride, our luxurioufnes, our riot, our feaſting without feare, our want of mercy to the poore, our ſpurning with the heele againſt thee, our forgetting thee in the daies of our plenty, but chiefly our lothing of that ſpirituall Manna, that heauenly diet of thy ſacred word, prouided in thy abundant mercy for our ſoules.

O make vs aſhamed for theſe and other our monſtrous ſinnes, beſides thoſe perſonal euils wherewith we are each of vs iuſtly to be charged. Beget in vs a care to renounce and forſake our ſinnes, equall to our deſire for the putting away of thy iudgements. Forgiue vs in Ieſus Chriſt, and vouchſafe vs (as a pledge of thy loue) ſtrength & grace to walk in a greater meaſure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the

ſame

the same, and thy power to help is not diminished. Thou canst suddenly by meanes to man vnknowne, turne the greatest penury into plenty, thou canst make strength to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thee, and to study more how to profit by thy hand, then to haue thy rod removed from vs. And when thou shalt shew thy selfe to haue heard our praiers, by sending greater plenty, let vs not forget our present want: but grant that we may labour to be thankful and endeuour after a more sober vse of thy blessings then heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promises sake, Amen.

Another, in the time of some great contagion.

WHither shall wee goe, O Lord, but in the day of our affliction, but only vnto thee? Thou alone canst smite, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, and fearefull is the disease with which thou hast afflicted vs: We are afraid one friend and neighbour of another, and nothing is before vs but present death. Scarcely can we looke forth, but we see some one or other amongst vs carried away to the graue, and the mourners going about the streets.

Wee must needs confesse, that though this be grieuous, yet is it the smallest part of our desert: It is inst with thee, to smite vs with boiches and scabs that cannot be healed, and to make the pestilence euen to cleaue vnto our loines, and to sweep vs away from off the earth, euen as a man sweepeth away dung till all be gone. For, how haue we multiplied our iniquities before thee, and to what a shamelesse and intollerable measure are our sins increased? Many warnings haue bin giuen by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet wee haue made our hearts as an Adamant stone, and haue put far from vs the euill day, perswading our selues, that their sermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue we encouraged our selues in euill, and haue set thy iudgements at nought, euery one turning to his owne course, as the horse rusheth to the battell, adding drunkennes to thirst, and falling away from thee more and more. But (O Lord) giue vs now at the last, remorsefull and repentant hearts, make vs (as it were) to smite vpon our thigh, as a signe that we see our wandrings, and that we are ashamed of our sins. Imbolden vs in the name of Christ to come into thy presence, and in all earnestnes of spirit to cry vnto thee, *Take away our iniquities, and receiue vs graciously.* Teach vs as well to feare sin, the cause of this wasting sickness, as we do the sickenesse it selfe, which is the fruit of sin. Comfort vs according to the day that thou hast afflicted vs: and let the sweet feeling of the gracious testimony of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnesse or cause of griefe, or sorrow whatsoeuer. Say (O Lord) vnto thy destroying Angell, *It is sufficient, hold thy hand*: Or if it be thy pleasure to stretch thine hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the vtmost triall: and grant that whatsoeuer befal our earthly Tabernacles, yet our soules may be alwaies acceptable vnto thee, and all for Christ Iesus sake, who hath loued vs, and giuen himselfe to be a sacrifice of a sweet smelling sauor vnto thee, *Amen.*

A Prayer in the time of tempest, as thunder, lightning, &c.

OAlmighty GOD, excellent in power and in iudgement, thou hast made the earth by thy power, and stablished the World by thy wisdome, and hast stretched out the heauen by thy discretion: thou causedst the Clouds to ascend from the ends of the earth: thou draweſt the wind

winde out of thy treasures, and makest the stormes to breake forth in thy wrath: Thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voice maketh the wildernesse to tremble, and the foundations of the mountaines to moue: Yea, and the pillars of heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine arrowes & scatter vs, to increase thy lightnings, and destroy vs? The very blasting of the breath of thy nostrils, is enough to consume vs: our hearts could not endure, nor our hands be strong, if thou shouldest proceed against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to preuaile vpon vs.

And O Lord, what is there which we haue not deserued? The deadnesse of our hearts, our want of zeale to thy Maiestie, our abuse of thy patience, our contempt of thy Word, our sleight regard of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the very vials of thy wrath, and the height of thine indignation? Humble our soules (we pray thee) here before thee, make our bellies to tremble, and a kinde of rottennesse to enter into our bones, to thinke vpon the glory of thy Maiestie, and the greatnesse and vglinesse of our owne most grosse and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste & touch of thy power, be so full of terror, Oh then how fearefull will thy presence bee, when thou commest in thy glory, shewing thy selfe from heauen with thy mightie Angels, flaming fire, rendring vengeance vpon the Children of disobedience? Surely then the heauens shall passe away with a noise, and the Elements shall melt with heat, and mens hearts shall faile them for feare, and for looking after those things which shall come vpon the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisdome, & which can suffer a departure from it: that so all these euidences of thy power and glory may be as so many alarums to rouse vs from the bed of security, and as summons from heauen to preach vnto vs repentance. Oh make vs to walke vnblame-lie righteously, and to be diligent: that we may be found of thee without spot, and blamelesse, going on, & increasing in all holy conuersation and godlinesse. And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme, cause vs vnder thy wings, & let vs be sure vnder thy feathers, & let vs abide in the secret and shadow of thee which art Almighty. The sea is calmed by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the flouds of the riuers at thy pleasure: if thou rebuke the winds, they are strait allaied, the thunder is quiet and still, at thy command. This we beleeue, because thy Word of truth hath reuealed it: and this thy power and mercy we presume to trust, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs this grace, that when by thy goodnesse this terror and danger shall bee past & ouer-blowne, we may not then forget thy kindnesse in our preseruation, nor be vnmindful of the vowes and promises which we now make of better obedience: but that we may thankfully take vp that speech of gratefulnes, and say, *Praise we the Lord, because he is good, for his mercy endureth for euer:* and may also let it appeare in our lines and courses, how sensible we are of thy loue, and how carefull to walke worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without whom, none can come vnto thee, and by faith in whom we haue boldnesse, and entrance with confidence into thy presence: to whom with thy selfe, and thine eternall Spirit, one onely and immortall God, we desire to giue all glory and praise for euer, *Amen.*

A Me-

A Meditation or Prayer necessary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastefull, and pouerty is a burden euer intolerable. Sometimes I am ready to call thy iustice in question, who measurest out so large and ouer-flowing a portion vnto some, and yet are so strait and sparing towards me. Sometimes I doe almost condemne Religion to bee meerely vanitie, the louers whereof lie open to so great extremity. Otherwhiles, my owne heart chargeth me with hypocrisie, telling mee that no man euer perished being an innocent; and that if I did so feare thee as I should, thou couldst not thus forsake me. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of my owne scarcity, and by the vncompassionatenesse which I finde among the men of this iron age, are rather multiplied and encreased in me, then any way slaked or diminished.

But eternally blessed bee thy great Name, which hast opened the gates of thy mercy, and giuen hope of hearing and of helpe, to the basest and poorest amongst men. Thou accepteſt not the persons, no not of Princes, thou regardest not the rich sooner then the poore. Behold therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy mercy seat doe I stretch out my feeble hands. I haue learned, O Lord, that misery comes not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdome also is infinite, and thy iudgments are vnsearchable: who shall plead with thee, to aske thee a reason of thy waies? It can be no iust matter for thee, that it is thy pleasure thus to debase me. Am I not in thy hand as clay in the Potters? If thou diuide me a larger portion, it is thy bounty: if thou do abridge me, what haue I to complaine, or what challenge can I make to that which thou keepest from me? Teach me (I beseech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue.

If I doe but breathe vpon the face of the earth, if I had no house but the open aire, no garments but rags, no food but the bread and the water of affliction, or the crums that fall from some rich mans table, it were infinitely more then my best desert. A sinfull and vnthankfull wretch, as I haue alwaies been, what can I say is due vnto me but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged me, or dealt too straitly with me, that I must rather stirre vp my selfe to magnifie thy mercy, which hast not laid vpon me the vengeance of thy wrath, but hast giuen me a time & an opportunitie to repent. Let these things, I pray thee, the soueraignty of thy power the depth of thy wisdom, the foulenes of mine owne desert, the kindnesse which (notwithstading some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, *It is the Lord, let him do what seemeth him good. This is my sorrow, and I will beare it.*

Open mine eies withall, that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the dung, and make him families like a flocke of sheep; who canst command euen the very Rauens to bring bread and flesh vnto thy seruants, the heauens to drop downe food, and the rocke of stone to yeeld streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy

thy mercy lesse then it was wont to be? Haste thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doest thou not hold mee by my right hand? Shall I imagine thee to be like the bird, whom thou hast depriued of wisdome, and to whom thou hast giuen no part of vnderstanding, who hardneth himselfe cruell vnto his yong ones, as they were not his, or as if he had trauailed in vaine? No, I am assured, that though a woman should forget her childe, and forbeare to haue compassion on the son of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue me destitute, in that which thy wisdome knowes to be conuenient for me. Encrease my faith, that I may depend more vpon thee, make me diligent in the place and calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse me with this perswasion, that this my present state is the fittest for mee, and that when it shall be good for me to haue more, thy hand shall instantly bee enlarged towards me: Stir me vp to seek thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make al things sweet vnto mee. Cause mee both to trust and to wait for thy saluation, and in all things to striue to giue thee thy deserued glory, and all this in and for thy Sonnes sake, my onely Mediator and Redeemer, *Amen.*

Another of like nature, fit for one whom God hath enriched with outward things.

IT hath pleased thee (O LORD) out of the freedome of thy bountie, to deale more largely with mee then with many of thy seruants, and to furnish mee with store of those outward blessings, which others (euery way as good by nature as my selfe) doe not enioy.

My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will bee vnto me an occasion of many euils. Apt I shall bee to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others, to grow in loue with this present world, to become cold and remisse in the best seruices. To conclude; I am highly in thy fauour, because thou hast enriched me.

These be the diseases, which through the poison of our nature, doe rise by these outward blessings, neither can I say, that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy Spirit. Giue me pouerty of spirit, and humblenesse of minde, amid this outward fulnes, with which thou hast endued mee. Make me to remember, that the more I haue, the greater shall be mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing me vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my Saluation.

Cause me to thinke often vpon the words of my Sauiour, that riches are deceitful, and of a thorny nature, choking the good seed of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedinesse & circumspection, least I should by them gall and wound my conscience, or be pierced thorow with many sorrowes.

It is said (O Lord) that these high places of the world are slipery places, in which it is hard to goe with a right foot, and to keep strait and euen steps: Oh, stirre me vp to so much the more care to ponder my paths, and to take diligent heede vnto my waies: suffer me not to iustifie my selfe to my owne

soule,

ſoule, or to make my ſelfe beleeue that I am as I ought to be, becauſe waters of a full cup are wrung vnto me: but teach me ſeriouſly to conſider, that as many of thy beloued ſeruants doe feele the ſmart of pouerty, ſo euen the moſt wicked, and thoſe which rebelliouſly tranſgreſſe, haue a large portion in this life, liuing, waxing old, and growing in wealth, their goods oftentimes exceeding the very deſires of their harts. Grant therfore that I may labor for ſome better & more certaine aſſurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due conſideration of the danger and vanity of abundance may worke by thy bleſsing, to the abaſing and humbling of my hart.

Oh let not mine eyes be dazled, nor my heart bewitched with the glorie and ſweetneſſe of theſe worldly treaſures, which may be taken from me, or I from them euen in the twinkling of an eye: draw my affection to the loue of that durable riches, and to that fruit of heauenly wiſdome, which is better then gold, and the reuenewes whereof doe ſurpaſſe the ſiluer, that may chief care may be to haue a ſoule enriched and furniſhed with thy grace, fulfilled with the knowledge of thy will, in all wiſdome and ſpirituall vnderſtanding.

And becauſe (O Lord) in hauing much, I am but a Steward vnder thee, and a diſpoſer of thy gifts, enlarge my bowels towards others, make me rich and fruitfull in good workes, being a father to the poore, and cauſing the heart of the widow to reioyce, warming the loines of the naked with the fleece of my ſheepe, nor eating my morſels alone, but dealing my bread to the hungrie, and neuer hiding my ſelfe from mine owne fleſh.

For why ſhould I make gold my hope? or wherefore ſhould I ſtriue to hide my ſelfe with this thicke clay, ſtill plotting to ſet my neaſt on high, when all that haue or can haue, is in a moment turned into vanity? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by me, and that in the place where I liue, I may by my forwardnes draw on and prouoke others to all the offices of neceſſarie benevolence. Let the bowels of the needie bee my treaſurie, and let it bee my deſire and care there to lay vp in ſtore a good foundation for my ſelfe againſt the time to come, not truſting to be crowned for the worth of my liberality (for what can that bee to a *weight of glory?*) but aſſuring my ſelfe, that the mercie ſhewed by me vnto others, is a beame of that loue which ſhines from thee vpon my ſoule.

Thus, O Lord, ſhall I by thy goodneſſe haue the true vſe of thy bleſsings, together with a daily increaſe of much matter of thankſgiuing for thy great goodneſſe to mee ſo vile and vnworthy: and all for Chriſt, and in his moſt glorious and holy Name. To whom with thee and thy Spirit one true, euerlaſting, and onely wiſe God, be all praiſe, and power, might, maieſty, and dominion, now and euermore, *Amen.*

The Magiſtrates or Iudges Prayer.

IT hath ſeemed good vnto thy wiſdome (O thou who art the diſpoſer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of ſpeciall truſt: euen to be one of the Heads and Iudges of thy people, euen to ſit in thine owne ſeate, and to be (as it were) a God amongſt men.

Magiſtracy and gouernment is thine owne ordinance, and great is the obedience, and reſpect which thou commandeſt to it: thou haſt honoured thoſe who are entruſted with it, with titles of no little dignitie: thou haſt communicated thine owne name vnto them. Let not, O Lord, this greatnes puffe me vp with pride, but let it fill my heart with feare: aſſuring my ſelfe by this, that as the place in which I ſtand is eminent, ſo the burden is weighty, and the buſineſſe much; yea, and that the account for neglect will be exceeding fearefull. Stirre mee vp therefore

therefore I beſeech thee, to looke vp in all humility towards thee, and to beg earneſtly of thee in Chriſts name, to be enabled to that ſeruice to which thou haſt appointed me. Let it be my care to make thy word my counſeller, not ſuffering the booke of thy Law to depart out of my mouth, that ſo I may obſerue and do according to all that is written therein. Let the aime of al my endeauours, be the glory of thy name, in the peoples good, & not mine own, either graine, or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and adminiſter iuſtice without feare, and due right without reſpect of perſons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherleſſe, and him that hath none to helpe him: that the bleſsing of them which are ready to periſh, may come vpon mee, and that I may cauſe the heart of the widow to reioyce.

Farre bee it from mee to peruert iudgement, or to wreſt the lawes for by-reſpects. Oh let my ſoule abhorre all couetouſneſſe, keepe mee from louing of gifts, or from following rewards, knowing that theſe doe blind the eyes of the wiſeſt, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer me not to vſe my authoritie, either as a meanes to recompence and pleaſure my friends, or as an inſtrument by which to be auenged vpon mine enemies: but frame my heart to dealing truely, according to the truth of the cauſe, and not according to the ſtate of the perſons.

And becauſe there is much ſubtilty in theſe euill dayes, and many meanes vſed by which to wrap vp matters and so make bad cauſes to beare a ſhew of goodneſſe, therefore giue me, I heartily pray it bee, a wiſe and an vnderſtanding heart, a ſharp and diſcerning ſpirit, that I may be able to finde out the truth, in thoſe things that come before me, and may bee diligent and willing, when I know not the cauſe, to ſeeke it out, and ſo may do all things in thy feare faithfully, and with a perfit heart. Aboue all things, O Lord, let my heart be ſet, for the aduancement of Religion, and for the promoting of thy glorious Goſpel. Grant that I may account it my greateſt honour, to giue countenance to it, and to thoſe who preach it faithfully, and profeſſe it in ſincerity. Let me be a terror to Papiſts and Atheiſts, and godleſſe perſons: make mee to looke vnto my ſelfe, and to my family, that no ſuch may come neere me, nor receiue any little grace, or fauour, or protection from mee, but that I may further (as much as in mee lieth) that neceſſary worke of deſtroying the wicked of the land, and of cutting off the workers of iniquity.

In all theſe things make mee conſtant and bold, knowing that it is thy buſineſſe, and that thou wilt be with mee in the cauſe and iudgement; and wilt remember me in thy goodneſſe.

All theſe neceſſary graces vouchſafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his ſake, who is the Mediatour of grace, Chriſt Ieſus, *Amen.*

The peoples Prayer for their Gouernour.

MOſt gracious GOD, and louing Father in Chriſt Ieſus, thou haſt commanded in thy ſacred Word, that we ſhould make interceſſions and praiers for thoſe that are in authority; and it is ſaid there alſo, that by thee, Princes rule, by thee the Nobles and Iudges of the earth decree iuſtice. To thee therfore do we pray, and vpon thy great Name do we cal, humbly beſeeching thee in the name of thy Sonne (in whom onely thy eares are open to our prayers) to poure out thy graces in a large meaſure, vpon all thoſe whom thou haſt ſet ouer vs, and to whom thou haſt giuen the power of gouernment amongſt vs. Giue them zeale for thy glory, that they may ſtudy the aduancement of thy truth, and the ſpeedie ſuppreſſing of whatſoeuer is contrary to wholeſome Doctrine: Giue them the eye of proui-

prouidence, that they may ſtand vpon a continuall watch, for the preuenting of all dangers and miſchiefes, ſecretly plotted againſt the Church and Common-wealth. Giue them wiſdome to ordaine, and courage and reſolution to execute good lawes, for the protection of thy people, and the cutting off of thoſe which will not bee reformed. Take from them all pride of heart, all inſolent and tyrannous affections, all emulation and ſecret enuy one againſt another, all couetous and greedy deſires, that they may not bee as roaring Lions among vs, or as hungry Beares, but may carrie the mindes of Fathers towards vs: ſo ſhall wee leade a quiet and peaceable life, in all godlineſſe and honeſtie. And, O Lord, ſtirre vs vp to bee thankfull to thy Maieſty, for that thou haſt giuen vs to enioy the benefit of gouernment: Teach vs to conſider, what confuſion and miſery would come vpon vs, and euen ouerwhelme vs, if there were no Magiſtrats to protect vs. Who ſhould be free from the wrongs & robberies, from the ſpoiles and vexations of the children of Belial? who ſhould bee ſure of ought that he hath, or of his own life, if there were no ſword of ciuill authority to defend vs? The people ſhould bee oppreſſed eue of another, euery one by his neighbour; the children would preſume againſt the ancient: and the vile againſt the honourable, if there wanted lawes and Magiſtrates, to keepe them which be tumultuouſly diſpoſed, within compaſſe. The enemy would ſoone ſtretch out his hand vpon all our pleaſant things, there would be crying & complayning in our ſtreetes, cruelty and ſtrife in our Cities, iniquity and miſchiefe would neuer depart from our Townes, if thou ſhouldeſt take away the King and the Counſeller, the prudent Iudge, and the honourable Magiſtrate from vs: Oh make vs aſhamed of our ſelues, who haue been ſo ſlenderly thankfull for ſo great a bleſſing: And giue vs we pray thee, humble and obedient hearts, true and loyall affections, willingneſſe to performe all ſeruices, and to pay all duties which belong to thoſe who are the very watchmen ouer our States, and the Keepers and Guardians of our peaceable ſtay, make vs ready with all cheerefulneſſe, euen to ſacrifice our liues for their ſafety.

And as we do deſire the hauing and the countenance of godly Gouernors, ſo teach vs to make conſcience of liuing holily & righteouſly before thee, knowing that for the tranſgreſſions of the people, a Land is ſubiect to many changes, and that for the filthie ſins, thou art wont to take away ſuch Gouernors, who iudge the poore in truth, and chaſe away all euil with their eies: and to ſuffer follie to be ſet in great excellency, and ſuch to bee aduanced to places of authority, whoſe preferment ſhall make the people to ſigh, and euen to hide themſelues for feare of oppreſſion.

As therefore wee deſire thy fauour in this thing, ſo grant vs grace, to liue in thy feare, aſſuring our ſelues, that if we doe wickedly, we ſhall periſh, both we and our Gouernors, thou wilt euen kindle a fier in the gates of our chiefeſt cities, which ſhall deuoure our palaces, and ſhall not bee quenched. But (O Lord) turne away from vs all ſuch heauie iudgements (which yet our great ſinnes haue long ſince deſerued) and ſtill begirt vs with thy fauour, making faſt the bars of our gates, ſetting peace in our borders, and aboue all, continuing and enlarging the paſſage of thy Goſpell, and all for his ſake, who is the very life and ſubſtance of the Goſpell, euen Ieſus Chriſt our ſole Sauiour, *Amen.*

The Paſtors part.

HOly (O Lord) and honourable is that ſeruice to which it hath been thy gracious pleaſure to depute mee. The matter I am chiefly to bee buſied in, is thine owne *Counſell*: they be thy Oracles, and the ſeales of righteouſneſſe, the diſpenſation whereof, thou haſt committed to mee. Thou haſt made mee an Ouerſeer of a part of that flocke, which thou didſt purchaſe with thine owne

moſt precious bloud. Thou haſt called me to be a meſſenger, and an interpreter, to declare vnto men thy righteouſneſſe, to watch for their ſoules, among them to diſpoſe thy ſecrets, and to pray them euen in Chriſts ſtead to be reconciled vnto thee. What man among all the ſonnes of *Adam*, is worthy of this honour, and who is ſufficient for theſe things? When as, O moſt mercifull Father, I thinke vpon the weight of that charge which thou haſt put vpon me, and conſider again mine owne weakneſſe and inſufficiency, who am a man of polluted lips, and euen as a childe, vnable to ſpeake the ſecret of thy Goſpell as becommeth mee; mee thinkes I may well crie out with the Prophet; *Woe is me, I am euen vndone*, how ſhall I ſtand vpright vnder ſuch a burden? But when I looke backe into my owne conſcience, and find there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, and remember alſo what is regiſtred in thy Word, how thou makeſt thy power perfit through weakneſſe, and choſeſt the feeble things of the World, for weighty purpoſes, it is a kinde of enliuing to my ſpirits, and a refreſhing to my diſcouraged & drouping thoughts: and I am thereby emboldned to preſſe neerer to thy throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt. Be mercifull vnto me (euen with the ſtrength and intention of my deſires, I moſt humbly pray thee) make my heart a very treaſury of ſauing knowledge, fill it with ſoundneſſe of iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both holde faſt the patterne of wholeſome doctrine, and be able to improue thoſe that ſay againſt it: Kindle in my affections a holy zeale, that my whole drift may be, to take heed to, and to fulfill that Miniſtery which I haue receiued: Let my lippes preſerue knowledge, and let them be as the lippes of the righteous, by which many be fed: giue me a doore of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined ſilver, that ſo I may both ſhew the people their ſinnes, and bee able to minifter a word in time to him that is wearie.

And in my preaching (O LORD) vouchſafe mee both diligence and humility: diligence, that I may ſtill be inſtant, neuer fainting in my mind, either for the ſmall ſucceſſe of my labours, or for the oppoſition of corrupted minds, or for thoſe ſtormes which Satan raiſeth vp againſt the faithfull, diſpenſing of thy truth: and humility alſo, that I may not ſeeke mine owne glorie and applauſe with men, but the bringing in of ſheaues into thy barnes, and the gathering of thy Saints into thy folde. For this cauſe, teach mee to take heed of the affectation of words, and of ſeeking to abound with the enticing ſpeech of mans wiſdome, chuſing rather by the plaine euidence of the ſpirit, to approue my ſelfe to mens conſciences in thy ſight, then by a vain blaſt of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make mee carefull to know the ſtate of my flocke, and to harken after their courſes, to obſerue their carriages, to note their opinions, and to find out their eſpeciall ſinnes, that ſo my ſpeeches may be as words in ſeaſon, euen like apples of gold with pictures of ſilver.

Make me wiſe in iudging, skilfull in ſeparating the precious from the vile, bold, but yet pittifull and compaſſionate in reproouing, reſolute in thoſe things which are meete to bee vrged, and farre from yeelding in the ſmalleſt things which may ſtrengthen them in euill, and be a ſtop in their ſpeedy reformation.

Let it be euen my whole buſineſſe to ſeeke that which is loſt, and to ſtudy how to bring thoſe out of the ſnares of the diuell, which are taken by him at his will.

Make my face ſtrong, and my forehead as the Adamant againſt their faces, which ſhall either ſcorne or withſtand thy truth. Let me make ready my backe for the ſmiters, & my cheeks

for

for the niggers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy grace.

Frame me to diligence and painfulnesse in my priuate employments, in reading, in studie, in meditation and prayer, that I may be a Workman, not needing to be ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of holines to my flocke, let there be no fighting betwixt my behauiour and my doctrine: but grant that in my every course and cariage, and ordinarie speech, I may shunne of grace, that so I may giue no offence, either to those that depend vpon me, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my family, in my wife, children, seruants, ouerseeing the wayes of my household, knowing how many eies are cast vpon mee and mine, and how soone (by Satans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawment, and the pretence of caring for posteritie, doth kill the zeale of many, and leade them into many foolish and noisome lusts; therefore (I beseech thee) suppresse within mee all earthly-mindednesse, keepe me from entangling my selfe with the affaires of this life, restraine me from seeking vnto my selfe great things, let it be enough for mee that I haue euen a naile in thy holy place, and a roome among the seruitors of thy Church.

As for those which belong vnto me, let me neither bee without care (for that were worse then infidelitie) nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt bee my God, and the God of my seed: and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make mee to goe on with cheerefulnes, doing that whereto thou hast called mee, and casting thee to prouide and care for the residue. Thou O Lord, knowest the desires of my soule, thou best vnderstandest what things are fittest for mee in respect of that great calling to which thou hast ordained me, and what I most stand in need of: Supply mee, I beseech thee, out of thy fulnesse, and crowne my labours in the Ministerie, with the conuersion of such soules, as are ordained vnto life, and that for thy Sonnes sake, who is the chiefe Shepheard: to whom let my soule and spirit, giue honour, glorie, and praise, now and for euer, Amen.

READER, let mee signifie to thee (by the way) that I did not pen this Prayer out of an opinion, that any of my brethren need a direction, or learned skill, to do their owne message to the Lord: but for an exercise or meditation for my selfe (whereof notwithstanding, my fellow labourers may make this vse) to be remembred hereby of the weight of their calling, and of the many graces appertaining thereunto. The Lord make vs all, both faithfull and profitable.

The prayer of the flocke for their faithfull Shepheard.

OHow gracious hast thou beene vnto vs (most bountifull God, in giuing vs a Pastor after thine own) heart, able and willing to feed vs with knowledge and with vnderstanding, and to reuealе vnto vs faithfully thy whole counsell; one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wanderings, to instruct our ignorance, and to goe before vs as a guide in the way that leads vnto peace: surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shouldst afforde vs such a fauor. If thou hadst still left vs in our naturall darknesse, and hadst suffered

vs to be perpetually plunged into that region of the shadow of death, in which wee sate of our selues, it had been but iustice in thee, it was euen free to thee to haue finally forsaken vs.

O Lord, make vs thankefull, and quicken vs vp, that wee may euen fill our mouthes, with the praises of thy Name, who hast caused the light of thy Gospell, thus to rise among vs, and to shine vnto vs for our comfort. O make vs carefull to walke while we haue light, that we may be the children of light, and to beware how wee receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will bee much required, and that our sinne will be greater, and our condemnation the more heauy, if we make not the right vse of this thy mercy. And concerning that man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his hart, to encrease his gifts, and to endue him yet with a fuller measure of thy graces. Giue him the spirit and zeale of *Paul*, that he may with all boldnes of speech deale vnto vs thy Gospell, and publish euen the secret therof, for the edifying of our soules. Make him mighty in the Scriptures, like *Apollos*, that by the power thereof, hee may both conuict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the Word of wisedome and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses from which wee haue chiefly gone astray. Let his words bee like goades, pricking our hearts, that we may not bee hardned through the deceitfulnesse of sinne: let them bee as fastned nailes, not soone forgotten, but fixed in our inward parts, that they may be euer ready at hand, as counsellers to direct vs in the way which wee must chuse. Make him stable and constant in the best courses, that hee may not bee as a reed shaken with the winde, but as a firme foundation, that by his perseuerance in good, our harts may the better be established. And we beseech thee, O Christ, who holdest the starres (the Angels of thy Churches) in thy right hand, that thou wouldest be pleased to protect him from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse *Elymas* will not cease to peruert the strait waies of the Lord, and *Alexander* wil withstand his preaching sore, and men of corrupt minded will resist the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to cast downe holdes, and blesse the labours of his Ministery, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yeeld obedience to thy word spoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy Word: and make it also effectuall in vs, that we may not bee onely professors and hearers of thy will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (we beseech thee) and to haue him in singular loue for his workes sake, ministring vnto him cheerefully with our goods, knowing that it is a small thing for him to reape our carnall things, who soweth amongst vs spirituall commodities.

In all our prayers make vs mindfull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy Name, and to the saluation both of him, and of vs which heare him: all which we craue of thee with all earnestnesse and humility, for thy deare Sonnes sake, who hath ordained Pastours and Teachers for the collection of his Saints, and who is the supreame & soueraign Bishop of all our soules, to whom bee praise without ceasing, now and for euermore, *Amen.*

The

The Students Praye.

O Thou the Father of *Lights*, from whom commeth downe euery good and perfit giuing: It is by thy holy prouidence, that I am heere placed in the Schooles of the Prophets to bee trayned vp in the knowledge of good letters: and it is thy goodnesse onely which must giue a blessing to my labours, otherwise all my studies and vndertakings will bee in vaine. To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my soule: Thou giuest (inspresse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature, of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy *Wisdome*, whom thou didst possesse in the beginning of thy way, her being before thy workes of old, that thou wouldst vouchsafe to furnish mee with such a competencie of gifts, as thou in the depth of thy wisdome knowest to bee conuenient for mee. Order my desires, direct my choice, season and sanctifie my heart, that I may couet the best gifts, & that my studies may not bee led and caried by a vaine affectation of knowledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration and credit, accuteneſse and learning before men, but that I may aime at the publike good, how I may bring glorie to thy name, and comfort to my soule, by the promoting of the common benefit of humane societie. And because Authors are infinite, and much reading is a wearinesse to the flesh, & will soone cause distraction, and breede rather varietie of endlesse and vnprofitable questions, then any soundnes of knowledge: For this cause, I beseech thee so to direct me, that I may wisely discern whom to follow, and whom to auoide, and may constantly apply my selfe to that course, by which I may best attaine to my desired end. Preserue thou mee also from the poyson of vnsound opinions, and from the soure leauen of all erroneous fancies: And for that end, teach mee not to leane to mine owne wisedome, or to trust to any sufficiency of mine owne, for the discerning of things that differ: but graunt that I may giue vp my selfe to be guided by thy Spirit, which is the alone teacher of that way which we must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where only that wisdome is to bee found, whose fruit is better then gold, and the reuenewes whereof doe farre exceed the finest siluer: therefore, make mee a diligent and a busie searcher of that sacred booke, that it may bee a familiar vnto mee, and dwell plenteously in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also, O most gracious Father, being so full of perill, and so abounding with many dangerous allurements vnto euill, partly by wicked companie, and partly by vaine delights; I am an earnest petitioner to thy goodnesse, to make mee warie and circumspect for preuenting of these creeping and bewitching mischiefes.

Giue mee wisdome to make choice of the society of those, by whose sobrietie, and grauitie, and good example, I may be bettered; and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause me to be alwaies euen afraid of my selfe in the vse of delights, knowing how hard a thing it is not to exceede, and how soone a mans affections shall be ensnared. Let my care therefore bee to finde meanes rather for redeeming, then for passing away my precious time, my thoughts being still busied vpon the long iourney which I haue to go, before I can come vnto due perfection.

In other things also, O good God, guide me by thy holy hand, that I may keepe my selfe within the lists of Chri-

Christianitie, being modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion and my ordinary deportment, respective to my superiors, amiable to my equals, without pride and insolency towards those that are below mee, curteous and affable, and yet without vanity and popularity towards all. Among all let me be steady in my courses, both of scholasticall exercise for the polishing of the minde, and of diuine and spirituall imployments, for the adorning and garnishing of the soule, that as I grow in yeers, and standing, so I may also thrive in knowledge and in grace, and that in Iesus Christ, in whom only I expect the granting of my requests, who breathe vpon me with his spirit, making my soule forward and willing to depend vpon thee, and to returne vnto thee all due praise and glory, world without end, So be it.

The person intending marriage, may heer thus direct.

MAriage, O Lord, is thine owne holy and sacred ordinance: euen before our Grandfather *Adam* had sinned against thee, and thereby deprived himselfe and all his posterity of that happinesse in which thou hadst at first created him. Thou sawest in thy wisdome, that it was not fit for man inde to bee alone. Vpon this, it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Being therefore by thee in thy good prouidence, called to the linking of my selfe into this wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe here before thee, and to intreate thy gracious direction in this weighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast bee led by mine owne vnbridled lusts, neither yet may, like one that mindeth onely earthly things, dote onely or chiefely vpon worldly wealth: but that my maine desire and drift may be to finde out such a yoke-fellow, by whose sweete society I may bee furthered vnto godlinesse, and helped onward in my voyage towards heauen. For this end, make mee, O Lord, diligent and circumspect before hand, carefull to vse the aduice and counsell of Christian friends, fearefull of my selfe, least affection should preuaile in me before iudgement, feruent in praier vnto thee, by whom all things are disposed, and to whom the hearts of all men are directly knowne. Restraine in mee all violence of passion, all rashnesse of affection, that I may not suddenly bee enamored with outward beautie, or bewitched with the glorious shewes of parentage or of portion, but that still my desire may bee after the hid man of the heart, and after those spirituall ornaments without which the greatest among the sonnes of men are but vile and base in thy sight.

Make mee euen to be precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in mee by thy Word, a reuerent betrothing, and such like, still earing to follow those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge of that partie which thou hast appointed for mee, O then knit our soules together in a neuer to bee broken league of holy loue, that so we may in a gracious manner be a ioy and delight either to other, and may euen studie betwixt that and our marriage day, so to informe our selues with each others dispositions, & with those duties which are appertaining to the married life, that our vnion being begun in thy feare, may bee continually blessed with thy fauour, and so all may

be

bee to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of those which shal behold our course, through Iesus Christ, *Amen.*

The married persons their iointe-request vnto GOD.

THou (O most blessed God) didest first ordaine the married state: and it is thy prouidence, by which wee which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules, to liue together to thy glory, and to the comfort and contentment each of other. This we cannot doe without thee, (for of our selues besides sinne we can doe nothing:) vnto thee therefore doe we commend our most earnest and humble suite, that it may please thee so to besprinkle our soules with the deaw of thy grace, that from thence may spring a plentifull increase of sobriety, of righteousnesse, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue, purifying and sanctifying our affections one toward another, that we may in nothing dishonour this honourable state, nor pollute the bed of marriage, which thou thy selfe in thy word hast called *vndefiled*: but may vse this thine ordinance in that holy sort, that carnall lustes may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed word, that by it wee may know and vnderstand what duty is required at our hands: what authoritie tempered with loue and compassion, and freed from all bitternesse, is committed to the Husband: what obedience, and submission with reuerence is commended in the wife; what faithfulnesse to matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when we know and haue learned these things, grant that it may be our study to practise them, that so the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her Husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know how to beare with, and to forbeare the other, not winking at any euill in one another, but discreetly chusing the fittest opportunities for mutuall admonishing, without all shewes of tyranny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cheerefully communicate one to the other, that sweetnesse which we finde in heauenly things, that so we may goe hand in hand towards Heauen, and that our chiefe loue and delight either in other, may bee grounded vpon the hope wee haue, that wee are heires together of the grace of life. In our Family linke vs together in one common care to ouersee the wayes of our household, to seeke the promoting and aduancing of thy Kingdome, the good instruction and education of our children and seruants.

Finally, O Lord, so vnite and combine vs together in fidelity of affection, that we may euen denote our selues to the procuring of the present and eternall good one of another: that so liuing here comfortably, wee may raigne with thee perpetually, in that thy kingdome, which the bloud of thy Sonne hath prepared for those that loue and feare thy name: vnto which Kingdome, O Lord, reserue vs, euen for thy Sonnes sake, and for thy mercies sake, *Amen.*

A direction for him whom God hath made a Father or Gouernour of a Family.

I Bow the knees of my heart here before thy throne of glory (O Almightie and euerliuing God) not presuming

ming vpon my ſelfe, but grounding my hope of being heard, vpon thoſe rich and gracious promiſes which thou haſt made vnto vs in thy beſt beloued Sonne.

In him I beſeech thee, to affoord me thy grace, and to ſupply me with ſuch ſpirituall helps, as are needfull for this degree and place to which thou haſt appointed me.

Thou haſt made mee the guide and foundation of a Family, thou haſt furniſhed me with children, and giuen me ſeruants to bee ordered and commanded by me: Wherein thou haſt not only called me, to be a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my ſelfe an outward benefit, but to be euen a watchman for their ſoules, that as much as in me is, I may winne them vnto thee.

O Lord, as thou haſt called me to this ſeruice, ſo giue me both conſcience and ability to diſcharge it. Teach mee to looke vpon *Abraham*, the Father of the faithfull, and to learne of him, to command my ſonnes and my houſehold, to keepe thy way, and to reſolue with *Ioſhua*, that whatſoeuer others doe, yet I and my houſe will ſerue the Lord.

To this end, make me carefull in the vſe of all good meanes, in bringing my company with mee on thy Sabbaths, to the publike Miniſtery, in the ſteady and conſtant vſing of priuate exerciſes, as praying, reading, and ſuch like, in ouerſeeing their wayes, in admoniſhing the vnruly, incouraging the forward, in quitting my houſe of thoſe which hate to be reformed, and in ſhewing my ſelfe a patterne and an example of holineſſe vnto them. Touching my children in particular, remember mee, I pray thee, to make conſcience of bringing them vp in thy feare, in the knowledge and vnderſtanding of thy Word, in all ſobrietie and comelineſſe of behauiour, and in ſome profitable courſe, by which they may after liue to the ſeruice either of the Church or the Commonwealth.

Let me bee wiſe to ſuppeſſe euill in them whiles it is yet young, chaſtening them betimes: but yet with taking heede to keepe a middle courſe betwixt two extremities of too much indulgence, which might imbolden them to ſinne: and of too much ſeuerity, which might prouoke them to wrath, and driue them to ſome deſperate inconuenience.

And, O Lord, bleſſe thoſe vnto mee which thou haſt giuen me, ſeaſon them with grace, and plant in them a loue and taſte of the beſt things, keep them from the dangerous corruptions of theſe leprous times, grant that vertue may grow vp in them with their yeeres, that as the World is increaſed by their number, ſo by them there may be an addition to thy Church.

Concerning my ſeruants alſo, let it be my deſire to ſort my ſelfe with ſuch as feare thy name, knowing that mine affaires ſhall ſucceede the better for their ſakes: and for the ordering of them; teach me wiſdome, to keep them from idleneſſe, by a diligent, but yet not too grieuous and cruell imploying them: giue me a reſpect of equity, in rewarding them according to their paines, neuer abridging the labourer of his deſerued hire: giue me mercy alſo, that in their ſickneſſes and infirmities I may regard them as my ſonnes, and be as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances.

Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to engraue them in my heart, and to make mee a conſcionable performer of them in my courſe, that ſo I may haue (like the beleeuers of old) a Church in mine houſe: So, Lord, ſhall I be a credit to my profeſſion, and my account alſo at the great day of reckoning ſhall bee comfortable: to which day (O good Father I beſeech thee) to prepare me, that after my few daies ſpent in this earthly houſhold, I may liue for euer with thee in thy heauenly Family, through Ieſus Chriſt my bleſſed Lord and Sauiour, *Amen.*

The

The sonnes or daughters petition in respect of Parents.

GReat is the Honour (O Lord) which by thy pure and vndefiled Word, is due from children to their parents: Great blessings hast thou promised to those which make conscience to performe it: and fearefull and heauie are the curses threatned against those that doe neglect it. O therefore beget in mee, I beseech thee, a holy care, both to know and to practise that gracious dutie, wich is required of mee in this behalfe. Draw mee into the serious consideration of those many bonds of obedience and thankfulnesse, by which I am tied vnto my parents, of the longing affection which they haue euer caried towards me: of the care and paines which they haue taken in the bringing of me vp vntill now: what were the sorrowes of my mother in her first conceiuing me, what anguish and paines she sustained in bringing mee forth, what labours and watchings shee hath since endured, in cherishing and attending my infantes estate: Wretched were I if these things should euer bee by me committed to forgetfulnesse, or if I should but slightly remember these many kindnesses. Make me willing (O Lord) to returne faithfulnesse and duty, for so much loue: Giue me a tractable and a yeelding heart, that I may cheerefully and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach of thy reuealed will. And, O good Father, so direct them with thy holy Spirit that they may neuer impose ought vpon mee, but that which shall be right in thine eyes, and for thy glory, in the good and comfort of me thy seruant: that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of me: Or, if they shall be too rigorous or too seuere vnto me, yet keepe me (I humbly intreate thee) from repining, vouchsafe me patience and meekenes of spirit, that I may neuer thinke, or speake, or do ought, that may so much as sauour of contempt, or rebellion against them: And when they shall (as O Lord, aboue all things open their hearts, and their mouthes that way) giue wholesome and godly admonitions to me, how to feare thee, and by what meanes to keep my selfe vnspotted of the world; then afforde mee, O most mercifull God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my hart, and may reioyce and make glad their soules, by my religious conformity to their precepts.

Withall, O Lord, cause mee in gesture and ordinary behauiour, to vse all reuerence to their persons, and to take heed of blasing their infirmities, or of despising their age: and if it should please thee to lay want and pouerty vpon them, let it bee my care to be a helpe and comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and compleate requitall: Furthermore also, I pray thee to quicken mee to the duty of prayer on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and increase in them with their yeares, perfit in them what good soeuer thou hast begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iustly make heauy their hearts, or bring their grey heads with sorrow to the graue: O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my suites a gracious entrance into thy most holy and glorious presence, and heare them in him, who in the daies of his flesh, was a most exact patterne, as of all holy duties, so of child-like obedience vnto Parents, euen Iesus Christ thy eternall Sonne, the alone hope of the saluation of my Soule, *Amen.*

The

The ſeruants ſupplication in reſpect of his place.

THy prouidence, O LORD, and thy wiſedome, doe wonderfully appeare by thy diſpoſing all things in any exact and certain order. Some thou haſt ordained to rule, and ſome to obey: ſome thou haſt entruſted with the gouernment of Kingdomes, ſome with the ordering of priuate families: It is thy pleaſure to lift vp ſome to bee commanders and maſters of others, and to keepe ſome in a lower ranke, to bee ſeruants vnto others. All are appointed by thee in ſome ſet courſe of life to ſerue thee and thou reſpecteſt dutie, and prouideſt for thy glory out of the moſt inferiour, as well as from thoſe of higheſt degree. And me, O gracious God, amongſt others, thou haſt reached vnto, by that thy gouerning Spirit, whereby moſt ſweetly thou directeſt all things: and here thou haſt called mee to the condition of a ſeruant in this family. Let me not murmure, I pray thee, that I am not aduanced (as others) to a higher ſtate, but remember me of my ſmall deſerts, who cannot challenge at thy hands ſo much as a place to breathe in vpon earth. O let me thinke me happy, who haue liberty, though in a low eſtate, to learne to know thee, and to bee brought out of the baſe bondage of my nature vnto Sathan, to bee thy free-man, and a partaker of the glorious libertie of thy children.

And concerning the dutie belonging to my place, teach me to account my Maſter worthie of all honour, and to behaue my ſelfe with all reſpect vnto his perſon, knowing that euen hee, in regard of his gouernment, beareth the image of thy ſouraigntie: and that the contempt againſt him, doth reach ſo high, to become a contempt againſt thy Maieſtie.

Enable mee to the ſhewing of all faithfulneſſe and diligence: make me carefull to pleaſe in all things, to beware of murmuring, and anſwering againe when I am reproued, to flie falſhood and picking as a ſerpent, to abhor all eye-ſeruice and men-pleaſing.

Let it be euer in my hart, that wherſoeuer I am, I am ſtill in thy ſight: that ſo the conſideration of thy beholding me, may be a ſpurre vnto fidelity, and a reſtraint from all ſloath and vntruſty carriage in my buſineſſes.

Make the credit of Religion precious vnto mee: that ſo by my truth and vprightneſſe in my courſe, I may adorne thy Goſpell, and may neuer giue iuſt cauſe to make thy holy and glorious Name which I profeſſe, to be euill ſpoken off. And, O Lord, inaſmuch as thou haſt the hearts of all men in thine hands, turne the heart of my maſter towards mee, that hee may deale louingly and mercifully with me; and not with my body onely, but eſpecially with my ſoule, teaching me in thoſe things wherein I am ignorant, and admoniſhing me there where I go aſtray: To mee alſo giue a mild ſpirit, and a pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioyce to liue where the meanes is vſed to conuert and win my ſoule to thy kingdome. And though it ſhould ſo fall out for my triall, that my maſter ſhould bee more froward, and hard to pleaſe, more ſtraite towards me, and more without reſpect of mee then is fit: Yet, O Lord, let not this make me to remit ought of my dutie, but grant me to remember, that whatſoeuer I ſhall doe in ſinglenes of heart, as vnto thee, the ſame I ſhall receiue of thee, yea, with an infinit recompence, euen a reward of inheritance, in thy kingdome. O heare me thy poore vnworthy ſeruant, not for my owne ſake (for my beſt deſert is the depth of hell) but for his ſake, who to free me from the ſlauery of the Diuell, euen on him the forme of a ſeruant, tooke Jeſus Chriſt, who is now highly exalted, to raign with thee; and thine eternall Spirit, one onely God, throughout all generations for euer, *Amen.*

The Prayer of the Aged.

THou (O Lord) art the *Ancient of dayes*, and from euerlasting to euerlasting, thou art God: thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou counteſt heauen with thy ſpan, and comprehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans dayes, the number of his moneths is with the, thou appointeſt his bounds, to which hee ſhall come, and beyond which he cannot paſſe. It hath pleaſed thee to draw out the thread of my life, further then thou haſt many others, and haſt granted me to fill vp the tale of many yeeres. Thou mighteſt haue turned mee to my duſt long agoe, yea, thou mighteſt haue ſtopped my breath as ſoone as I firſt receiued it, and haue preſentlie condemned me to euerlaſting chaines, there to be kept vnto the laſt day. O make me thankfull for thy goodneſſe, who haſt vouchſafed to multiplie my daies vpon this earth: and that not ſimply, O Lord, becauſe I haue liued ſo long (for what can long life auaile if I loſe my ſoule?) but becauſe I haue had a long time of repentance, and haue ſo plentifullie enioyed the good meanes of knowing thee in Chriſt.

Forgiue vnto me (notwithſtanding) my great neglect, and paſſe by the infinite vanities and offences of my youth. I confeſſe, O Lord, that I haue not ſo carefully taken the opportunities which thou haſt giuen me, nor attained to that meaſure of knowledge and of repentance, which I might haue done, the time of my life conſidered: neither hath my growth in grace been anſwerable to the many helpes which thy great mercy hath afforded mee: ſo that when I looke backe into the daies that are paſt, and conſider how much time hath been conſumed in carnall contentments appertaining to the body, and how ſmall a portion hath been ſpent in ſpirituall things belonging to the ſoule, and doe reade in the records of my conſcience, the many ſlips, yea groſſe faults, which I am guilty of, I am euen aſhamed and confounded in my ſelfe: neither can I ſay ought for my ſelfe, but euen with many ſighes and ſobs of ſoule cry out vnto thee; *O remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me euen for thy goodnes ſake, O Lord.* And I beſeech thee make mee yet more humble, and more vile in mine owne ſight, for theſe my long ſince committed euils, that ſo my repentance may boe more vnfained, and my longing for thy mercy in Ieſus Chriſt, the more ſtrong and vehement.

And now (Lord) withall I beſeech thee, together with increaſe of yeeres, giue me an increaſe of faith, and an increaſe of ſtedfaſt aſſurance of thy loue. Let not thy graces in mee wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heat, which accompanieth this my declining time: But make me, as thoſe Trees which bee planted in thy houſe, & flouriſh in thy courts, which in their age doe bring forth fruit, and are then fat, and flouriſhing: That now chiefely I may bee fruitfull in all good works, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot be vnto me a crown of glory. Let mee bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee, by ſoundneſſe in the Faith, and by a ſober, honeſt, and diſcreet behauiour, to bee a teacher to them of good things. And eſtrange my minde, more and more from worldly things: ſuffer me not to delude my ſelfe with a vaine hope of liuing yet a little and little while: but let me like *Paul*, die euery day, and be a continuall prouider for my laſt departure: which time when it ſhall come, as I know it cannot bee far hence, O I beſeech thee doe not then forſake me, but ſo ſtabliſh me with thy free ſpirit, and fill my heart with the ioyfull feeling of thy mercy in the pardon of my ſins, that I may ſleep in peace, and may comfortably yeeld back my ſoule into

thy hands which gaue it me: and that for Iesus Christ, who is my life, with whom I desire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile body, to receiue a more glorious body, like to his owne, cloathed with immortality, and euerlastingly freed from corruption, *Amen.*

The Prayer of Youth.

GReat is thy mercy, O Lord, in that thou hast vouchsafed to all humbled sinners, liberty of accesse into thy glorious presence, and promise also of successe in those things which they shall craue of thee in Christs name.

Teach mee, I beseech thee, to take comfort in this freedome, and to be an often and an ordinary suter vnto thy Maiesty. And that so much the rather (O Lord) because of the danger of these wicked and infecting times, and of the aptnesse which is in me, now in my tender yeers especiallie, to fal euen into the greatest sins. Heere therefore doe I prostrate my selfe before thy throne of glory, humblie beseeching thee, to season my heart with thy heauenlie grace, & to settle in me a desire to feare thee, and to walke in holinesse before thee aboue all things.

Suppresse the Rebellion and Pride of my nature, bring my vnruly affections into order, subdue those lusts which the heat of youth enkindleth in me. Frame me to the respective entertainement of their godly aduice, who are able to instruct me.

Make mee to bee euen fearefull of my selfe, and iealous ouer those waies which my own heart most affects, and verie wary & circumspect with whom I doe conuerse. Teach me to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh and greene yeeres, to thy glorie, to learne betimes to stand in awe of thy iudgments, and to make conscience of euerie little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrees, and how hard it will bee hereafter to reforme those euils, which are growne strong and mighty by continuance.

And to the end, I may both direct and redresse my waies the better, oh let mee take heed vnto them by thy word, let that bee my counsellor to instruct me, thy Spirit also secretlie informing mee in the way that I shall chuse. Plant in mee obedience to my Gouernours, and a care of shewing all due reuerence to those which in age or in authority are before me.

Roote out of mee all selfe-loue, all good opinion of my selfe, all pride and hautinesse of spirit, all stoutnesse and stubbornnesse of disposition, all affection of the follies and vanities of the times, all wantonnesse of thoughts, all vncleannesse either of speech or behauiour: all which be the common sicknesses of our younger daies, from none of which I am able to say, My heart is cleane: and to crucifie my flesh with the lustes thereof, that I may feele with growth in yeers, a growing on in grace, and daily decaying of my in-bred wickednesse, together with a proceeding on into full holinesse in thy feare. Bee mercifull, O Lord, vnto me in this, and in all other things, which thy wisdome knoweth to bee conuenient, for thy blessed Sonnes sake, Iesus Christ, vpon whose only intercession I depend. So be it.

A Prayer for the whole State.

EXtraordinary, O LORD, haue thy fauours beene vnto this Kingdome. When wee recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours, especiallie, the glorious light of thy Gospell, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: wee must needs say, that thou hast not dealt so with euery nation. Indeed the cry of our sins is great, the very heauens may blush to looke vpon vs, and the Earth is wearie to beare our grosse, our shamelesse, our presumptuous

tuous suits, Thou thy selfe. O patient God art pressed vnder vs, as a cart is pressed that is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy Word, to breake off our sinnes, and euen beseeched vs by them to be reconciled vnto thee. But wee haue hated to bee reformed, and haue cast thy word behindvs, thou hast stretched out thy hand, and we would not regard it: we haue despised and mocked thy messengers, our hearts within vs haue been fully set to doe euill. Mercie hath been offered, we haue not esteemed it: iudgement hath been threatned, we haue not feared it: the very triall of our countenances testifieth against vs, wee declare our sins as *Sodome*, we hide them not: all manner of foule enormities do march openly and confidently, and without feare in our streets. How iustly mightest thou poure out euen the vials of thy wrath vpon vs, making vs to bee a detestation, and a curse, and an astonishment, and a reproch to other Nations, forcing vs to wring out, and to drink the very dregs of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on high, and vs to come downe beneath below: If thou shouldst take away from vs the Iudge and the Prophet, the Honourable and the Counseller, and appoint children to bee our Princes: If thou shouldest make heapes of our Cities, and leaue our Townes without inhabitants: If thou shouldest at once quench the light of thy blessed Word, and giue vs ouer to the seruice of dumb idols, and our soules to be swallowed vp in the darknesse of popish ignorance and superstition: If thou shouldest make vs by thy iudgements, a proouerb and a spectacle to the whole world, it were no other then we haue deserued: nay, it is thy great mercy, that these things, and more heauy then these, haue not alreadie ouertaken vs. But, O Lord, be mercifull to our sinnes, for thy Names sake: O thou which art the God of grace, looke graciously vpon vs in the Mediator of grace, Christ Iesus. We haue nothing to pleade but his merit, nothing can wash away the foulenes of our sinnes, but his most precious blood. Make (wee pray thee) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the midst of the Land; Oh that wee might turne vnto thee with all our heart, with fasting, with weeping, and with sorrowing: Oh that we could see the things that belong vnto our peace, and might euery man turne from his euill way, and from the wickednesse that is in his hand, and make his way and his workes good. Let it bee thy good pleasure (wee humbly beseech thee) to continue and to enlarge thy wonted fauours towards vs: Stablish this our peaceable gouernment, by a perpetuall and vnchangeable decree: Compasse in this Iland with thy fauour as with a shield: Let neuer thine and our aduersarie, roare in the midst of thy Congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the liberty of thy blessed truth: Grant that that may still be faithfully and soundly preached in our Churches. Oh remoue not our Candlestick, though our falling from our first loue, and the vniuersall slaking of our zeale hath deserued it. Lengthen out the vse of it (we entreate thee) euen so long as the Sunne and Moone endureth, that by it those that are yet vnborne, and shall come out of our loines may be guided and directed in the way of peace. And to this end, wee are most humble and instant suiters to thy Maiesty, euen to thee by whom Kings raigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiply thy blessings vpon the King, euen thine Annointed (King *Iames*) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited King-

domes. O Lord when we remember the dayes by-paſt, euen the dayes of our feare, how that after the death of our late renowned Queene, wee looked for nothing but confuſion, ſuppoſing that the times of our peace muſt needs haue died with her, and haue euen been buried in her graue; and conſider withall, how thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in Her Throne a King of the ſame Royall blood, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow, we enioy all the accuſtomed comforts of our ancient peace; we are like to them that dreame, we are euen ſtricken with aſtoniſhment, ſo far haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulneſſe, that paſſe ouer thy mercies ſo ſuperficially, and doe ſo ſeldome and ſo ſleightly meditate vpon thy kindneſſe.

Let not our vnthankfulneſſe turne away thy intended bleſſings from vs: Stabliſh his Throne (we beſeech thee) let his ſoule be bound in the bundle of life with thee, and caſt out the ſoule of his enemies, as out of the middle of a ſling. As thou haſt preuented him with liberall bleſſings, and ſet a crown of pure gold vpon his head: ſo let his glory bee great in thy ſaluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flouriſh in his daies, and that hee may iudge the poore of the people, and ſaue the children of the needie, and ſubdue the oppreſſor: Let him not want a man of his owne line to ſit vpon his ſeate: but continue the Kingdome in his poſterity, vntill the time, in which all earthly Kingdomes muſt bee determined.

Let his children be as choſen ſhafts in thy quiuer: make them as the plants growing vp in their youth, and as the corner ſtones, grauen after the ſimilitude of a pallace.

Chiefely we beſeech thee to poure out a large meaſure of thy bleſſings vpon our moſt hopefull young Prince, *Charles*, Prince of Wales: enrich him with all Princely vertues: water him ſo with thy heauenly deaw, that the knowledge of thy truth, and zeale for thy glorie, and loue to thy Church, and perfit hatred of Popiſh idolatrie, may in him grow vp with his yeeres; that ſo he may alſo in his appointed time become another inſtrument vnder thee, for the further enlargement of thy Goſpell, and the proſperity and happineſſe of theſe Realmes.

Alwaies affoord thy gracious preſence to thoſe honourable Lords of his Maieſties moſt honourable Priuie Councell: bee thou the Preſident at their Table; direct all their conſultations, ſanctifie their policies, order their purpoſes, and guide all their courſes to ſuch concluſions, as may bee moſt for thy glorie, the honour of our Royall King, and the peace and well gouernment of theſe his Kingdomes, and the comfort of all them that truly feare thee.

Bleſſe all the Iudges, Sages, and Magiſtrates of the State, make them as hiding places from the wind, and as a refuge from the tempeſt for the oppreſſed: cauſe them euer to remember, that they are thy Miniſters for the peoples wealth, and that they execute not the iudgements of man, but of the Lord: and that although thou haſt honoured them with thine owne name, calling them Gods, yet they ſhal die as men, and fall like others: that ſo iudgement may not be turned into all, nor the fruit of righteouſnes into wormewood, but that iuſtice may bee executed truly and vprightly in the gates, and all things may be to the praiſe of them that doe well, and to the puniſhment of thoſe that are workers of iniquitie.

Neither may wee, O Lord forget thoſe whom thou haſt put in the ſeruice of thy Church, to feede the flocke which dependeth on them, to rule them, and to goe in and out before them, and to labour in the Word and doctrine. Thou, O Chriſt, art the chief Shepheard and Biſhop of our ſoules, thou art the Lord of the harueſt: build

vp

vp (we beſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation thereof as a burning Lampe. Continue the ſtanding, and increaſe the number of thoſe ſeeing Watchmen, whom thou haſt placed vpon the Walles of Ieruſalem: Stirre them vp, that they ceaſe not, day nor night, working the worke with which thou haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou haſt committed to them.

Kindle in them the zeale of *Samuel*, that they may ſay, *God forbid that we ſhould ſin againſt the Lord, and ceaſe praying for the people, & ſhewing them the good and the right way.* Make them with *Paul* to ſay, *Woe vnto vs if wee preach not the Goſpell.* And bee pleaſed alſo to bleſſe their endeauours, and to proſper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreaſonable and euill men, that they may from euery part of the land bring many ſheaues into thy barne, and that daily thoſe that are ordained vnto life eternall may beleeue. And for a continuall ſupply and nurſery to thy Churches amongſt vs, bleſſe the Vniuerſities and Schooles of learning: let not thoſe fountaines, O Lord, be poiſoned with any popiſh leauen: but grant that the doctrine which is according to godlineſſe, being taught and profeſſed in them in ſincerity, by the young plants there ſpringing vp, the decaies of Congregrations abroad may be renued, and euery place may be furniſhed with a Paſtour after thy own heart, which may feede the people with knowledge, and with vnderſtanding. And (Lord) reſtraine and reforme the greedines of thoſe which muzzle their mouthes which ſhould tread out the corne, and bring forth the food of life vnto the people, which reſpect not the *Leuite*, but abridge the hier of the labourer, and ſay one to another: *Let vs take to our poſſeſſions the habitations of God.* Throughout the Land, & among all the inhabitants thereof, plant the true knowledge and feare of thee, loyaltie to their Soueraigne, obedience to all ſubordinate authority, loue and reuerence to their ſpirituall guides, vnity of affection, mercy and compaſſion either to other. And inaſmuch as (O Lord) we haue continuall experience of the malice of the diuell, in ſowing the ſeeds of ſedition and treaſon in mens hearts, and in raiſing vp the ſons of *Belial* to ouer-caſt (if it might be) the faire-day of our peace, with a cloude of helliſh confuſion: wee pray thee, without whom no enterpriſes can be eſtabliſhed, to make void their hopes, and to diſcouer their practiſes, and (as thou haſt hitherto euen miraculouſly done) to turne their deuices vpon their owne heads for their owne confuſion. There come daily out of that pit of *Rome*, many Locuſts; and from that Sea, there is ſent among vs a continuall ſpawne of new conſpirators: theſe encourage themſelues in wicked purpoſes, they commune together to lay ſnares, miſchiefe they imagine againſt the quiet of the Land. It vexeth them to ſee the thriuing of the Goſpell, and the growth of thy truth, and they doe euen breathe out threatnings and ſlaughters againſt the profeſſours thereof. Let not, O Lord, their imaginations proſper, let their eies fall out with looking for that day which they haue long deſired: Let thy hand, euen thy right hand find them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, deſtroy their fruit from the earth, and their ſeed from the children of men, put them apart, and make ready the ſtrings of thy bowe againſt their faces. And as for vs, O Lord, ſuffer vs not to waxe wanton with the bleſſings of peace, nor to forget to render to thee according to thy rewards beſtowed: but grant that thy kindneſſes may bind vs more ſtrongly vnto thee, and that we may reſolue by thy grace to ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in and for Chriſt Ieſus ſake, thy Sonne and our Sauiour, *Amen.*

A Prayer before meate.

SAnctifie, O Lord, vnto vs the vſe of theſe thy creatures, of which by our ſinnes wee haue made our ſelues vnworthie: Make vs ſober and thankfull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to ſerue thee in our ſeuerall places, through Ieſus Chriſt, *Amen.*

Another of like nature.

O Lord, it is not bread which wee liue by, but the word that proceedeth from thy mouth: lift vp our hearts, to looke vnto thee for a bleſſing vpon our meates, and vouchſafe vs the gracious aſſurance of thy loue in Chriſt, that wee may comfortably vſe thy creatures as pledges of thy fauour, and bee prouoked by them to giue vp our ſelues to thy glorie, to ſerue thee in ſincerity all our daies, through Ieſus Chriſt our Sauiour, *Amen.*

Another.

HVmble our ſoules before thee (O Lord) and cauſe vs to ſee the ſmalneſſe of our deſert, euen in reſpect of the leaſt of thy mercies; Make vs to hunger after Chriſt, by whom onely the free vſe of thy creatures is reſtored to vs: and giue vs to enioy theſe bleſſings here prouided for vs, with that reuerence and ſobrietie as in thy preſence: that our bodies being refreſhed, our ſoules may praiſe thee, who art the giuer of all good, and that in Ieſus Chriſt the righteous, *Amen.*

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giueſt foode in due ſeaſon: that ſo wee may take heede of all vnthankfull and brutiſh vſing of theſe good things which in thy prouidence thou haſt ordained for vs. Raiſe vp our affections, to long for that foode which Ieſus Chriſt hath promiſed to giue vs, who is thy onely Sonne, and our alone Sauiour, *Amen.*

Another.

TAke from vs (O gracious Father) all gluttony and exceſſe, all carnall feeding without feare, all minding of none but earthly things, all ſeruing our bellies, without prouiding for our ſoules: Make vs mindfull of thy preſence, and carefull ſo to behaue our ſelues in receiuing theſe creatures ſet before vs, that all that wee doe may bee to thy glory, and the comfort of our ſoules, through Ieſus Chriſt our Lord, *Amen.*

A Thankſgiuing after meat.

VVEE magnifie thy name, O Lord for all thy mercies, for the comfortable refreſhing which thou haſt now vouchſafed vs. Pardon, we beſeech thee, our great vnthankfulneſſe, make vs to bee more thankfull then heretofore, and carefull to ſhew the truth of our thankfulneſſe in the duties of obedience to thy bleſſed will. Saue all thy Church, protect and bleſſe our gracious King and his Realmes, our moſt hopefull Prince, and the reſt of the Royall Progeny: grant paſſage to thy Goſpell, comfort to thy ſeruants, and peace of conſcience to vs all in Ieſus Chriſt, *Amen.*

Another of the ſame nature.

BLeſſed be thou (O Lord) for theſe and for all thy gifts. Let thy mercie to our bodies; ſtirre vp thankfulneſſe in our ſoules: and let our care to pleaſe the in our liues, be a witnes of the feeling we haue of thy rich and abundant mercies towards vs: Bee gracious to all thy people, thorow the world, forget not theſe Realmes nor thine Annointed, or Soueraigne Lord and King, the hopefull Prince, and

and the royall progeny; diſappoint the enemies of thy Goſpell, and make it to grow in deſpite of Sathan, to the glory of thy Name, and to the reioycing of the ſoules of all thy Seruants, for Ieſus ſake, *Amen.*

Another.

WEe returne vnto thee with the bowing of our hearts, all poſſible thankes (O gracious God) for thy loue and bounty towards vs, thy vnworthie ſeruants, for electing vs, for ſending thy ſonne to die for vs, for calling vs vnto a liuely hope by the Goſpell, for creating, for preſeruing, for feeding vs at this preſent. O ſtirre vs vp to giue our ſelues vnto thee, and to conſecrate our whole ſpirits, ſoules, and bodies to thy glorie, all our daies. Saue all thy Church, &c. *As in the firſt Thankeſgiuing.*

Another.

AS thou haſt filled our bodies (O Lord) with thy good Creatures, farre aboue our beſt deſeruing, ſo bee pleaſed wee pray thee, to reaſon our ſoules, and to endue vs with all ſpirituall bleſsings in heauenlie things, that in all our life that yet remaineth, wee may be meanes of glorie to thy name, of credit to thy Goſpell, and of much comfort to thy Seruants. Preſerue thy Church, protect this whole State, and the chiefe head thereof King *Iames*, his Heire, and whole Poſteritie; the Councell, the Nobles, the Magiſtrates, the Miniſters of thy Word, comfort the hearts of all thy Seruants, ſtabliſh vs all in thy truth, and keep vs for euer to thy ſelf, *Amen.*

Another.

ACcept wee pray thee, (moſt louing Father) this our ſacrifice of praiſe, which for theſe and all thy fauours, wee here offer vp vnto thy Maieſtie. Looke vpon it in the worthineſſe of thy Sonne, and for his ſake enable vs to a cheerefull ſeruing thee in ſingleneſſe of heart, and in vprightnes of conuerſation all our daies. And looke mercifullie vpon the whole body of thine elect, liuing vpon this earth whereſoeuer. Multiplie thy mercies vpon the ſeuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs and our poſterity, enlarge the Kingdome of grace, and haſten the Kingdom of glorie, and preſerue vs by thy power thereunto, through Ieſus Chriſt our onely Sauiour, *Amen.*

FINIS.

A Relation of the manner of M^r. *Hierons* death, ſent by his Phiſition to a Friend of his.

SIR



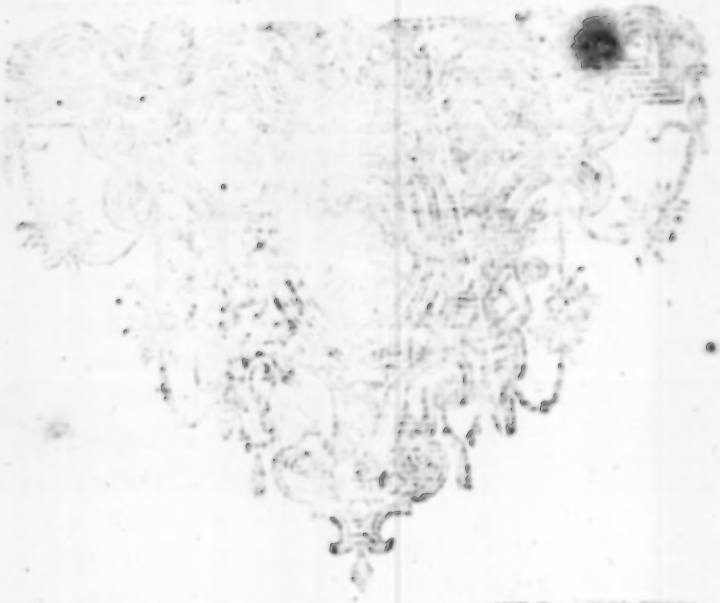
Doubt not but eare this time you haue heard of M^r. HIERONS departure. I was with him moſt part of his ſicknes, which was one whole Moneth: He had the Stone; but died of a *Cardialegia*, a diſeaſe in *Orificio Ventriculi*. Hee lay moſt part of his ſicknes exceeding Silent, oftentimes not anſwering when he was aſked a queſtion; and ſometimes weeping bitterly: vpon this occaſion, a faithfull Miniſter tendering vnto him ſome words of comfort, his anſwer was, There was a great myſt betwixt him and that happineſſe he had looked after, in that he had been a partiall Iudge of his own eſtate, and had thought better of himſelfe then he deſerued: And at that time hee would not bee vrged to ſpeake any more. M. D.

But the Thurſday night before the Sabbath on which he died, he began to be ſomewhat liberall in his ſpeech; expreſſing great peace and inward conſolation;

I asked him how hee did, hee answered mee; A very weake man. By how much weaker you are in body, (said I) by so much the more you must labour to bee strong in the spirit, as I presume you doe: I thanke God (said he) I haue laboured, and doe labour, and I finde my labour is not in vaine: I haue many things to speake that way, but now I want a tongue to vtter them, yet something I must speake: I would not haue it thought (saith he) that my death is hopelesse, for though I haue lyen all this while silent, as you haue seene, yet my thoughts haue beene taken vp with matter of greater consequence; and now I thanke my God my soule is full of comfort, I doe verily beleeue I shall see the light of the Lord in the Land of the liuing, But what am I, or what is my fathers house, that God should deale so graciously with my soule? hee hath called mee vnto the State of grace, fitted mee in my education for the Ministerie of his Word, brought mee in his appointed time to the practise thereof, giuen mee some reputation in it, and blessed my Labours in some measure vnto his people: Hee hath not dealt thus with euery one, no not of his own chosen: I speake not boastinglie, but comfortably; not to extoll my selfe, but to magnifie the goodnesse of my God: I know whom I haue professed, whom I haue preached, whom I haue beleeued, and now I see heauen open and readie to receiue mee; Being freed from all care, except for my people after mee: I wish, if God were so pleased, that nothing I haue taught them, might bee the sauour of death vnto death to any of them; But my owne sinne hath been the cause that I haue seene no more fruit of my Labour in their Conuersion; yet it may be, another may come after me (as the Apostle saith of himselfe) and reape that I haue sowen. I confesse that in publike I haue been somewhat full in reproofe, in admonition, in instruction; but in priuate, my backwardnesse,

neſſe, my baſhfulneſſe, my daſtardlineſſe hath beene intollerable, and I may trulie ſay, that if anie thing lies as a burthen vpon my conſcience, this is it. But I praiſe my God, I know vpon Whoſe ſhoulders to caſt it, with the reſt of my tranſgreſſions Many things more hee ſpake very comfortably at that time, which for breuities ſake I omit.

R. I.



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